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POLISH

Dziennik Chicagoski, Dec. 10, 1921.

HOLY NAME SOCIETY OF ST. HYACINTH'S PARISH

The Holy Name Society of St. Hyacinth's Parish was officially admitted to the Archdiocesan Union of the Holy Name Society on Sunday, November 27. Over five hundred members attended the regular meeting which was held promptly at 1 P.M. in the parish hall. Immediately after the close of the business meeting, F. J. Tomczak, president of the Society, called upon D. E. Fitzgerald, well-known executive committeeman of the Holy Name Society. Mr. Fitzgerald welcomed this group into the Archdiocesan Union with open arms. He made many complimentary remarks about this Society. J. Berck, prominent member of the Society of St. Wenceslaus' Parish, made a short speech. He remarked on the fine work accomplished by the St. Hyacinth's Society. Mr. Tomczak thanked the guest speakers in the name of his entire group and asked them to pay additional visits.

At 2:30 P.M., Father Leonard Long, C.R., clerical director of the Society, led the entire assemblage of young men to the church for afternoon services. The march to the church was more like a procession than anything else. Master

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of ceremonies was the pastor of the parish, Reverend John Sobieszczyk, C. R., who at first had all the Holy Name members take an oath and then delivered an impressive sermon on the activities of Polish youth. His concluding words were:

"I am proud of the fact that so many of you are present on this memorable occasion. Your fine work and co-operation have moved me to such an extent that I solemnly swear that I will try my best to have every young man of our parish join."

One of the most prominent members of this Society is F. J. Tomczak, its president. It was through his hard work that the membership of this group has grown steadily. Mr. Tomczak predicted that, within the near future, membership will reach the one thousand mark. He has written letters time and again to the members, asking them to interest others in joining. One of the many other things that he has done for his organization was to get all the

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members to attend this meeting. It was no easy task.

Because of his untiring efforts to further the progress of the St. Hyacinth's Holy Name Society--[a report of] which [efforts] has reached the office of Bishop A. J. McGavick--he was appointed a member of the executive committee of the Archdiocesan Union. Indeed a just reward for his splendid work!

Another outstanding worker in this Society is Father L. Long, C. R. Although he has been an assistant of the parish for only a year, he has not only become an active supporter of the Society, but a friend to all the members. It can be truthfully said that he is a real friend of the young men. In addition to participating in the activities of the Society, he is chaplain both of the St. Hyacinth's Alumni Association and of the Union of Polish Catholic Schools, which plays an important role among the Polish people in Chicago.

Members of the St. Hyacinth's Holy Name Society receive Holy Communion en masse

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on the first Sunday after the First Friday of the month. Meetings are held every fourth Sunday of the month.

The directors of the Society are: Reverend John Sobieszczyk, pastor, and Father Leonard Long, C. R., clerical conductor. The officers are: F. J. Tomczak, president; August Dorr, vice-president; John Lewandowski, recording secretary; W. Schultz, financial secretary; W. S. Polacheck, treasurer.

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ABOUT THE CRADLE OF POLISH SETTLEMENTS; REMODELING OF ST. STANISLAUS KOSTKA'S AUDITORIUM (Summary).

The cradle of Chicago's Polish settlements is the parish of Saint Stanislaus Kostka.

In 1917, Saint Stanislaus' parish celebrated the 50th year of its existence. The majority of the old Polish settlers, who were forced to leave their mother land and make their homes across the sea, selected this piece of land near Noble St. for their domiciles. From here, just like children leaving the home of their parents, they wandered forth to other places and established new Polish settlements. Saint Stanislaus' settlement is the cradle and mother of other Polish settlements.

The parish buildings occupy a large square. Saint Stanislaus church is located on one side of the block. The rectory is located in the rear of the church building. On the other side there is the large St. Stanislaus Auditorium and School buildings.

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The entire church property presents a magnificent appearance. It is a great Polish Roman-Catholic fortress, protecting our people against moral disease.

The entrance is located at Noble and Bradley Avenues. The hallway is wide and light. The auditorium itself is very beautifully redecorated. The most prominent is the stage and its curtains. There are two curtains: the first is the steel curtain with the view of Wawel, the other is a cloth curtain with beautiful scenery painted by the Polish artist L. H. Boruski.

Let us have a good look at this scenery. Below the scenery there is an inscription reading, Cud nad wisla (The miracle on the Vistula). The scenery is composed of two parts: upper and lower. The middle of the lower scenery represents Father Skorupka falling down mortally wounded by a Russian bullet. On his right side, General Haller, on foot, with a sword in his hand, giving a command to attack. Near these two important persons, our soldier holds a Russian by the throat, convincing him

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that here is not Matushka Russia (Mother Russia). A little farther the scenery represents two boys: one kneeling, the other resting a gun on his shoulder, aiming at the Russians. Still farther the scene represents the retreating Russian army in disorder. The upper scene represents a company of Polish hussars in the act of attacking, near them a Napoleonic legion, then Kosciuszko, Glowacki and other Polish patriots. There is also a picture of the Holy Virgin. This scene is very beautiful and artistic.

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CONSECRATION OF ST. HYACINTH'S CHURCH

Tomorrow, the 16th day of October, at 10 A. M., Archbishop George Mundelein will consecrate the new St. Hyacinth Polish church.

Rev. J. Sobieszczyk, the pastor of St. Hyacinth parish, has invited many priests who will participate in this ceremony. Many church and national societies, as well as guests from other parishes, will take active part in the celebration.

The old St. Hyacinth's church was built by Rev. W. Barzynski in 1894; it was located at Milwaukee and Central Park Avenue till 1900, when it was moved to the present location. The first holy mass in St. Hyacinth's church was celebrated on Christmas Day, 1894.

Rev. Jan Piechowski was the first pastor of St. Hyacinth's church. He was appointed to another parish and his place was taken by

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Rev. Joseph Gieburowski, who built the rectory and stayed there. After a year, Rev. E. Siędlaczek took charge of the parish and in two years' time improved it. He was replaced by Rev. Babski, who in ten years built it up entirely with the exception of the church. He was replaced by Rev. J. Szczypta in 1908. The next pastor was Rev. John Zdechlik, who blessed the lot for the new church on the 12th of Dec. 1920.

Rev. Jan Sobieszczak, C. R., a former professor of St. Stanislaus College, finished the work which has been begun by his predecessor. This new temple will be solemnly consecrated tomorrow.

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Dziennik Zjednoczenia, Vol. XXV, No. 52, Oct. 11, 1921.

PERSONAL PROFITS FROM RELIGION

The people who are trying to take religion away from their fellow men are doing them a great injustice, because they are depriving them of the only consolation and the very existence of life.

We can easily prove this without referring to religious dogmas or theological truths. We can prove this by simple everyday examples from life.

In the first place we must take for granted that a thinking man must have some kind of faith; he must have a theory about the beginning of the world, which he can neither comprehend nor investigate. If there is a cause for every understandable incident, then there also must be a cause for the whole universe and everything that we see. There must have been and there must be some power which caused the existence of the universe, and formed the laws controlling the life and death of that universe.

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We call this power God, the Creator of all things.

The desire to know God Who manifests Himself through His works, helps man to learn the laws of life and nature of all creatures. Whoever understands these laws will profit in everyday life and be happy.

Religion tells us that God is good and just, that He rewards good and punishes evil; that we should love our neighbor as ourselves, that we should do no harm to anyone and finally that God rewards good deeds in this and the next life. The promise about the forgivingness of sins and happiness in life hereafter alone, makes us contented. It removes the fear of death and makes life easier. In other words, the belief in future happiness makes the last days of our life pleasant.

The belief in what our Christian religion teaches gives to a man some higher ideal and that alone is a great happiness.

The good deeds alone are a reward for man. Everyone of you must have

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experienced a sort of inner satisfaction after every noble deed and felt aversion after harming some one. All great deeds have religious causes. Self-sacrifice produced civilization and keeps it going. If we deprive a man of idealism we will change a happy and contented man into a being who hates himself and others, ready to harm his fellow-man or commit suicide.

If we take into consideration the happiness of man on earth and if we view from the same point the work of anti-religious elements, we must admit that everyone who opposes religion causes his fellow-men a great harm.

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Narod Polski, Vol. XXIV, No. 50, Dec. 15, 1920.

FATHER JAN OBYRTACZ'S JUBILEE

Father Jan Obyrtacz celebrated the silver jubilee of his priesthood on the 8th day of December, 1920. Indeed, it was a great celebration in Saint Stanislaus parish, which will be remembered for a long time, not only in his parish but throughout Chicago and other cities.

Father Obyrtacz, who tried to avoid publicity, became the center of it. It seems that all Polish communities located in Chicago and nearby localities were greatly interested in it.

The celebration took place at Saint Stanislaus Kostkas church in Chicago. The High Mass was celebrated by Father Obyrtacz himself, who was assisted by Rev. W. Zapala, general of the Resurrection; Rev. S. Siatki, and Rev. Jan Swierzchowski. Rev. Jan Sobieszczyk was the master of ceremonies. The Rt. Rev. Bishop P. P. Rhode preached a very beautiful sermon, commenting on the good work of the feted one, and wishing him long life, good health, happiness and the Lord's blessing for future work.

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After the church services there was a banquet in the parish hall for the clergy. About 100 priests participated in this celebration. In the evening of the same day there was a great public banquet given in honor of the priest by the local clubs. The hall was packed. So many guests came to the banquet that there was no accommodation for some of them; they were turned back. There were many Polish notables at the banquet. Mr. Jan Smulski rendered a wonderful speech, praising Father Obyrtacz. The most important speech was rendered by Rev. W. Zapala, Father Bubacz's school colleague. Father Obyrtacz received many beautiful gifts. The jubilee was a great success.

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Dziennik Zwiazkowy, Sept. 7, 1918.

CHURCH COLLECTION

A house to house church collection for the proposed new church of St. John of God's parish will begin on Monday, September 8, 1918. The canvass will begin at 45th and Justine Streets. The collectors will be the Reverends Stephen Bubacz, Stephen Szczepanski, and John Stroinski, assistant pastors of St. John of God's parish.

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Dziennik Zwiazkowy, June 11, 1918.

HOLY TRINITY PARISH JUBILEE

(Editorial)

In yesterday's issue of Dziennik Zwiazkowy, we printed a short item on the celebration by the parish of the twenty-fifth anniversary of the opening of Holy Trinity Church by Cardinal Satolli. We did not describe this celebration in detail, for it is well known that, on such an occasion, solemn High Mass is said, and there are sermons and other church ceremonies with which we are all familiar. Such an occasion usually closes with a reception or so-called banquet for guests and sympathizers, where speeches are made on the subject at hand.

It makes no difference who attended this celebration and who did not, for we are concerned here not so much with the persons who were present as with the fact that last Sunday the Holy Trinity Parish celebrated a great

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triumph over ill will and human prejudice, faults which can be found even in the Roman Catholic Church.

The history of this parish is well known to all of us, for we know of its struggles for existence resulting from the fact that most of its members were members of the Polish National Alliance, whom certain church circles "deigned" to call Masons, heretics, and God knows what else when they would not submit to the jurisdiction of certain individuals who thought that even the Church could not exist without them.

But let that matter rest. It happened a long time ago, and we do not want to raise irritable points here; it is not our purpose to describe the history of the parish in this article. It is enough to say that Holy Trinity Church has actually been the "church militant," since it fought for truth against the intrigues and prejudices of individuals and triumphed in the end because it followed the precept so widely spread by

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Jesus Christ, "Love thy neighbor as thyself". For this reason, Holy Trinity Parish is an example to all other parishes, and with just dignity and joy it is celebrating the twenty-fifth anniversary of the opening of a once small, poor church that has grown to impressive size, gathering about it a great many members of the Polish National Alliance (whose motto is, "God with us and we with God") in the name of truth and justice, which virtues are recognized by heaven itself. And so there was great joy on Sunday that the truth and justice upon which Christ's teachings are based have triumphed. There were services in Holy Trinity Church, as is usual on such occasions, and throngs of people prayed to the Lord of Host and thanked Him that truth had prevailed, for God Himself blesses and supports the righteous.

Holy Trinity Parish is regarded everywhere as the "Polish National Alliance Parish" because its members are nearly all members of that organization, and it was these people who participated in throngs in this rare church

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ceremony. The entire Central Administration of the Polish National Alliance attended the Mass, celebrating not only the church occasion but the national ideal which today permeates all strata of our society.

After all, Holy Trinity Church was reopened as a result of the efforts of Alliance members under the leadership of Francis H. Jablonski, former editor-in-chief of Dziennik Zwiazkowy and one-time president of the Polish National Alliance, who, together with Grajczyk, still living today, journeyed to Rome and explained the situation properly, as a result of which the Pope authorized Cardinal Satolli to reopen the church; this was done twenty-five years ago. Thus the Alliance members accomplished their purpose, and they can be proud of the fact that their parish is in splendid condition today, the second largest Polish parish, we believe, in the United States. Thanks are also due to its pastor, the Reverend Casimir Sztuczko, who, as a capable leader, conducts the parish affairs in exemplary fashion and has successfully weathered all storms. Today he

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can enjoy the fruits of his labor, and he is filled with gratitude toward those who helped him during the most trying times.

The most important feature of the jubilee celebration last Sunday was the banquet, at which important addresses were delivered. Many sincere and truthful words were spoken. About five hundred persons were present--not merely to eat their fill and return to their homes but to hear the history of the parish from the speakers' lips and to learn of its early struggles. There were not only Polish speakers, who knew the history of the parish, but there were also non-Poles, who gave the Poles credit for having upheld and developed their parish, one of the most exemplary parishes in America, in harmony and solidarity.

Among the speakers was Casimir Zychlinski, president of the Polish National Alliance, who is well acquainted with the history of the parish from its very beginning. He said that the Polish National Alliance and Holy Trinity

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Parish are members of one family, for both were persecuted at the same time; both fought and both were victorious. It is no wonder that his words were greatly applauded and that the gathering honored the Polish National Alliance by rising to its feet.

It would be difficult for us to quote the words of each individual speaker, for behind them all was the same spirit, the same good will. The words of Zychlinski were echoed by Father Sztuczko, who in his turn said that, during the most critical times, Alliance members stood firmly at his side....and that he regards the Polish National Alliance as the foremost leader of the Polish element here, deserving of the highest recognitions and greatest support, since it never forsakes either God or Country.

Holy Trinity Parish, to which belong about forty P. N. A. groups, has our best wishes that it attain a golden anniversary and live to see a free, independent, and united Poland.

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POLISH

Dziennik Zwiazkowy, Mar. 30, 1918.

CHANGES MADE IN /CHICAGO/ DIOCESE

The Most Reverend George W. Mundelein, Archbishop of the Chicago diocese of the Roman Catholic Church, published the changes to take effect in various Catholic parishes in Chicago, among which were many Polish....parishes. Due to the fact that ten new priests were ordained, twenty-nine priests have been moved from the posts which they formerly occupied.

We list here only the changes made in Polish....parishes:

The Reverend W. S. Kukulski, formerly pastor in Hanson Park, is now assistant pastor in St. Adalbert's Parish.

The Reverend Francis Marcinek has been transferred from Our Lady of Immaculate Conception Church to the Polish Church in Hanson Park.

The Reverend Ignace Mazarowski, formerly of St. Adalberts' Church, has been

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transferred to the post of assistant pastor of Assumption Parish.

The Reverend B. Szudzinski formerly of St. Andrew's Church in West Hammond, has been transferred to the post of assistant pastor of Our Lady of Immaculate Conception Church.

The Reverend W. Kozlowski (newly ordained), has been made assistant at St. Andrew's Church in West Hammond.

The Reverend Stephen Kowalski (newly ordained), has been made assistant at Our Lady of Czestochowo Church in Cicero.

The Reverend B. Nawrocki (newly ordained), has been made assistant at Holy Innocent's Church.

The Reverend Henry Pippenkotter (newly ordained), has been made assistant at Five Holy Martyrs' Church.

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/List of changes made in Lithuanian parishes has been omitted in translation./

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POLISH

Dziennik Zwiazkowy, Mar. 27, 1918.

FUNERAL OF HIS EXCELLENCY THE LATE ARCHBISHOP WEBER

Yesterday, at four o'clock in the afternoon, the body of the late Archbishop Joseph Weber, who died Sunday [Mar. 24] at the Resurrection Fathers' Home in Cragin, was moved from St. Stanislaus Bishop and Martyr Church, where it had lain in state since Monday, to St. Stanislaus Kostka Church on Noble Street.

The body was moved by Reverend Stanislaus Swierka, pastor of the Church in Cragin, and his assistants, Reverend John Zoechlik as deacon and Reverend Leon Sioss as subdeacon. The casket was carried by Reverend B. Cieslak, John Sobieszczyk, V. Swientek, Stephen Kowalski, Francis Siara, and W. Filipski, all of the Resurrection Order.

At St. Stanislaus Kostka Church, the body was received by Reverend Pastor F. Bembinski, after which the priests and organists sang requiem vespers. After vespers, the body was laid in state and viewed by the faithful until very late

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at night. It can easily be said that thousands of people came to St. Stanislaus Kostka Church to pay their last respects to this Polish priest.

Funeral Ceremony

The funeral services began at ten o'clock this morning, with hundreds of people in the church, many of whom came to the funeral from outlying districts.

At ten o'clock, the priests sang the Wigilia, after which Archbishop George W. Mundelein, D. D., celebrated requiem mass. He was assisted by Reverend Francis Gordon as archpriest, Reverend L. Grudzinski, diocese consultor, as deacon, and Reverend Stanislaus Siatka as subdeacon. Reverend F. Wojtalewicz was honorary subdeacon, and Reverends Dennis J. Dunne, D. D., and Leon Jasinski, D. D., were masters of ceremony. In addition to these, there were a number of bishops and prelates who had been invited to the ceremony in the presbytery.

In accordance with the wishes expressed by the deceased shortly before his

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death, no speeches were made either in church or at the cemetery.

Upon conclusion of the services in church at about twelve o'clock noon, the funeral cortege left the church, led by Reverend Stanislaus Nawrocki. The funeral procession was a simple one, in accordance with the wishes of the deceased, who, on a number of occasions before his death, requested of his confreres that his funeral be a modest one. It should be mentioned here, however, that a great many Polish priests, even from outlying districts, came to render their last service to this outstanding churchman and Pole.

Bishop Paul Rhode of Green Bay, Wisconsin, arrived yesterday afternoon. A great many priests of other nationalities also attended.

The funeral procession, led by Reverend Sobieszczyk and M. Ligman, moved down Noble Street to Division Street, then via Division, Dickson and Leavitt Streets to Fullerton Avenue and thence to Milwaukee Avenue [to St. Adalbert's Cemetery].

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At the cemetery, the funeral cortege was led by Reverand W. Zapala, rector of the St. Stanislaus Kostka High School, assisted by Reverend Siatka and John Obyrtacz. The same priests who carried the casket from the church in Cragin were pallbearers at the cemetery, while the guard of honor consisted of members of the St. Stanislaus Kostka Parish committee.

The body of the late Archbishop was laid to rest in the Resurrection Order's mausoleum at the St. Adalbert Cemetery in Niles.

From the life of the deceased Polish churchman two facts are outstanding. First, he was a priest whose heart and soul were in the Polish cause; he worked for Poland, and when the present war broke out he often expressed the wish that Poland would very soon be free and independent again. Every setback of the Poles pained him; he feared that, should the Prussians win the war, not only would Poland lose its chance of ever regaining independence, but the Polish people would be subjected to annihilation by the Germans.

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The second fact worthy of vote is that he was a man of great piety, given to frequent prayer. He was seen in church almost daily at five o'clock in the morning. On Saturday, a week before his death, he spent the whole day and evening hearing confessions, and on the following day he said two masses and held two Sunday school classes.

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POLISH

Dziennik Zwiazkowy, Feb. 8, 1918.

POLISH ROMAN CATHOLIC UNION INSTALLS NEW OFFICERS

The meeting [at which the Union's new officers were installed] was begun with a prayer led by the Reverend B. R. Celichowski. Members of both the old and the new administrations were present.

The former president of the Polish Roman Catholic Union, P. Rostenkowski, delivered a short address in which he expressed his hopes for the Union's continued growth, pledging his aid and support at all times. He then turned over the gavel to N. L. Piotrowski, the new president.

After formally accepting the office, Piotrowski made a short speech in which he thanked the organization for the honor it had conferred upon him. He promised to work and sacrifice for the good of the Union, and said that he would do his best, so that in the report of his activities at the next convention he would be able to say that the Union had doubled its membership.

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Speeches were also made by Reverends Celichowski, Wojtalewicz, and Gorski, and by the vice-president, Dr. Smykowski. All were pleased that affairs had taken such a good turn, and that the old administration had retired voluntarily; they expressed hopes that peace and harmony would again reign within the Union for the good of the organization.

The new administration received a great many congratulatory letters and telegrams, and many flowers.

At eight o'clock in the evening, all of the members of the new administration gathered at the headquarters of the Polish Press Club, on Pierce Avenue with a few invited guests, to celebrate their first day as duly installed officers of the Polish Roman Catholic Union. More than forty persons were present at the banquet, at which John Czekala presided as toastmaster.

The first speaker was Dr. Smykowski, who had to leave the banquet after receiving a telegram calling him to a conference in Buffalo. As he left, Piotrowski

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asked him to assure the people in his part of the country that the Polish Roman Catholic Union was supporting the Polish Army in France with all its energy. Other speakers were Stanislaus Marciniak of Buffalo, Reverend Wojtalewicz of South Chicago, Mr. Singer of St. Paul, Reverend Robakowski of Posen, Illinois, ex-Director Starzyk of Chicopee, Massachusetts, Reverend Wilamowski of Floral Park, New York, Mr. Jurczak of Wheeling, West Virginia, Mr. Kosko of Passaic, New Jersey, and finally, John F. Smulski, who arrived at the hall in company of Thaddeus Wronski.

In greeting the Union's new administration and expressing his best wishes for a fruitful term of office, Smulski laid emphasis first of all on the fact that the Union belongs not only to its members but to Polonia as a whole; that the new administration is responsible not only to the organization but to the entire people; that the new administration ought to recognize this fact and seek to be of service not only to the organization but to the Polish nation. Smulski commended the Union for its twenty-five-cent assessment, voted at the last convention, and urged the members of the organization to pay it willingly,

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for Poland's great hour is at hand, and anyone who is not willing to contribute does not deserve to be a Pole. Finally, Smulski expressed a few words of greeting from Paderewski, who, because of fatigue after attending the Polish Clergymen's Convention, was unable to be present.

Other speakers following Smulski were Mr. Blaszko of Pennsylvania, ex-Director Mrs. Czaja, Director Zielinski of Holyoke, Massachusetts, and Editor Stefanowicz. The chairman also called upon Thaddeus Wronski who told the gathering in a few words that in his last tour with his military band he had worked to encourage volunteers for the Polish army. Henceforth, however, he said, he would strive to raise money for the Polish cause. Other speakers following him were Mrs. Twarogowski from Ohio, the retiring editor of Narod /Nation/, Francis Barc, ex-Director Pionke, Mr. Chubinski of Indiana Harbor, Indiana, the secretary of the Polish Roman Catholic Union, Setmajer, and finally, the Union's new syndic, J. J. Jankowski. As the last speaker of the evening, the toastmaster called upon Piotrowski, who spoke earnestly to the gathering, defining his own position and

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pointing out the task facing every loyal Union member.

A collection for the relief of war victims in Poland, taken up on the initiative of Jankowski, netted fifty-two dollars.

Before the singing of "Boze Cos Polske" (God Save Poland), Toastmaster Czekala thanked the officers of the Polish Press Club for allowing the Union to use its quarters, and expressed his great joy that the Poles of Chicago can boast of such a club.

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POLISH

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Narod Polski, Vol. XXI, No. 18, May 2, 1917.

EARLY HISTORY OF POLES IN CHICAGO

Very interesting are the annals from the chronicle of one of the oldest Polish parishes in America, and namely St. Stanislaus Kostka Parish in Chicago; this chronicle can be a typical history of our beginnings in this country, an example of how almost all our settlements, parishes and colonies arose and were formed; these annals start from the year 1850 and they sound literally as follows:

1850. The first permanent Polish settler in Chicago, in the neighborhood where St. Stanislaus parish is located, was Anthony Smarzewski (Scherman), who came to Chicago in the year 1850 and became the founder of the first Polish settlement in this city. At that time this neighborhood was a desolate, muddy area, connected with the city of Chicago by a road called "Plank Road," the present Milwaukee Avenue.

1864. Slowly new arrivals began to flow into this colony and in the year 1864 the settlement numbered about 30 Polish families, who organized

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here the first brotherhood aid society under the name of St. Stanislaus Kostka. The founders of this society were Anthony Scherman, Peter Kiolbassa, John Niemczewski, John Arkuszewski, and Paul Kurr. This society nevertheless fell. Through the efforts of Peter Kiolbassa there came to Chicago in February 1864, Reverend Leopold Moczygeba, so as to hear Easter confession of the Poles settled here; he was the first Polish priest in Chicago.

1866. Just as soon as the settlement increased with new arrivals, there was brought to life the fallen Society of St. Stanislaus Kostka, which also became the first permanent union of Polish life in Chicago. The constitution and by-laws of this society were voted upon and adopted on June 1, 1866. This constitution was printed in Paris, France. The first officers of this society were Peter Kiolbassa,,president; Marcel Ziomkowski, secretary; Lawrence Stas, Joseph Oziewior, Thomas Nowicki, Anthony Bok and Anthony Matysiak made up the board of directors.

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1867. After the St. Stanislaus Kostka Society became constitutionalized then began the new work of organization. Work was begun on the establishment of a Polish parish and in this aim four lots were purchased at the corner of Noble and Bradley so as to build upon them a Polish church. These lots were bought for $1,700. The settlement at that time numbered 150 families.

1869. After the plans were prepared by architect Petruszak, the construction of the first Polish church in Chicago named St. Stanislaus Kostka began in September. The church was of frame construction, 40 feet wide and 85 feet long. The first story, 12 feet high, intended for class rooms and an assembly hall for societies. The second story 22 feet high, intended for the church; the height of the steeple with the cross reached 85 feet. The cost of construction amounted to the sum of $6,885. The first pastor was the Rev. Joseph Juszkiewicz. There were 17 baptisms in 1869 and 6 marriages. The parish at that time numbered 235 families.

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1870. After a six-month pastorship, fatigued with work, difficulties and age, the Rev. Joseph Juszkiewicz retired, and his place was taken by Rev. Adolph Bakanowski. The parish at that time numbered 500 families. There were 64 baptisms and 30 marriages.

1871. In the year 1871 the Rev. Hieronim Kajsiewicz, general superior of the Order of Resurrectionist Fathers in Rome, visited Chicago, In that year, on June 18th, the consecration ceremonies of the church took place, which were fulfilled by the Rev. Bishop Foley. Five priests took part in the consecration. Eleven mounted marshals and eight societies numbering 2,200 persons took part in the parade. After holy mass, 300 persons received confirmation. The parish numbered about 600 families. The pastor was Rev. Adolph Bakanowski. During that year, in February, the Society of St. Joseph was organized. During the course of that year the pastor was assisted in his work by the Rev. Julius Wolf, the Rev. John Wollowski, and the Rev. Vincent Barzynski. In the year 1871 there were 174 baptisms, 39 marriages and 3 funerals. In the year 1871, during the night of the 7th to the 8th of October, a horrible fire broke out in Chicago, which

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destroyed over 18,000 buildings, with a loss of about 300 million dollars. From among the Poles nine lost their property on account of the fire and for a certain time some of them were forced to live in the school below the church.

1872. After the ill-fated fire a new life began in Chicago, work was plentiful and for that reason the influx of the laborer was very numerous. So many Poles arrived that the Polish church already presented itself too small and during the summer of that year, at a parochial gathering, it was reflected upon what to do, whether to enlarge the church or build another in some other place. The whole affair was carried on between the Society of St. Stanislaus Kostka and the Society of St. Joseph. The result of the discussion was the building of the Holy Trinity Church. Twenty-one acres of land were purchased during that year for the first Polish-Bohemian cemetery in Niles, at Plant Road, the purchase price was $5,500. The pastor was the Rev. Adolph Bakanowski, and the assistant pastor Rev. Peter Kranc.

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In this year there were 328 baptisms, 49 marriages and one funeral.

1873. The Rev. A. Bakanowski left Chicago for Rome on May 29, 1873, and the Rev. John Wollowski was in charge of the Parish from May 29 to Sept. 15, on Sept. 15th the Rev. Felix Zwiardowski took over charge of the parish as pastor, the Rev. Charles Lanc assisted him in his work. In that year there were 466 baptisms and 74 marriages.

1874. The Rev. Felix Zwiardowski, not being able to stand the Chicago climate on account of his health, was compelled to return to Texas. After him from July until September 18th, the parish was managed by the Rev. Simon Wieczorek. On September 18th the Rev. Vincent Michael Barzynski was appointed pastor. In that year the first rectory was built at a cost of $1,500. On February 2nd, the sisters of Notre Dame from Milwaukee, Wis., took charge of the school. In the beginning three nuns, and namely Sister Rogeria, Sister Melaria and one postulate (novice). About 150 children attended the school. That fall the number of children increased to 350. In the middle of October a convention was

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held in St. Stanislaus Parish, in which twelve priests and many delegates from different Polish parishes took part, in the aim of organizing the Polish Roman Catholic Union.

Here we cut short our annals from the chronicle of the St. Stanislaus Parish, because the last mention in it regarding the organizing of the Polish Roman-Catholic Union moves us into the history of Polish-American organizations.

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POLISH

Dziennik Zwiazkowy, Mar. 1, 1917.

SILVER ANNIVERSARY OF ST. MICHAEL ARCHANGEL'S PARISH AT SOUTH CHICAGO

The Poles in South Chicago, especially those in the neighborhood of St. Michael's Parish, last Sunday celebrated the twenty-fifth anniversary of the founding of St. Michael Archangel's Parish.

The anniversary celebration was begun with church services at 10:30 A.M. in the presence of many clergymen in the beautifully decorated church. His Excellency Bishop Paul P. Rhode celebrated the Pontifical Mass assisted by Reverend Ostrowski, rector of St. Josephat's Parish, as deacon, and Reverend John Grembowicz, former pupil of our parish, as assistant deacon. Reverend Francis Wojtalewicz was the archpresbyter. The sermon, appropriate to the occasion, was delivered by Reverend L. W. Grudzinski. During the Mass the parish choir, through the efforts of the local organist, Prof. K. Kowalski, sang very well.

The morning celebration was a sort of introduction to the evening exercises

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Dziennik Zwiazkowy, Mar. 1, 1917.

prepared by the school children and the parish choir, held at the parish hall and arranged by the Sisters of Nazareth.

The carefully prepared program consisted of eleven numbers, all of which, without a single exception, were excellently performed.

The well-known orchestra of the Urbanek Brothers played a medley of Polish tunes. This was followed by a short address by Reverend John Lange. Next the school children sang and were enthusiastically applauded. This was followed by twenty-five boys who, with little verses, represented the history of St. Michael Archangel's Parish. Following the solo performance of Carol Singer, a member of the orchestra, girls from the middle grades danced "Silver Bells" in gay costumes. The storm of applause lasting several minutes forced the girls to reappear.

Now came the seventh and most important number of the program, an address by Bishop Rhode. The bishop, in a truly fatherly manner, reminded us of those

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happy and unforgettable years when the croaking of frogs could be heard in the neighborhood, when there was water all around, when everyone worked for the good of the church and the parish.....

Following Bishop Rhode's address, the local choir under the direction of Professor Kowalski sang Gounod's "Jubilee Cantata."

Finally, a drama, entitled "The Queen by Grace of God," was performed by young women exclusively. Mrs. W. Kaliszewski portrayed the role of the queen with spirit and understanding. Little Catherine Szafranski deserves special mention for her portrayal of the part of a poor little girl who refused to give "even a crumb" of bread to the fallen queen. Miss S. Zaparta played the role of Countess Joan very well, and little Helen Kupski played the part of Zyglinda, Countess Joan's daughter, with feeling.

The ladies-in-waiting--Ludgard (F. Radke), Blanca (H. Chojnacki), Beata (R. Dykowski), Irene (K. Jozwiak), and Helen (Murzynski) deserve a word of

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praise for their capable performances.

To conclude the program and to bring this eventful day to a close, all those present rose and joined in the singing of the hymn "Boze Cos Polske" (God save Poland).

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POLISH

Dziennik Zwiazkowy, Feb. 23, 1917.

ARRIVAL OF REVEREND PAUL RHODE

About five years after the church had been built, /St. Michael Archangel/ Parish gradually began to grow. Reverend /Adolph/ Nowicki left St. Michael's /Church/ and was succeeded by the young, newly-ordained Reverend /Paul/ Rhode. He was very young, and it was said of him. that he looked like an 18-year-old youth full of spirit and enthusiasm. He worked in such a manner that he made his parish one of the best and most widely known of the Polish parishes. He was undoubtedly helped in his work by many splendid men, like John Chemma, who distinguished himself by his service and who died in 1900. Three years later another worthy citizen, Francis Przybylinski, followed him. This deprived the parish of two zealous workers.

In 1905 Jan Lange came to the parish as vicar, but left eight months later.

Nevertheless, despite many changes, the parish continued to grow, until the

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need for a new church arose. Through the efforts of Reverend Rhode work was begun on an imposing church in 1906. Three years later, while the new church was still in the process of construction, a great honor befell this parish. Its rector [Paul Rhode] was elevated to the bishopric, henceforth bearing the title of "First Polish Bishop in America." The church was completed in the same year, and was solemnly consecrated on June 23, [1909].

In 1910 one of the former pupils of this parish, Reverend John Grembowicz, was ordained. Two years later Reverend Vincent Nowicki was also called upon to serve in the Lord's vineyard. In 1912 the newly-ordained Reverend Francis Walczak came to our parish and still continues to be one of the most energetic workers that our parish has ever had or will have. A year later, on Easter Monday, Reverend Francis Kozlowski was ordained. That the parish turns out young men is demonstrated by the fact that Reverend Kozlowski, although very young, has already been given a parish.

And so for many years everything increased in God's bounty and blessing, until

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Dziennik Zwiazkowy, Feb. 23, 1917.

the sad news reached us that Bishop /Paul Rhode/ had been appointed to the See at Green Bay, Wisconsin, and would have to leave us. Sincere sadness and regret descended upon us on receipt of this news, because everyone was happy under the tenderly watchful eye of our shepherd, and it was difficult to reconcile oneself with the thought of parting. But, as the bishop himself said, it is God's will. Therefore on September 2, 1915, our Bishop left this parish after 18 years of caring for the souls of the people here, and another change occurred. Reverend John Lange came to take the Bishop's place, but this time as rector, and Reverend Felix Prange came with him. Later Reverend Bolinski and Reverend Francis Mazur came and, together with Reverend Walczak, continue to help the present rector in his parish work.

Shortly before the bishop's departure other changes occurred. Through the death of Otyllia Chemma, the parish lost one of its most pious and exemplary women, and the Sodality lost one of its best superiors.

The following year Mary Gorzelmanna, another well-known parishioner who had

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done much for the good of the parish and the Sodality, died.

This concludes the inspiring history of the twenty-five years of existence of St. Michael Archangel's Parish. And thus we today, together with the few remaining founders of this parish, reach back with our thoughts to the parish's beginnings, as twenty-five years hence our children will talk and write about us. Just as we today are informing the world about the deeds of our fathers and mothers, they will record our activities. May our deeds in retrospect be shown to be as praiseworthy as those of the founders of this parish.

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Polonia, Vol. XII, No. 8, Feb. 22, 1917

THE SILVER JUBILEE OF ST. MICHAEL'S ARCHANGEL PARISH

This year (1917) the parish of St. Michael Archangel celebrates its 25th anniversary or Silver Jubilee.

The history of St. Michael's parish is very closely connected with the parish of the Immaculate Conception.

Organizing of the Parish

In 1888 a group of members from the Immaculate Conception parish organized St. Michael's Archangel Society for the purpose of founding a new parish. The membership grew quickly and in a short time there were sixty-five members. In 1889 they bought a banner which remained in that church till 1892.

In 1891 they bought a location at 83rd street and South Shore Drive for $14,700. As the church of Immaculate Conception was too small, father Pyplatz agreed to split the parish. The members of the new parish bought the location

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but the treasury was empty. In order to raise funds they conducted a bazaar which brought them $3,700.00

At that time there were about three hundred families in the new parish. A social committee was formed and that committee applied to Archbishop Feehan for a priest. After Many efforts the Archbishop granted them an audience which resulted in the appointment of Father Zyla as a pastor of the new parish. Father Zyla lived at 8236 Bond avenue (today's South Shore drive) but he did not stay very long. There was some misunderstanding and father Zyla left. In his place father Adolf Nowicki was appointed and on the second day of February, 1891, day of his arrival, father Nowicki started to build a church or rather a chapel. It was a historical day for the parish. Father Nowicki with a hammer in his hand working hard; the members, including women and children, sawing boards and helping Father Nowicki. In a short time the chapel was ready, so was the little hut for father Nowicki. The whole affair was rather comical. This little parish gave to the world the first Polish-American church dignitary - Bishop Rhode. In this little church services were held until 1892.

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During that time father Nowicki collected money all over Chicago and built a new and large church which was dedicated in Sept. 1892. Years of 1893, 1894 and 1895 were very poor years for South Chicago, as there was unemployment. Father Nowicki helped the poor members as much as he could. He left St. Michaels Archangel parish in 1897. The parish debt was then $58,000

Father Paul Rhode as pastor of the parish

On the 31st day of October, 1897, glad news were spread in St. Michael Archangel parish that Bishop Feehan appointed father P. Rhode, who was the organizer and pastor of St. Peter and Paul parish. The members started to like their new pastor. Father Rhode looked the situation over very carefully. He decided to pay off the debt first, and after some time the parish was freed from the obligations. During his pastorship many church societies were organized which still exist today.

The Growth of the Parish

In time many families settled in St. Michael's Archangel parish; prairies and wooden houses began to disappear and in their stead modern brick buildings

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appeared. Poles started to build, business developing St. Michael's Archangel parish was growing.

Building New Church

On account of the growth of the parish the church was getting too small. Father Rhode thought of building a new church. In 1907 the foundation was built for the present church. Generous donations were made [illegible] were of great help and speeded the work. On the 3rd of November, 1907, the corner stone was laid for the new church and not quite two years later, after elevation of Father Rhode to the office of bishop, the church was dedicated.

This magnificent and very imposing solemnity took place among unusual ceremonies in which thousands of people participated.This took place on the 23rd of May, 1909. The structure of St. Michael's church costs $200,000, that is why it is called the cathedral of the first Polish bishop in America. It is an imposing gothic edifice.

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The good work in St. Michael's Archangel parish progressed wonderfully and no one suspected that a great honor would be bestrewed upon that parish. Then, the 17th day of June, 1908, the news were spread that Father Rhode, the pastor of St. Michael's Archangel parish, was made a Polish bishop in America.

On Friday the 19th day of June, 1908, Archbishop Quigley received from Mgr. Falconi the papal delegate in Washington, the papal "breve" signed by cardinal Merry del Val, making Father Paul Rhode a bishop. Not only Chicago "Polonia" but the whole American "Polonia," celebrated this great event for on the 29th day of July their countryman, Rev. Paul Rhode, was consecrated the first Polish bishop in America. His countrymen came to Chicago from all over the country. Like a great parade it was. They took him in an automobil?. Great crowds greeted him. The ceremony of consecration was performed in the cathedral by Archbishop Quigley. About one hundred priests were present at this celebration, and three hundred took active part in the ceremony.

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POLISH

Dziennik Zwiazkowy, Feb. 16, 1917.

A SHORT HISTORY OF THE FOUNDING OF ST. MICHAEL ARCHANGEL PARISH IN SOUTH CHICAGO

by

Reverend Adolph Nowicki

/Second Installment/

"Antek, Wojtek, what's the rush, where are you going?" asked the people on seeing their friends running as fast as they could go down Ontario Avenue, utterly heedless of obstacles, splashing through water up to their ankles, since, incidentally, Warsaw /Translator's note: the district was called little Warsaw by its inhabitants/ abounds in this element, and at times Noah's ark would come in very handy.

Antek turned around and, smiling, replied: "I'm running for tools; we're going to build a church!"

"A church? What church? Where?"

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"Don't you know that the archbishop has sent Reverend Nowicki as rector? There he is--over there with a hammer in his hand calling the people to work! 'Come on, people,' he says, 'we're going to build a church, and you, Antek,' he says to me 'run and get some tools.' So I'm hurrying as fast as I can!"

"But Antek, you must be crazy! Where's the architect, who's the contractor? You can't build without a plan."

Antek laughed. "What do we need an architect and a contractor for? We'll just build the church ourselves and have done with it. Better come and help, and bring your hammers." Having said this, he nodded his head and hurried on.

This, my dear parishioners, happened on a certain Tuesday in the latter part of February, 1892. In reality the good people returning from work, on seeing that I was fiddling around out there, came over and asked: "What's this going to be, Father?"

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"We're going to build a church."

"That's fine, Father; we'll build a church. But when?"

"Well, why not right away? Let's clear the space, because we already have the lumber."

I had no sooner finished than these good people set to work, this one with a spade, others with axes, and pretty soon saws and hammers were in evidence. "Hey!" someone yelled, "set the posts for the foundation!" And in the twinkling of an eye the posts were set. "Here, fellows!" called Frank Mazurek to the young men, "bring over the floor joists." Antek started and many others followed, and when they all started sawing, chopping, squaring, and nailing, the floor, too, was quickly completed.

On the following day Mr. Ratkowski, a contractor, appeared on the scene. He is a real businessman and, having gotten wind of the fact that something was going on in St. Michael's Parish, he thought it might be worth the trouble to go over

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and find out what was up. So he came, looked into all the corners, giving some advice here, correcting something there, and seeing that everything was going smoothly--twirled his moustache and thought: there will be some business around here, the rector is young and therefore energetic, the parishioners are willing workers! Whereas I, taking advantage of his presence, said, "Here, brother, give us a hand; we're building this church for the glory of God." And the good fellow helped us willingly, for which we are grateful to him.

Thus the work progressed: my poor parishioners, after working all day in the steel mills, came willingly to finish the church.

Working thus, my parishioners built the church in three days, and would not accept a penny for their labor. I mention this so that others may know what good people the parishioners of St. Michael's at Warsaw are. The church was built, and on Saturday of the same week we celebrated our first Mass in it.

It is true that the church did not present an overly well-built appearance, and

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Dziennik Zwiazkowy, Feb. 16, 1917.

sometimes it seemed to me that the window on the south side somehow looked toward the north. The little church, however, had its good points: for instance, the school children could easily study geography on its roof--one could easily discern hills and valleys there, and after rain there were gulfs and straits and other things entering into the field of geography. But all jokes aside, the little church served us well for a long time, and we were happy there.

When the little church was finished I began to think about building a school, because a school, my good parishioners, is a most important matter--it is the soul of the parish. Close our schools and our Polish people will be lost. The school is the sun whose beams warm us to Christian virtue and national solidarity.

I thought and planned for a long time on how to turn my most sincere wish into reality, until finally I came to the conclusion that I must call the people together, or as one says here, call a parish mass meeting. So we got together and discussed the building of the school. The parishioners, however, were of the opinion that we would not need a large building for the school, since, as they

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said, there would be at most two hundred and fifty children. Somehow it did not seem possible to me that my parishioners would be so poorly endowed with this Polish virtue, but I thought that since the people had so decided I should not oppose them. Nevertheless, I decided to go from house to house personally to collect for the church, and in this manner ascertain the true state of affairs concerning the growing young Poles.

I therefore began my peregrination among the houses of my parishioners: I come in, look around, and see everything very modest and clean, and the children nicely dressed. Having praised God, I ask: "Well, mother, how many of these youngsters do you have?"

I have four, Father."

I enter another house "How many children are there here?"

Six, praise the Lord!" I say nothing, but go on. At the next place there are eight. It seems to be going up, I think to myself. I go on--but here I see

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only one little girl and one little boy. "What's this, mother," I say, "you have only two children?"

"No, indeed, Father, there are five; the other three got scared and hid under the bed."

When I finally looked over this army of Joes, Walters, Stanleys, Marys, Sophies, etc., I got scared and thought I would go absolutely bankrupt: "Please, Father, may I have a [holy] picture?" said one of the youngsters--"and me, too," says another, grabbing my cassock--"and me, too," cries a third, grabbing my button --"and me, too, and me, too," cry the others surrounding me on all sides. I reach into my pocket and begin to hunt, thinking that my final hour has struck. Finally, after having gotten out of this attack by the youngsters, I thought to myself; Ha, my worthy parishioners have certainly miscalculated. No, I thought, these fours, sixes, eights, and tens are no joking matter. One has to prepare for battle with them in advance. They must have a fine building, a large, roomy school, so that they may not be scattered by all four winds. They need a large playground, and we have only six lots, which is not sufficient for Polish

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youngsters.

We therefore bought twelve lots and erected an imposing building, which contains roomy and comfortable classrooms downstairs and a large church upstairs; it will suffice for us for many long years. And we did well in erecting a large school, one for fifteen hundred youngsters rather than for two hundred and fifty, because already, five years after the founding of the parish, we have, praise the Lord, eight hundred children in the school. We also have a fine playground for the children and a drill ground for the parish societies. Just come and see when our youngsters pour out into the playground and begin racing, because Polish nature must have space and freedom; or come and see us when all our societies get dressed up in their uniforms and stand in line, and the marshal orders: "Shoulder arms, forward march!" It is a thrilling sight! They march, they play, and there is plenty of room!

We had only one difficulty and that was with our dear neighbor Michigan (the lake on which Chicago is situated). It is a great friend of Neptune and sometimes played serious tricks on the parish property; all it has to do is blow once and

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you have a foot of water! Our mayor and city fathers, to whom I went for advice, maintained that really this has a rather favorable effect on the Poles, because they are hot tempered, they say, and the water supposedly has a cooling effect on them.

(To be continued next Friday.)

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POLISH

Dziennik Zwiazkowy, Feb. 9, 1917.

A SHORT HISTORY OF THE FOUNDING OF ST. MICHAEL ARCHANGEL PARISH IN SOUTH CHICAGO

By
Reverend Adolph Nowicki

Arrival in South Chicago

"It's time, Father, let's go," said goodhearted Jas (Jack), bursting into my room like a bomb. He had just learned that the archbishop had appointed me rector of the new parish of St. Michael Archangel, which was about to be established in South Chicago.

"Let's go, Father; we worked hard enough before we got you elected. So let's go. The people are waiting with a band over at the station."

We left. The weather was truly typical of Chicago--a particularly nasty drizzle. Wide open spaces all around us; here and there a sagging house, further on fields and water--water and fields. Looking around in all directions I thought: H'mm, this must be the place where geese and ducks congregate, because there don't seem

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to be any people living around here.

After a forty-minute ride, we arrived in South Chicago, but the band and drums somehow whisked themselves over to 83rd Street, expecting us to land over there. At any rate we arrived safely, but here was another problem: where was one to live in this place?

"Jas," I queried, "where am I going to stay?"

"What do you mean where? At my house, of course!"

"But I'll be putting you to unnecessary trouble."

"Nonsense, Father, you're going to stay with me and that's that."

So I stayed at his home.

I was very happy there and felt perfectly at home in this friendly and hospitable

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house.

There was only one problem: it seemed that the room which I was occupying somehow or other missed the stove; I guess the stove and room were not on speaking terms. Therefore, on arising in the morning, I frequently had to take careful inventory to make sure that Mr. Frost did not take up permanent residence somewhere about my person in order to play a trick on me. I had, my dears, to take good care of my poor bones, because I looked upon them as church property. But when I told good old John Szostakowski about this, he dragged out a feather bed for me, because he did not want to be responsible for anything happening to the parish property. Despite this, I had a very good time at his house. His good wife did everything she could to entertain the priest fittingly and to make him genuinely welcome. The children, too, did not bother me very much, as at that time there were only two Wolodyiowskis and one little Helen. /Translator's note: Characters in Sienkiwicz's trilogy. We would probably say "two wild Indians and one Pocahontas."/

Therefore, good people, I thank you for your good old traditional Polish hospital-

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ity. God reward you for the shelter which you have given me.

(The next installment will be published in next Friday's issue.)

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POLISH

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Dziennik Zwiazkowy, Sept. 28, 1916.

THE COURT PROCEEDINGS IN THE MATTER OF THE POLISH ROMAN CATHOLIC UNION

The charges which appeared in the Dziennik Zwiazkowy of September 26, 1916, in the matter of the legal action taken by the Polish Roman Catholic Union against Messrs. Szopinski and Krolik, its former president and secretary respectively, are definitely without foundation. Further arguments before the master in chancery will not be heard until October 2, 1916, at 2 P.M.

Attorney M. L. Pietrowski accuses Messrs. Szopinski and Krolik of unwillingness to explain the charges made against them. This charge is unfounded because they were ready to answer the accusations at the very beginning. They even went to the convention of the Polish Roman Catholic Union which was held at Syracuse, New York, traveling at their own expense, but were not permitted to have the floor because Mr. Pietrowski was all set with his own decision. Mr. Pietrowski is not in a position to pronounce any judgment since he did not conduct the prosecution and had very little to do with the matter. The

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prosecution was conducted by the late Attorney Bumphrey, who acted on behalf of Mr. Piotrowski. Attorney Bumphrey conducted the case until even he became disgusted because of the lack of evidence and finally decided to give it up, stating that he was only Mr. Piotrowski's assistant. He was notified on several occasions to appear before the court, but all to no avail. And what did Mr. Piotrowski do during that time? He was traveling in Europe and did not follow the court proceedings.

The case came up before Judge Foell. Attorney Bumphrey asked that it be postponed until Mr. Piotrowski's return. The judge, however denied the motion, and the defense was also against postponement, since Mr. Piotrowski himself had never conducted the prosecution. His presence would have had no bearing on the matter, he being merely an interpreter. As a result Judge Foell has correctly sent the case back to the master in chancery.

According to the latest report of the master in chancery it appears that

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Mr. Szopinski has answered all the charges except that concerning the disposition of some thirty-five dollars, and Mr. Krolik has accounted for two checks, one for a thousand dollars and the other for $222.42, for which the master in chancery requests a clearer explanation.

It seems that Mr. Piotrowski profited the most from the whole process, since he exposed the Polish Roman Catholic to huge expense. The Union thus far has paid out six thousand dollars to prosecute the case, and Mr. Piotrowski claims that the organization still owes him money. And for what?

Anthony B. Mazurek
Defense Attorney

Note: The Dziennik Związkowy does not take the responsibility upon itself for the above statement of the defense attorney. Let the interested parties argue among themselves. This whole matter is of the least importance to this newspaper. It has always been the policy of the

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Dziennik Zwiazkowy to present all information just as it comes to the press. This newspaper has adhered to this policy and will continue to do so at all times.

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ADDRESS

To the Apostolic Delegate in Washington X. John Bonzano, D. D.

Your excellency:

Availing themselves of the sojourn of Your Excellency in this city, the delegation of the Polish citizens of Chicago is paying you a visit, in these days of genuine sorrow caused by the demise of our never-to-be forgotten archbishop, the Most Rev. James Quigley, and at the same time greet you with hearts sympathetic and truly Polish, and as such, inflexibly attached to our Holy Faith.

Upon this occasion we desire to state that the Polish citizens of the United States know you, honor and love you, and shall ever remember the great favors conferred upon them; your gracious sympathy bestowed upon us, as well as all the kindly acts you have rendered our brethren.

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We, the Polish community of the United States, shall always be grateful to you, for it sees in you, and hopes you shall continue to be, the most eminent guardian and advocate and supporter of our religious interests.

And at this moment which finds you sojourning in our city, at this hour of grief consequent upon the death of the late archpastor and steward of our diocese, we learn that a singular honor has befallen our Polish community, namely, he who was the late archbishop's right hand, his chosen collaborator and excellent assistant, the Right Reverend Paul Rhode, D. D. is to be transposed from his office to that of bishop of the diocese of Green Bay.

It is indeed a great favor and honor that has befallen the Polish Catholics of America and our Polish community lacks words to express its gratitude to the Holy Father for this signal mark of this paternal solicitude for the interest of our Holy Faith among us.

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We wish to state that without exception the entire Polish Catholic community is overjoyed because the honor has befallen Bishop Rhode, whose work has endeared him to all classes of our people. Through his efforts and his work among us a spirit of harmony and peace hitherto unknown prevails among us. Our Catholic organizations have been strengthened in their salutary influence on our community; our reverend clergy have been united to common action in all matters affecting the welfare of our Polish Catholic population.

Owing to his efforts, also much has been done to raise the standard of our parish schools, and a more lively interest is being taken in the training of our young generation growing up in America. In general our devotion to the Holy Mother Church has taken new life. Yet, while acknowledging our great debt to our Holy Father for the favor which He has so benignly conferred upon us, and while thanking him with all our heart for it, we cannot as loyal children of God's Holy Church, permit the occasion to pass without voicing at the same time our fear

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that here in Chicago, deprived of the care of a bishop from among our own race, who would know us intimately, the interest of our holy religion may suffer.

We number about 350,000 faithful and devoted Catholics and our number is continually growing. Our churches and other institutions are increasing in number. We have about 140 Polish priests, 45 parishes and about 35,000 children in our schools.

In general, our religious interests are becoming so complex and important from the standpoint of our present and future growth that we feel in conscience bound to humbly pray your Excellency to remember us in a special manner and we earnestly beseech your Excellency that we be not left without care and guidance of a bishop of our nationality, who will understand our needs and aspirations.

We thank your Excellency from the bottom of our hearts for the extraordinary marks of sympathy which you have already shown to the Polish

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Catholics in the United States, and we earnestly hope that our prayer may truly be understood by Your Excellency and may be granted in so far as possible.

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Dziennik Zwiazkowy, Feb. 14, 1915.

RECOLLECTIONS OF PLEASANT MOMENTS

The combined choirs of St. Mary of the Angels' parish sponsored a farewell banquet on Wednesday, February 3, 1915, for their former instructor and organist, Mr. Joseph P. Mallek. The affair was conducted in the spacious parish hall, and was attended by the Reverend F. Repinski, by all the choirs, and by prominent parishoners and other guests.

After the banquet Miss F. Gackowska, in a brief speech, made known the purpose of the affair and called upon Mr. Frank Urbanski to act as master of ceremonies.

Mr. Urbanski expressed his thanks for the honor bestowed upon him. In ardent words the master of ceremonies described the five years' work of Mr. Mallek, giving him full credit /for his accomplishment/. At the same time he added that were it not for Mr. Mallek, the parish would never have enjoyed so strong and popular a financial institution as the Father Gordon Building and Loan Association.

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Dziennik Zwiazkowy, Feb. 14, 1915.

After this, Misses M. Smigaj and S. Bazar sang a duet, "Separation" (Rozstanie), a composition of John Mallek's.

Mr. Joseph Poklenkowski was the next speaker. In his excellent speech he touched upon Mr. Joseph Mallek's activities and expressed his satisfaction that although they were bidding farewell that evening to Mr. Mallek as an organist, he was not leaving their circle but in so far as the speaker knew would continue in the parish in the building and loan association and in his own business.

Mr. Roman Pojawis played a piano solo, after which Miss Agnes Powalisz delivered a declamation with much expression. This was followed by a piano solo by Miss L. Banach.

The Reverend Francis Repinski was the next speaker. The reverend father stated that it was unnecessary to bid farewell to Mr. Mallek because he is not leaving us; he will still be with us, although not as an organist. He then gave /proper/ credit to our organist for his work and wished him success in his new enterprise.

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Dziennik Zwiazkowy, Feb. 14, 1915.

The final speaker was the guest of honor, Mr. Joseph Mallek. In a lengthier speech he remarked that five years ago, when he arrived at St. Mary's parish, he was informed that great disorder and dissension existed in the choirs.

"Investigating the reason for these conditions," said the speaker, "I cancelled the presidencies and other offices of the choirs and took the leadership into my own hands. Although I did not receive the assistance promised me at the time of my acceptance of the position, and although I have personally met all the expense of the purchase of copies of church and national music, I have nevertheless brought about order and co-operation and have trained /the choirs to sing/ difficult church music. When I think back and recall these various obstacles and the lack of assistance, I am proud of what I accomplished."

The speaker thanked all the members for their sincere work, for their assistance, for their faithful service and friendship, and for the pleasant surprise that the choir had prepared for him. In conclusion he stated that the moments spent with the choirs in conducting church and national music will remain in his memory for a long time.

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Dziennik Zwiazkowy, Feb. 14, 1915.

The things accomplished by Mr. Mallek are really admirable, and the results /of his efforts/ speak louder than words. The choirs of the parish join with the Reverend Father Repinski and all the parishioners in wishing Mr. Mallek success in his new field of endeavor.

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POLISH

Dziennik Zwiazkowy, Dec. 2, 3 and 4, 1914.

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THE SYNOD OF THE POLISH NATIONAL CHURCH
(Summary)

There is being held at the All Saints Church's parish hall a three-days' synod of the Polish National Church, a country-wide religious organization. Among the 107 men and women delegates, there are 26 priests, representing their parishes, with Reverend Gawrychowski as chairman.

Different commissions, nominated at the first session of the synod, are filled with men delegates, with the exception of the commission on celibacy, where there are also two women delegates.

In the leading address, delivered by the bishop of the Polish National Church, Reverend Franciszek Hodur, there was emphasized the need of further expansion of church activities, the necessity of self-defense before the aggressive inroads of the Roman Catholic Church, while exerting more influence on the national, moral and religious life of the Polish people in the United States and in Poland. As to the means by which the doctrines and principles of the Polish National Church could be propagated more effectively, the speaker recommended to the synod that a more serious attention should be given to the publishing and spreading of suitable missionary literature.

Dziennik Zwiazkowy, Dec. 2, 3 and 4, 1914.

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The matter of celibacy, brought up by Reverend Cichy, evoked an enlivened discussion, but no definite agreement on the subject was reached.

While reporting for the commission on rituals and ceremonies, Reverend Krupski recommended to the synod that the Latin language should be eliminated from the liturgy of the Polish National Church and the Polish language substituted instead.

There were nominated by the synod four new bishops, namely, Reverend Bonczak, of Milwaukee, Wis.; Reverend Gawrychowski, of Rochester, N. Y.; Reverend Plaza of Chicago Ill, and Reverend Cichy, of Toledo, Ohio. Reverend Krupski was appointed rector of the seminary, and Reverend Grochowski was elected general secretary. The above mentioned six priests were approved by the synod as constituting also the Board of Spiritual Advisors for the entire Church.

These ponderous and eventful accomplishments by the synod were solemnly commemorated with the evening ritualistic services at the All Saints Church, with the chant, "Te Deum Laudamus" (We Praise Thee, O God).

The third and last day of the synod was started with a solemn Requiem Mass in

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commemoration of the late Bishop Kozlowski, and of other deceased priests and members of the Church.

At the final sessions, the synod accepted a new profession of faith, instituted few new religious commemorations on certain Sundays, heard reports on publications and on relation of the Polish National Church to other churches, approved some changes in the by-laws of the Church, and accepted a resolution calling for closer cooperation with Poland.

The synod adjourned Dec. 3, at 6 P. M.

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Dziennik Zwiazkowy, Sept. 21, 1914.

CONSECRATION OF NEW CHURCH AT ST. ADALBERT'S PARISH

Yesterday St. Adalbert's Parish presented an unusually festive appearance, because it was an unusual day in the history of this district. Early in the morning crowds began to gather in the streets. Here groups of St. Adalbert's parishioners collected and over there a group of people from some other parish gathered to discuss the new church. All houses in the district were decorated. The street was full of Polish flags, festoons, and garlands. St. Adalbert's was celebrating.

"You can see that there is a good husbandman here. How different this parish looks from ours" said one of the men standing in a group discussing the celebration which was about to begin.

"It is through the efforts of Reverend Gronkowski that the church was built. Reverend Gronkowski looks after everything, and administers his parish like a good and capable husbandman. Therefore it is clear that on the day of the

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Dziennik Zwiazkowy, Sept. 21, 1914.

consecration of the new church many more people will gather, to show by their presence that they appreciate a good and honorable chaplain."

Now the societies are arriving in groups. Let us look at those marching dressed in their festive clothes. They are marching under the leadership of the grand marshal, Bernard L. Maciejewski, assisted by adjutants, Mr. John Przeworski, Marion Knutkowski, and Mr. Dubiela. There are four divisions composed of the following: [Translator's note: Here a section of the paper has been torn out and destroyed.]

As was expected, there was not room enough in the church for all of the people who came. Everyone of course wanted to see the highest church dignitaries and everyone wanted to hear the inspiring words uttered on the occasion of the consecration of the new church. Everyone wanted with all his heart to squeeze in as close as he could, but the church was not large enough to hold all of those who came. Within the church, although it was terribly crowded, order prevailed. A few minutes after 10 A. M. Archbishop Quigley consecrated the new church under

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the blessing of St. Adalbert. Then the pontifical mass was celebrated by His Eminence the Apostolic Delegate, Giovanni Bonzano, in the presence of all the church dignitaries and the great crowd of people.

After the ceremonies in the church, the societies formed with their banners a line which extended from the church to the rectory, making a guard of honor for the clergymen returning to the rectory from the church.

The people of St. Adalbert's Parish welcomed the various military and civilian organizations with truly old-fashioned Polish hospitality. The faces of all of the participants reflected true contentment and joy. The parishioners of St. Adalbert's were happy, and well they might be. The erection of a church is not the work of one day, but the result of long and hard labor. Yesterday these efforts were rewarded--a magnificent church stood with its tall spires reaching up toward the sky, a church for the glory of God and service to the parishioners of St. Adalbert's. The guest were happy, too, because the happiness of Reverend

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Gronkowski's parishioners was their happiness as well.

Reverend Gronkowski, this exemplary parish priest, experienced great joy no doubt, at having accomplished this great task. His parishioners owe this magnificent church to his skillful and praiseworthy administration. [Translators note: The rest of this article has been destroyed.]

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BIG CELEBRATION - CONSECRATION OF ST. ADALBERT CHURCH AT CHICAGO

A great celebration was held on Sept. 20, 1914, at St. Adalbert Parish, as it was the consecration of the new St. Adalbert's Church, which was built for about $200,000.

For this occasion the whole neighborhood was festively decorated with Polish and American flags. Nearly all the houses on 16th, 17th, 18th, 19th, 20th and 21st streets, between Ashland and Paulina Street, were decorated. Other decorations were the colors of red and white with stars, and the papal colors. From early morning the traffic was great in the neighborhood. One could see not only the parishioners of St. Adalbert, but also many from other Polish parishes and settlements. All were here to see the big parade and if possible to get into the church. There was plenty of room for all in the streets, but in the church there was only room enough for 2,000 people. There were about 30,000 people on the street. The society of the Union attended in corpore and was lead by the general administration. The parade was

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very impressive and it will live long in the memories of the people. It lasted about two hours. Nearly all Catholic, national societies, Falcons and choirs and also some of the Bohemian societies, participated. There were also other Polish parishes represented.

The parade began in the front of St.Adalbert's church at about 9 A. M., and lasted until about 11 P. M. At Jackson Boulevard the parade greeted the archbishops, bishops and other priests who were in automobiles. From here the parade moved south on Ashland Avenue to 18th Street, west on 18th Street to Paulina Street, north on Paulina Street straight to the church.

The consecration ceremonies were conducted by archbishop Quigley of Chicago. After the ceremonies, Bishop Kozlowski of Milwaukee, transferred the precious holy sacrament from the old to the new church. This was followed by a pontifical mass. The mass was celebrated by Archbishop Bonzano, apostolic delegate in Washington. His assistants at the mass were Rev. Stanislaw Nawrocki, as archpresbiter; Rev. Boleslaw Nowakowski, as deacon; and Rev. Jan Lange, as subdeacon.

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The masters of ceremonies were Rev. Rajmund Appelt, Rev. Hobann, Rev. Dunn. A beautiful sermon was delivered on the occasion of the consecration of the new church by Bishop Paul Rhode. The St. Cecilia Choir, under the direction of Messrs. Seweryn and Bronislaw Kujawski, sang during the mass. The church was crowded to the limit with orderly people.

In the afternoon, at about four o'clock, high vespers were celebrated and were attended by hundreds of people from distant parishes. Vespers were sung by children choirs of St. Agnes and St. Cecilia's parishes.

On the evening of the same day in the new church was given a concert of sacred music with a program as follows:

1. Organ solo, "Suite Gotique," by Boellman, played by Mr. Allen Bogen.

2. Choir of St. Cecilia, "Ave Maria," by Liszt.

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3. Mr. W. Brines, tenor solo, "With all your heart," by Mendelsohn.

4. Organ solo, "Fantaise in C Major," Bach, by Mr. Alexander Karczynski.

5. Parish Choir, "Holy God," Dobrzynski.

6. Mrs. Jadwiga Smulska, soprano solo, "Parce Domine," by Gounod.

7. Suite Symphonique by Faulke. (a) Fantaise, (b) Andantino, (c) Finale, by Sewerya Kujawski.

8. Mr. W. Brines, tenor solo, "The Lost Chord," by Sullivan.

9. Choir, "Oremus," Dobrzynski.

10. March from "Taunhauser," Wagner. Organ solo by Mr.Allen Bogen.

At the parsonage many visiting priests from near and far were greeted

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by the pastor of the new church, Rev. Father Gronkowski.

The cost of this church came to $250,000. It is the most beautiful of all the churches in the city of Chicago.

At present the assistants to the pastor are Rev. Szudzinski, Rev. Czapkowski and Rev. Korytter.

Abendpost, Aug. 3, 1914.

NEW POLISH CHURCH
Archbishop Presides at Laying of Cornerstone

Yesterday, amid impressive ceremonies, the cornerstone was laid for the new Polish Catholic church, Saint Mary of the Angels, Wood and Cortland Streets.

Archbishop Quigley, assisted by Bishop Rhode, Archbishop Weber of Poland, Reverend Francis Gordon, and many priests from all parts of the country, blessed the foundation, after Archbishop Quigley had celebrated a High Mass in the old church in commemoration of the church's fiftieth anniversary. After the Mass, the faithful, twenty thousand strong, marched to the site of the new church, singing Polish hymns.

The cost of the new structure is estimated at two hundred thousand dollars.

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Dziennik Zwiazkowy, Nov. 15, 1913.

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NEW COMBINATION OF RESURRECTION FATHERS.

Our dear Resurrection Fathers, shamefully defeated in their opposition to the erection of a new park and field house in the 16th Ward, being afraid that their sheep will emigrate, started a new scheme of lengthening Bradley street to Ashland Ave., cutting Holt and Dickson streets, and making more room around their castle. The committee, consisting of Rev. Siatka; the alderman of the 16th Ward; Czekala, and a "boiler-doctor," Zagrzebski, obeying the orders of the Resurrection Fathers, appeared before the Board of local improvements with a demand to lengthen Bradley street to Ashland ave. A few words of explanation as to why our reverends desire that Bradley street be lenthened. Because of the founding of a new park right under their nose, they lost many of their sheep, who were compelled by the city to sell their real estate and move out to another parish. The new park is too narrow and probably will be widened in the near future, annexing part of Cleaver to Holt streets, and causing again a loss of many woolly sheep; and our "reverends" income would be decreased considerably. Therefore they want to lengthen Bradley Street to Ashland Ave., and keep the woolly sheep in their parish, blocking by this action the widening of the park.

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Because of the high cost of lengthening Bradley Street, the city would be handicapped and probably would give up the idea of widening the park.

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It is not very important how the Resurrection Fathers choose to hold their parish intact; it is their business. But who is going to pay for the improvement?

According to information obtained by us, the cost of lengthening the street must be paid by the people living in a radius of one square mile. The cost would be about $375,000, and all taxpayers living between Division street, and North Ave. and Ashland Ave. to the river, will be forced to pay the bill, just for the sake of keeping a few hundred parishioners together.

If our reverends desire to make such an improvement, let them pay for it.

It is our duty to warn the people against this conspiracy.

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THIS AND THAT

Among our Poles in the United States are plenty of Masons. They at one time belonged to an American lodge.

The first Polish lodge belonging to the American Masonic Federation was recently organized in Chicago. About forty members already belong to it, and the Master is the well known Socialist and owner of a printing shop in the home of the Polish Women's Alliance, Mr. Odalski.

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Narod Polski, Vol. XVI I, No. 22, May 28, 1913.

GOD AND FATHERLAND

Under such a title we place a handful of notes, collected from a talk by His Excellency Rev. Bishop Paul P. Rhode.

This talk was rendered by our prince of the church at the convention of the Polish Alma Mater, held last week at Chicago, in St. Hedwig's Parish.

From the times when St. Adalbert, Dabrowka, wife of Miecislaus, first king of Poland, brought the grain of God's truth, Poland was always a country of God. However, in this country there was a sanctuary for others who professed another religion, and in spite of this Poland did not cease to be Polish, said the Reverend Bishop.

It ought to be this way everywhere, wherever a group of our children are instituting a family hearth.

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That is the way it was at the beginning in America. In time, however, in Europe as well as here, when our society began to be imbibed with undesired acids, relations began to spoil.

Every true Pole and Catholic always should remember that he has as much business in an outside non-Polish and non-Catholic organization as a Jew has in a Catholic organization.

Let the Poles who confess the faith of Moses have their own Poland and their own organizations of Moses.

Let the Poles Socialists have their own Socialist Poland and their own organizations.

Let the Poles unbelievers have their own Poland without God, and their own organizations.

And we, Polish Catholics, faithfully loving our holy church, the faith

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of our forefathers, let us have our Polish Catholic organizations, the watchword of which is "God and Fatherland."

The mixing of Polish Catholics with outside elements in order to unite with them into one hearth of a permanent organization will not prove beneficial to us. It happened, although it never should have happened. Polish Catholics, with harm to their own faith and with no benefit to their nationality, have found themselves here and there, and are being found to this day in the ranks of those who are foes to the traditions of our forefathers, which demand that we here in America, above all hold on to the motto: "God and Fatherland."

Should we Catholics allow the Socialists to show us the way? Shall people with a spirit strange to ours denounce us afterwards as traitors?

You ought to be the real kind of Catholics; undegenerated sons, the

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descendants of those who faithfully worked for God and Fatherland, united and not divided. If that which is of Polish origin will remain in America, it will only be on the strong foundation of the Holy Faith. A handful of those who, outside the faith, seemingly wish to work for the cause of nationality, often use to excess patriotic watchwords in their anti-religious aims.

I believe in the host of youth born here and brought up in our schools and who, knowing our church and our priests, will not yield to the influence of wicked people.

I believe in the youth emerging out of our institutions over here. I believe in those who, with their spirit, have not run away from their Alma Mater, and have not sold away the watchwords of their fathers.

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Bicz Bozy, Vol. IV, No. 47, Nov. 17, 1912.

WPA (ILL.) PROJ. 30275

ABOUT THE PASTOR OF ST. JOHN OF GOD PARISH

Narodowy is very indignant because the pastor of St. John of God Parish turned out from his office Mrs. Szramko, who could not pay $30 for the burial of her child. Her husband makes only $9 per week and there are five children in the house.

There is no room here for indignation. If some one wants to keep "bullocks," he or she must supply them with good food and all comforts necessary for bulls.

Don't you think that such a "bullock," sitting in a parish house and claiming to be a "servant of God," is worse than the bullock standing in a stable?

He likes to eat chickens, ducks, geese and drink good beer, wine, and whiskey. As a "Holy Ox," he is entitled to a "Holy Manor House" for expounding the holy faith.

It can't be otherwise.

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Bicz Bozy, Vol. IV, No. 31, July 28, 1912.

[ORLOWSKI ASKS BISHOP RHODE'S FORGIVENESS]

Dr. Orlowski was in South Chicago by orders of "the protector of Polish people" to make apologies to Bishop Rhode for the statement that appeared in Narodowy that the aunt of our first Polish bishop in America gave him birth because she felt sorry for him.

Mr. Rhode dismissed Mr. Orlowski with nothing, stating that he will accept an apology only on one condition and that is, that Narodowy will correct the statement and that the "protector" must admit the authorship of the article which caused such a nasty suspicion.

The'protector' of the people who begs forgiveness in the anti-chamber of a bishop is a queer character.

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TRUTH AND FALSEHOOD

What Catholicism is to free thinking, such is truth in comparison with falsehood.

What truth is to falsehood, so a Catholic is in comparison to a non-believer. Every free thinker is at the same time a non-believer, just as every liar is a pharisee and a hypocritical person. The man who is bold enough to take faith away from another, becomes a murderer and criminal. Just as light disperses darkness, so truth makes a falsehood worthless or contemptible, as the night is the opposite to day so a lying person is opposite to a rightful person.

It is easier to avoid a foe lying in wait for your fortune, liberty and life than a false person, because that one pretends to be a sweet person, your friend, he entices, decoys, hugs you and kiss you, but in his heart he has hidden treachery and in his soul he is hiding a falsehood. On the other hand, a person who loves truth sometime suffers because he does not know how to lie and does not want to lie, rather

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he wishes to act honorably and in a dignified manner, doing the proper thing always and everywhere.

There are people who, as it is said, are always walking around with a sweet look. A sweet smile on his face, warm words on his lips, gives many promises and imagines a brother and friend, until you finally convince yourself in a short while that all this was only pretended, and the one whom you thought wished you best, somewhere else acted to your detriment. The one who praised you before your eyes, when out of sight blackened you, ridiculed you and talked about you. The one that praised your national principles and your outlook in regard to the enemies of the fatherland, in another place works against you.

Oh! These are sad things, nevertheless true. What is worse is that the influence of falsehood is not only bad at the present time, but it also acts worse on the future. A hypocritical and false person lies to me and to you, to himself and to the nation. Is it any wonder that that person later on loses his faith, conceals his emotions and is afraid to be sincere, open? Oh! Today the people say, now the world is bad, today

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a child does not trust its own father, the mother does not believe the child, the people do not trust anybody, and nobody believes in the sincerity of the people.

Who is at fault? If we would never go the way of falsehood but that of truth, then we would have the great power of the virtue and courage of condemning all hypocritical persons.

Also, more than once it seems, through courtesy, hospitality or delicacy, we assent to this one or promise to that one, we are unable to repel from ourselves people that are hypocritical and we permit this ignominious fault to grow and enlarge itself. The only remedy for this is the truth. The one who acts at all times honorably, avoids evil, and seeks the good, the one who honorably offers his hand and repels from himself a traitor and liar, that one is loved and respected by honorable people. But is there very many of this kind in our midst? Falsehood and hypocricy have unfortunately so rooted themselves among us that little children oftimes know how to delude and lie, and we looking upon this do not wring our hands with despair and do not call out with fear, What will become of this, instead we claim, The world is such at this time.

Narod Polski, Vol. XVI, No. 28, July 10, 1912.

Oh no! The world is not false.

Because the world is a genuine truth in which neither trees nor mountains, herds nor flowers but people have evil hearts, and it is they who drive the truth away from their lives. Truth is the most beautiful virtue. It brings harmony and love, trust and honesty; it can make us the strongest nation spiritually.

Then, let us put aside falsehood and hypocrisy! Let us behave the way good Chrstians should behave and then we will not allow ourselves to be led off the straight forward path on to the dark road of hatred and anger, rather looking in the glorious rays of truth, we will find success in honesty.

Let us cast aside those free thinking illusions which only bring us shame and disgrace and let us hold on to the traditions of our forefathers and let us be like they were, good Polish Catholics, and the truth will liberate us from this misfortune.

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Bicz Bozy, Vol. IV, No. 27, June 30, 1912.

/ALL IS WELL NOW/

Crossing themselves very piously, the editor of Dziennik Narodowy kissed very reverently the apostolic paw of Mr. Rhode, the First Polish Bishop in America.

That ended the fight for "principle of the right of the people" conducted by Dziennik Narodowy, and from now on Mr. Rhode is no more a mere 'suffragan' or a 'painted bishop,' a man who didn't know his father, but Right Reverend Bishop Rhode, the First Polish Bishop, with a large capital B, in the United States of North America.

Bravo, Gentlemen!

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POLISH

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Bicz Bozy, Vol. IV, No. 25, June 16, 1912.

ISN'T THAT TERRIBLE?

The Resurrectionist Fathers have a church in the 16th ward under the name of Saint Stanislaus. They have a large hall near that church. In that hall they have balls. In the church they conduct a business by selling "the holy sacraments" and eternal salvation and in the hall at the balls they sell beer, whiskey and cigars. All for the glory of God.

In this manner the time passes very pleasantly. Neither Socialists nor Freethinkers or any other Masons could penetrate into the stronghold of the "Rise from the grave" in the Saint Stanislaus parish. They could not get there because they were not able to hire a hall in which they could teach the humble lambs heretical doctrines.

Consequently, the lambs know only the church and the bar of the Resurrectionist Fathers, nothing else besides that.

Then the city of Chicago decided to set up a park in the 16th ward, the

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Bicz Bozy, Vol. IV,No. 25, June 16, 1912.

domain of the Resurrectionist Fathers.

"The park? For what purpose? We do not need any park here," argued the reverend Fathers. "Our parishioners have plenty of saloons, they have even a church with a bar; there they may breathe the fresh air. For what do they need a park?"

They protested against the building of a park, but all in vain. The city decided to build a park with a recreation building and a large lecture hall. Isn't that horrible?

That was too much for the pious Resurrectionist Fathers. The church would certainly lose on account of that. Some people instead of going to church and offering something to God or drink beer at the parish bar, would go to the park and breathe fresh air instead of the word of God. Besides that, the city will build a lecture hall where all kinds of infidels will try to undermine the very foundation of the Holy Faith.

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"Never! We are the masters here," proclaimed the pious Fathers. "We will not allow a park hall to be built, because we have our own with beer and whiskey. The church cannot be deprived of income. You, citizens, should not allow it."

But those desperate persuasions brought only one man and a few women devotees. There shall be a park and a lecture hall. There shall also be lectures in that hall and the parish bar of the Resurrection Fathers will be a thing of the past.

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Bicz Bozy, Vol. IV, No. 24, June 9, 1912.

WPA (ILL.) PROJ. 30275

THIS AND THAT

Father Cholewinski, the pastor of Town of Lake parish, refuses "religious consolations" to those who belong to national societies and do not perform "in corpore" their Easter duties, according to the orders of their parish "boss."

Luckily, he did not order the whole Socialist party to go to Easter confession.

Biez Bozy, Vol. IV, No. 6, Feb. 4, 1912.

WPA (ILL.) PROJ. 30275

THIS AND THAT

Poor unenlightened Polish workman! Here in America wherever he turns he meets sky pilots who, either by promising him eternal happiness in heaven after death or by scaring him with the infernal abyss and black, boiling pitch, fleece him unmercifully of his hard earned money for collections, donations, for the saints and other humbugs. This is not all far from the old country over the large ocean, the consecrated parasites are extending their beggarly paws, asking donations for the upkeep of the "Houses of God." With the sweetest words they knock at the pocketbook of the Polish workman, who already has been exploited by their co-workers right here in America.

They ask for all kinds of donations, using very tricky and convincing arguments that all misfortune is caused by the neglect of the "houses of God." Another clever argument is the biblical quotation, "Give and it shall be given to you," but sometimes the quotation reads, "And because you did not give, that what you have shall be taken away from you." O yes, that what we have is taken away from us by the insatiable ravens in cassocks.

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Bicz Bozy, Vol. IV, No. 4, Jan. 21, 1912.

LETTER FROM A PRIEST HOUSEKEEPER TO BICZ BOZY

Letter No. 1

My dear Bicz Bozy:

I read you regularly every week together with my "cassocker" since the first day you appeared into this world and must admit that I like you so much that I could not live without you.

What a delight you are to us 'spiritual vessels' (priest housekeepers), "priest nieces," and "sisters of mercy," describing in a true light our pious and full of sacrifice lives, devoted to God, not like those 'paw lickers' (those who kiss priest's hand), from our ignorance, spreaders, so called half progressives who always sing us hymns of praise but lie like anything, describing our pious lives.

I hope that a goose kicks those scribblers. Let only one of them take a

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Bicz Bozy, Vol. I V, No. 4, Jan. 21, 1912.

cassock and find himself amongst our spiritual midst and I assure you that he would see everything upside down. But what can you expect from the paw lickers, they are afraid to lose their grub. Isn't that so?

Honor to you, Bicz Bozy, for that. You are the only one who can publish the truth unveiled and I, even if I am a spiritual vessel, must admit that I like the truth sometimes. Therefore, for a long time I wanted to write you a letter but I was always prevented. Well, I had to take a trip to the country in the summer; you know why, so I don't have to make any explanations.

As soon as I was through with the farm and orphanage I returned to the rectory. A few days after, the bishop sent to our parish a young and handsome assistant. How could I even think of writing a letter?

As soon as I became well acquainted with our assistant, our "cassocker" conceived an idea to conduct a mission for our parish "herd" for they were terribly spoiled by all kinds of unbelievers, and heretics; the

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collection got so small that he couldn't squeeze out enough to lay aside one thousand dollars a month for his own savings account.

That mission lasted six weeks, during which time we squeezed out a few thousand dollars for indulgences, sacraments, pictures, medalions, tickets to the paradise and other holy things. And did I work hard during that mission! Lord have mercy on me. As you know my little whipper, I had to please not only the rector and his assistant but also those four bulls, the missionaries, who tired me out so that I could hardly drag my feet at the end of the mission.

But thank the Lord, I was well rewarded, for the old cassocker bought me a fur coat, one of the missionaries bought me a diamond necklace, another a ring, the third a few odd things with the exception of our skinny assistant, who did not get anything out of the whole business; he did not buy me anything but let that go, he is still young and handsome. I prefer his wink and still better do I like when he pinches me somewhere than diamonds from those old piggers, the missionaries or old rectors.

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Bicz Bozy, Vol. IV, No. 4, Jan. 21, 1912.

At last I have some peace now, for the assistant is out somewhere with one of the lady parishioners, to cure himself, and the old rector complains of an ache in his bones, so I made up my mind to write to you, my little whipper, and from now on I will write every week, and I have many interesting things to write. This is enough for today, for I have to go to the old man to give him a rub.

Your friend,

Margaret Pullet
The Priest's Housekeeper.

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Bicz Bozy, Vol. IV, No. 1, Jan. 1, 1912.

A STRICT CŒLIBACY

When Bishop Rhode was conducting the inspection of his diocese, he stopped unexpectedly at a certain parish, where he noticed two little fat boys playing in the yard on a pile of sand.

"Whose children are they?" asked the bishop, eyeing the pastor suspiciously. "They are my brother's children," replied the reverend shepherd, without even the slightest sign of stammering or embarrassment.

In the meantime the news about the inspection spread all over, with the result that when the archshepherd arrived at the next parish everything was ready for him. At a certain parish, while waiting for the pastor, the bishop took a walk in the parish garden. Suddenly he noticed a group of children hidden in the raspberry bushes. "Whose children are you?" asked the bishop. "The Millers," answered the children, who were well trained. "And where is your daddy," asked the puzzled bishop. "Oh! he went to a sick man with the Lord."

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Dziennik Zwiazkowy, Nov. 18, 1911.

REPLY TO ARTICLE OF CLERGYMAN FROM NEW ENGLAND

(Voice of the People)

I have read in Dziennik Zwiazkowy, of which I am a constant reader, the article by the reverend from New England, in the issue of October 28, 1911, and since this article has antagonized me, I hope that I too may be granted the privilege of having a few words published in the same column.

The clergyman from New England attacked us for being dissatisfied with the parochial schools, and declared that we should be grateful to the Polish clergy for the work that it is shouldering--upholding the Polish language in a foreign land, and trying to keep our Polish children from losing their national identity.

This is all very well. But thank Heaven our Polish people can see a little

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beyond this, and know what the truth of the matter is. Indeed, how could any sane person allow the wool to be pulled over his eyes in this manner? If there were no Poles here in America, then, certainly, there would be no Polish clergy here either! And when it comes to the matter of the Polish language, a large proportion of the Polish clergy shows no interest in it, with the exception of only a few priests who are true Poles, who feel Polish blood coursing through their veins, and who help parents in educating their children in the mother tongue. This work, however, is very difficult. Children today in ordinary speech use English almost exclusively, even in speaking to their parents. The parents, if they forbid the use of English at home, do so because they do not understand it.

The clergy does not alone bear the burden of Polish nationalism or Polish welfare. We carry all of it on our own backs--Polish welfare, our future, and the future of our children, and in addition we must also bear the burden of the clergy, to the point of developing humps.

History tells us that in the days of its freedom, priests were the defenders

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of Poland. We can see how well they defended her. The same thing would happen in America were it not for our great organization, the Polish National Alliance. This champion of Polish nationalism stands guard over all Poles, and works for the good of Poland and of her children here in America. Many of our brothers shed bitter tears; often they would be happy just to see the shadow of their homeland, to hear the sound of the bells of its little village churches. Come, brother, to us; admit that you are a Pole; join the Polish National Alliance, which God blesses because we are His children and do His will.

I, therefore, proclaim, in the name of Polish nationalism: Polish people, open your eyes, awake! Join the ranks of the Polish National Alliance, because only in this organization lies the national good of Poland, because only the Alliance can truly dry the tears of those who weep and need help. Why should not you, our brother, benefit from and help stand guard over your own blood, your own country, and the Alliance here in America? When we feel that we are all Poles, why do we not all gather beneath the banner of the Polish

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National Alliance, as our forefathers once gathered under the Polish banner during the reign of King Jagiello, when they rose like one man and ousted the Knights of the Cross? When they raised our Polish flag in battle, the very earth shook beneath the Polish and Lithuanian soldiers, and our forefathers completely annihilated their vicious enemies.

Brother Poles, let us rise like one man beneath the banner of this great organization, the Polish National Alliance! Let us show the world our solidarity, our numerical superiority, our union under the motto, "Love for the mother country"! If we do this, we will have good schools and good financial institutions, and as we march together in a concerted mass, everyone will have to take notice of us!

(Signed) A Member of the Polish National Alliance.

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Dziennik Zwiazkowy, Nov. 6, 1911.

CONFIRMATION CEREMONY

Yesterday the Poles living in the district of Avondale celebrated a great holiday. The ceremony of Confirmation was celebrated in St. Hyacinth's Church, with Bishop Paul Rhode officiating. The ceremony began at three o'clock in the afternoon and lasted almost two hours. It was preceded by a magnificent procession of Polish societies, which gathered to welcome Bishop Rhode. In the procession, which started at Logan Square, the following societies were represented: Saint Hyacinth's, the Polish Alma Mater, the Foresters, Saint Joseph's, Saint John the Baptist's, King Wladyslaw Jagiello's, and Saint Anthony's. Next came the carriage of Bishop Rhode, accompanied by a guard of honor composed of Falcons No. 190, from Avondale and St. Hedwig's parish,....who were led by their president,John Kikulski.

Following Bishop Rhodes' carriage were carriages bearing the representatives of various societies, in the following order: Polish Women's Alliance,

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Polish Women of Saint Ann's, Saint Catherine's /Society/, Saint Helen's, and Saint Hyacinth's. Jozef Polczynski, police lieutenant of the Shakespeare Avenue Station, led the procession in a light carriage, followed by a squad of seventeen mounted police. The procession also included two bands.

Because the day was fair, the streets were crowded with people, and the colorful decorations on the buildings lent a holiday atmophere. Among the houses worthy of special mention were those of Messrs. Gralik and F. Krocker.

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POLISH

Dziennik Związkowy, Nov. 1, 1911.

LOCAL NEWS

The St. Cecelia's Choir, of St. Adalbert's Church, gave a concert last Sunday, October 29, at 8 P. M., in Pulaski Hall, 1711-15 South Ashland Avenue. The most outstanding singers took part in this concert, and as a result the program was very satisfactory. The proceeds from the concert were donated to a very noble cause, namely, to the construction of a new St. Adalbert's Church; therefore, a great many people attended, arriving from various districts of Chicago. They applauded the singers enthusiastically. The members of the arrangements committee were: Reverend K. Gronkowski, honorary president and treasurer; B. Kujawski, president; J. Rybicki, L. Bonk, F. Witt, A. Kempska, and A. Serdynska.

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Dziennik Zwiazkowy, Aug. 9, 1911.

OPPRESSED PEOPLE ARE AWAKENING

(Editorial)

The entire Polish Roman Catholic element in America was stirred by an unheard-of injustice perpetrated by Bishop Hoban in the diocese of Scranton, and the resistance, with the support of the Reverend Iwanowski, of our countrymen belonging to the Holy Trinity Parish of Nanticoke, Pennsylvania. The issue involved concerns the objection of the parishioners to the transfer to the bishop of the title to the property of the church. The parishioners rightfully maintain that through their parish committee they can take better care of the property, which was bought with their hard-earned money, than the bishop can. Besides, there are many examples of unfair treatment of Poles by bishops after such transfers have been made. Therefore, the parishioners are unwilling to submit to this bondage, fearing that later on there might be some misunderstanding with the dignitaries of the church and that they might even be evicted by the police from the parish grounds and jailed.

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As long as the Holy Trinity Parish of Nanticoke was in financial difficulties and had debts to pay, the bishop was not particularly interested in that property; he did not seek a transfer of the title because he did not wish to take any burdens upon himself. Now, however, that the debts of the parish have been paid as the result of good management on the part of the parish committee--the parish property is worth $75,000--he is trying to grab this property from hard-working people by transferring its title to himself. The parishioners--apparently enlightened people--refused to obey the bishop, and concurring with them was the Reverend Iwanowski, the priest of the parish. He did not disobey his superior, the bishop, but as an honest man and as a good Pole, moved by the injustices meted out to our people by church dignitaries, he is also of the opinion that the property of the church should belong to the people and not to the bishop.

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What did Bishop Hoban do then? The bishop sent the Reverend Iwanowski a letter in which he demands that he and his parishioners submit to the bishop's orders. At the same time the bishop removed the sisters from the Holy Trinity Parish School, and declared that no priest in his diocese

will be allowed to perform any church functions in that parish until the parishioners submit to his demand and transfer the property.

This action on the part of the despotic and greedy bishop brought results contrary to those he expected, for the parishioners at a mass meeting declared unanimously that under no circumstances would they transfer the property of their church to the bishop. They have engaged regular teachers for their parochial school, and the priest, who supports the cause of the parishioners, is performing the duties of a pastor for them. Thus, the threats of the bishop are without effect.

At that mass meeting the following resolution was adopted:

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"We declare that we are loyal and faithful members of the Roman Catholic Church and that we have the intention of remaining so; but no one except ourselves can force us to transfer our earthly possessions to some one else, which is in accordance with the laws of the state of Pennsylvania." Indeed,

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this resolution of the enlightened parishioners is a wise one. They are not breaking away from the Roman Catholic Church only to jump from the frying pan into the fire; they remain true sons of that church, but they are not willing to obey a greedy bishop in wordly affairs.

"Prayer and the salvation of the soul are one thing, but church property bought with hard-earned money which is rightfully ours is another thing," say the sensible Poles of Nanticoke. "If there is any misunderstanding because of financial or religious matters between the members of the parish and their pastor, the bishop, instead of visiting the parish as a good father would do in order to make an impartial investigation himself to pass a just judgment, sends the police with clubs, and the poor parishioners are beaten for their hard-earned money." At last our people are waking up; they are beginning to see that church dignitaries are seizing by medieval-like terroristic methods church property belonging to hard-working people.

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This injustice to our people has been brought to light by us many times; we have protested several times against the greed of privileged bishops, and

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now we are glad that our people at last uhderstand the intention of progressive newspapers and demand their rights. We also admire our countrymen's wisdom and prudence in handling this matter in an orderly and cool-headed manner. They did not create disturbances nor did they organize a new religious sect, thereby creating hatred among our brothers. They adhered to the faith of our fathers and protected the possessions which they had acquired by the sweat of their brows, just as our brothers in our native land protect the heritage of their fathers against the greed of the Germans and the Russians.

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There have been many examples among our people of such strong determination in protecting church properties. Bishop Gorlick of Duluth, Minnesota was not allowed to deprive them of their church property; and in South Bend, Indiana, transfer to the bishop of title to their cemetery was refused. In other Polish settlements, also, our people are demanding their rights, and according to the decision of Judge Fuller,they are within the law in doing so.

Church properties belong to the people who bought and paid for them, and they

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even have the right to take it away from a bishop after he has acquired it by a transfer.

The case is clear and our people can legally and rightfully demand the return of their church properties from the greedy Roman Moloch. Our people are capable of taking better care of their property than any bishop can. Polish priests should co-operate with their parishioners as the Reverend Iwanowski is doing in Nanticoke, but they should also obey their bishops in religious matters. When it comes to church properties, however, they should side with the people and not allow the bishops to expropriate their property. No one can condemn them for taking such a stand. But our priests very seldom do co-operate with their people; rather, they are usually arrayed against them.

Our people are awakening and will free themselves in the near future.

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Dziennik Zwiazkowy, July 22,1911.

POLISH NATIONAL ALLIANCE ATTACKED BY POLISH CLERGY

Vicious attacks on the Polish National Alliance by some Polish clerical newspapers, prove that a handful of wicked individuals, false servants of Christ unworthy of wearing clerical robes or Roman collars, feel that they are losing ground on account of the awakening of the public. The realization that they are isolating themselves from Polish public life, disturbs their mental and moral equilibrium to a point where they are using the tactics employed by people who have nothing in common with ethics, morality, Christian love, or Polish idealism.

No person with a sane mind and some education, let alone a Pole and especially a priest, whose duty is to teach his flock Christian love as was taught by our Great Master the Lord Christ, would abuse his fellow men the way it is being done by the "reverent" publishers of the clerical newspapers Gazeta Bostonski, Wielkopolanin, and Polonia. These libelous newspapers are so repulsive that even the most reactionary and unscrupulous journalist would be ashamed of them

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Dziennik Zwiazkowy, July 22, 1911.

With whom are these blundering cassocked knights fighting? Whom are they slandering and libeling? They are slandering their own fellow men who have grouped under the national colors to spread enlightenment among our people. How degraded the soul of people who attack the good national workers! "By their fruits ye shall know them," say the Scriptures. Their work alone has revealed to our people the true nature of these priests of a false god, and that is why many are turning away from these pharisees, hypocrites and impostors. On the other hand, our people as a rule hold in great respect those priests who are good and patriotic.

The Polish National Alliance is a lay organization; it does not interfere with clerical organizations. Not being interested in religion at all, it does not meddle in the individual religious activity of a member, provided, of course, that such practice is such as not to interfere with others.

The priest inside the church and the Polish National Alliance outside of it, have a duty in common, namely, to lead and guide the Poles.

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Our clergy will never draw the people to themselves by slander, libel, and attacks on national institutions. The members of the Polish National Alliance are good church members and respect the clergy when they are patriotic and honest.

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Dziennik Zwiazkowy, Dec. 8, 1910.

PAPAL DECREE

(Editorial)

The papal decree that pastors are to be removed from parishes not by bishops, but by a committee composed of six priests and a bishop in every diocese, was made public on December 6, 1910, at a synod held at St. Patrick's Cathedral. It was variously accepted. This decree definitely deprives bishops of the autonomous power of removal and appointment of pastors from various parishes without a prior decision of the proper ecclesiastical commission.

An order of that type naturally is not looked upon favorably and is not to the taste of many episcopal favorites. On the other hand, it will undoubtedly gladden the hearts of those who were not in great favor and were even ridiculed by their ecclesiastical superiors. Perhaps because of this, parish

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conditions will change so much that there will be no more repetitions of the grave disappointments of the faithful people, who were rarely heard by a bishop if he was on good terms with their unfit and hated parish pastor. An ecclesiastical commission will be better able to investigate causes of disruptions, clear up misunderstandings, and mete out justice to the people.

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Dziennik Zwiazkowy, Nov. 26, 1910.

NEWS FROM ST. CASIMIR'S PARISH

(Local News)

A religious rite of confirmation was conducted at St. Casimir's Parish on Sunday, November 20, 1910. Children and adults not as yet confirmed were to receive this sacrament. Ignoring completely the parishioners' requests for a Polish bishop, the reverend pastor invited an Irish archbishop, the Right Reverend Quigley, to conduct the ceremony. This attitude of the reverend pastor created a general feeling of dissatisfaction among the parishioners. Consequently they acted entirely indifferent to the Irish Catholic dignitary. Neither the religious nor the national societies came out to welcome the archbishop, as is the custom; only a small handful of people loyal to the reverend pastor welcomed the distinguished ecclesiastical official. Many adults failed to appear to be confirmed, having no wish to receive this sacrament from the hands of a person of another nationality. There were many vacancies in the church, because a large number of children also stayed away; and, when the archbishop commenced to talk to the congregation in the English language,

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Dziennik Zwiazkowy, Nov. 26, 1910.

half of those present left the church. This religious ceremony was a total failure because of the anger of the parishioners. Such tactics on the part of the pastor can cause a break in this parish--an occurance that should be avoided. We have enough dissensions as it is among our heavily oppressed people. The maxim taught by the clergy, "He who is a Catholic is also a Pole, and he who is not a Catholic is not a Pole," seems to have lost its effect. This was proved by the behavior of the Polish Catholics in the presence of the Irish Catholic dignitary. In this instance we find that nationalistic feelings have taken an upper hand even over religious feelings. The Poles have indicated clearly that they are staunch Poles and that they want everything to be Polish--even in a church.

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Dziennik Zwiazkowy, Oct. 3, 1910.

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/TREATMENT OF THE POLISH CLERGY/

(Editorial)

A brief article written by a Polish priest, the Reverend J. Papon was found in the Michigan Catholic. The author was replying to a previous article concerning the Poles living in this country. In that previous article the Michigan Catholic had mentioned that there are four million Catholic Poles in the United States and that they have many dignitaries in the ecclesiastical hierarchy. The Reverend Papon asked with justification: "Where are these Church dignitaries of Polish nationality in this country? How many are there among these four million Poles?" The Poles have only one suffragan bishop of Polish ancestry, and he is merely an assistant to the Archbishop of Chicago.

The Reverend Papon further stated, with a courage seldom seen among our clergymen, that the sincerely Polish priests are treated shamefully by Church officials of other nationalities. He noted that our priests are plainly abused by the autocracy of Irish and German bishops in this

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country. It has been a long time since we have witnessed such fearless denunciation by a Polish Catholic priest. The Poles know that injustice is done to our clergy and, through them, to our entire Polish nationality. Evidently the harm done them must be of vast proportion when such bitter words issue from the lips of Polish priests. If there were more brave people demanding their rights, the Church dignitaries would be compelled to give serious consideration to the demands of the Polish Catholics. Unfortunately, our people are too generous and make no demands for things justly due them. As a result of this the Poles are scapegoats of other nationalities. The entire Polish Catholic clergy is urged to voice its opinion and demand its due. Our people will co-operate, and thus we shall attain what is rightfully ours.

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FACTS ABOUT EVERYTHING AND EVERYBODY

Under that title, Dziennik Chicagoski published a few articles as an answer to Dziennik Narodowy and Kurver Polski, concerning church affairs in America. The author of those articles is trying to create distrust among readers in respect to the church and irreverence towards the clergy, but the trick did not work and the statements concerning expenditures for building churches and schools appear to be a humbug.

Here is the answer of Dziennik Chicagoski to those articles: "A certain Mr. P. H. appraised recently the wealth of Polish churches, parish houses, schools, convents, and all that belongs to Polish parishes in America, at a figure of 190 million dollars. He also calculated annual expenses of priests, bishops, the Pope, missions, sisters and other church servants, at a figure of 40 million dollars. The foregoing figures are nothing but gnashing of the teeth and malicious accusation of Polish community that

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it spends so much money for the upkeep of the Roman-Catholic Church, Catholic schools, bishops, the Pope, and nuns.

While the writer has exaggerated the number of Poles in America to four million, and represented that every person from a small child to a grown up - socialist, drunkard or tramp, who never attended church nor is willing to support it - has been taxed for the benefit of the church, nevertheless we have in those statistics a beautiful example of our people's profound faith.

Let us suppose that those statements contain only half the truth, that the value of Polish parishes in America is 95 million dollars and the annual expenses 20 million dollars. Even then it is a great sum contributed by our people for such great ideal as the church, the school, religious education and missions. Even then it shows only a highly idealistic community which, understanding the purpose of life, has realized as if by instinct that the church and school are like two roots invigorating its spirit with their healthy sap and upholding its national existence.

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We thank God that he gave us such strong faith in the days of trials and tribulations. It guarantees our salvation and at the same time it is that beneficent star which, on the sea of adversity and oppression, fills us with hopes of a better future; removes despair and encourages us to struggle with our fate. Carried across the ocean in the hearts of the poor, it soothes through many years their sufferings and longings; it ennobles their customs, unites them, and becomes the foundation of their wealth and development.

Under the auspices of the Roman-Catholic Church grew our colonies and our settlements, and millions of immigrants found peace and consolation within its stone walls. There we found where to look for true happiness and how to live, in order to have the respect of those among whom we live.

The Catholic Church, we could say, rocked the Polish immigration to

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America on its knees, as it did Poland years ago. It led the Polish immigration in America to a higher place than anyone has dreamed about. No wonder that our people have such trust in the Roman-Catholic Church, that our people trusted Roman-Catholic bishops with their churches, schools and other properties. The Church was our mother and comforter during our great misfortune and abandonment, therefore our people trusted the Church as they would a godmother delivering all accumulated spiritual wealth, being assured that the end of the world would come sooner than any Catholic bishop would sell our church, school, parish house or anything connected with the glory of God.

In vain complains the anonymous Mr. R. H. for the past several weeks over "lost" Polish church property, in vain he describes that property from many angles and through a magnifying glass, for we placed that property at the same feet that our first Christians placed theirs -- at the feet of the Apostles, bishops of the Roman-Catholic Church.

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We offered it to the same faith for which our early Christians laid their lives, their freedom, their fortune; we have done what other Catholic nations have done through the centuries.

We know that church property, even eucharistic vestments and other articles of devotion, had been robbed by the liberal French government, they were robbed by the Turks, heretics, schismatics and all kinds of Godless men. We never heard of any Catholic bishop doing it. If the bishops ever sold church articles, it must have been during famines, wars or other great calamities, when suffering was great and money was needed for the food. Such are the annals of history.

Finally, if it were better for our immigration to manage our Polish church property differently, our bishops would have instructed us in that matter. So would our great Polish men, like H. Sienkiewicz, B. Prus, and others, who wrote letters to the Prussian king protesting

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the mistreatment of the Poles and causing the whole world to shout an anathema to the Prussian government for trying to dispossess Poles.

If those noble men could see the articles of Mr. K. H., they would shudder and ask themselves whether a Pole wrote those articles not saying anything about being a Catholic but just an honest Pole. Is it possible that such articles could be published in a paper edited by a man whose brother is a priest? Is it possible that that priest if only one half Catholic would not deny his brother publicly if his influence had no effect on his brother and his editing of the paper? Is it possible that our people across the seas are fed on such humbug and insinuation?

We came to the conclusion that such work could only be accomplished by a degenerated soul, a soul hungry for bread and incapable to earn it in any other way than by abominable and repulsive lies, spreading ideas contrary to the harmonious unity of the Catholic Church.

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No advice could help how far we should go and where we should stop, it would not help to cover the hatred towards the Roman-Catholic Church by historical facts. From the mouth of the whole Catholic Poland would fall unanimous judgment.

He asks for the Polish bishops, but he hates them with his whole soul, praying to Satan to harm them. He asks for the rights of the Polish people, but he leads them to anarchy. He states that he does not lead the people into heresy and schism, but he leads them down into the same abyss.

This is how Mr. K. H.'s (sic) articles would be judged by the wise men of our country if they could overcome the reluctance for reading it only partially.

III C POLISH

Dziennik Zwiazkowy, Sept. 8, 1910.

A NEW POLISH PARISH

A meeting of all right-thinking citizens will be held at the hall of the Polish Hospital, at Thomas and Leavitt Streets, on Friday, September 9, 1910. The purpose of the meeting is to consider the question of organizing a new Polish parish in the locality.

The presence of all is urgently requested as very important matters will be given due consideration. The committee extends its invitation to all those residing in the neighborhood and urges them to participate in this very important event.

Committee:

John Ruszkiewicz
Walter Osmanski
August Urbanski
Anton Czarnecki
Sigismund Zglinicki
Stanley Tylski

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III B 4
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IV (Lithuanian)

POLISH

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Dziennik Chicagoski, Vol. XIX, No. 267, Nov. 13, 1908.

POLISH CATHOLIC CONGRESS OF MISSIONARIES

We are preparing ourselves for the first Polish Catholic congress of missionaries, which will begin next Sunday, Nov. 15. The program is completed and pamphlets with the complete outline of this Congress and the names of those on the central committee were distributed among the various parishes. They can also be obtained at the Rookery located at 217 La Salle St., where the committee bureau is located.

We give a brief outline of this program: Sunday, Nov. 15, at 10:30 A. M., a great procession of prelates and priests will parade from Cathedral College to the Holy Name Cathedral. They will be escorted by 300 members of the four highest ranks of the "Knights of Columba" in full dress uniforms.

At 12 o'clock a pontifical high mass will take place in the Holy Name Cathedral, performed by Rev. Father Diomede Falconia, the apostolic

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delegate from Washington, who is also a special delegate of the Pope at this congress, assisted by Archbishop James H. Blink of New York, who will chant the sermon.

At 1:30 in the afternoon a banquet will be held in the hall adjoining the Cathedral, issued by Chicago's Archbishop, J. E. Quigley, in behalf of his prelate guests.

At 4:30 in the afternoon, Mr. J. F. Smietanka, C. F. Petikowski, and Frank A. Kwasigroch spoke as guests of honor at this banquet.

To the reception committee, headed by Bishop Muldoon, belong 95 members, and among them is Mr. Michael Swientkowski.

At 7:30 in the evening, Vespers and apostle blessings will be performed by Rev. Father Diomede Falconia at the Cathedral.

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During this day, Sunday, Nov. 15th, many Polish churches in Chicago will hold special services to commemorate this great Polish Catholic congress of missionaries. The churches are as follows:

Sunday afternoon at St. Josephus parish, Bishop Rhode will officiate the Holy Sacrament duties, Confirmation, Divine services. He will bless the parishioners and offer a few kind words to these faithful believers.

At 7:30 in the evening at St. Anna's parish, Missionary G. Legris, D. D., from Bourbonnais, Ill., will officiate at the Divine services, Vespers, and bless the congregation.

At 7:30 in the evening at Holy Trinity parish Most Rev. Father James Schwebach, D. D., Bishop from La Crosse, Wis., will officiate at the Vespers and offer Divine services to the congregation.

At 7:30 in the evening at St. Adelbert's parish the Most Rev. Father, John F. Cunningham, D. D., Bishop from Condordia, Kas., will also officiate at the Vespers and offer Divine services to the congregation.

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At 7:30 P. M. at St. Mary's parish, the Divine services and Vespers will be officiated by the Most Rev. Father John Stariha, D. D., Bishop from Lead, South Dakota.

Monday two sessions will be held to commemorate this celebration. At 9 o'clock in the morning the people will gather at the corner of Michigan Avenue and 16th street and accompanied by the Polish Veterans, will parade down Michigan Avenue to the Armory, where Divine services will be performed. At 2 o'clock in the afternoon, the Ladies' Catholic League will have a banquet to honor all the prelates, bishops and priests taking an active part in this celebration.

Tuesday Nov. 17th two sessions of this congress will be held, one at 9:30 in the morning, the other at 3 in the afternoon. Bishop Rhode will officiate at the morning session.

In the evening of this day, which is to be a special evening for the Poles and Lithuanians, pontifical vespers will be conducted in all

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Polish and Lithuanian churches in Chicago.

In the oldest Polish Catholic church, St. Stanislaus, the pontifical Divine services will be performed by the apostle delegate Rev. Father Diomede Falconia. The sermon will be read in Polish.

On Wednesday, Nov. 18th, two sessions will be held, the first at 9:30 in the morning; the second at 2 o'clock in the afternoon. At the morning session Missionary Piotrowski will speak on "Unity Among Catholics."

In the evening at 8 o'clock the celebrated congress will finally come to a close. Admission will be by tickets only.

Many committees of this congress will be headed by Poles and they will make up the largest number of people present.

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The president of the arrangement committee is Bishop Rhode. Besides him there are 44 members in this committee. Among them are Rev. Father John Kosinski, C. R.; Most Rev. Father Alexander Skrypko; Most Rev. Father M. Krawczunas; Mr. Ludwig Pinderski, Dr.; W. A. Gorny; Stanley Ratajaczak, Edward Javecki and John Nerring. The secretary of all important sessions will be Anthony Czarnecki.

The transportation committee consists of 41 members. Among the higher officials are Rev. Father Nawrocki, Most Rev. Father Edward Stefanowicz, Mr. Stanley Kwiatkowski, and Edward Szajkowski.

The directors' committee in charge of officers and programs consists of 22 members, among them are Mr. Jchn F. Smulski, Joseph Niestopinski, Stanley Szwajkart Dr., William Klarkowski, K. Susralski, Phillip M. Ksicki, Anthony Promiski, Joseph Buszkiewicz, Nicholas Budzban, Teofil Gordon, Michael Pejza, and John H. Kowalski.

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The committee in charge of distributing tickets consists of 39 members, among them Mr. J. Jozwiakowski, John E. Wieklinski, Dr. Alexander Pietrzykowski and Paul Drzymalski.

The press committee consists of 5 members, one from each of Chicago's Polish daily newspapers. Representative of the Dziennik Chicagoski is Mr. Carl H. Wachtel. Mr. Adam Block, a co-worker of Mr. Wachtel, is a member of the general press committee.

To the committee of speakers and celebrities of congress belong 15 members, among them Rev. Father Andrew Spetz, C. R., and Most Rev. Father F. M. Wojtalewicz.

The musical committee consists of 6 members, including Most Rev. Father K. Gronkowski.

The committee for convention programs lists 6 members, including Most Rev. Father Casmir Sztuczko.

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We also have a ladies' committee in charge of the Catholic Women's League, but in this committee no Polish women hold office.

According to the above mentioned program of this Catholic congress, it should interest all Poles and Lithuanians of Catholic belief at the present time, and should make them very anxious to await the forthcoming Polish Catholic congress of missionaries.

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POLISH

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PARLIAMENT OF ALL POLISH CATHOLIC FEDERATIONS IN AMERICA

Yesterday afternoon, in the parish hall of Holy Trinity, the first parliament of the Polish Catholic Federation took place. Only three councils were present; one of these a middle class council.

The parish of St. Josephus did not send its delegates because at this time the Mission was taking place at this parish. The parish of St. Josephus gave its mandate to Rev. Father K. Sztuczko of the new Holy Trinity parish. The parish of Immaculate Conception of St. Mary from South Chicago was represented by Rev. Father Marciniak, John Wojnowski, Constance Chamska, Frank Tobinski, Bernard Chamski, Andrew Katacinski, Ignatz Bernatowicz and W. Folmer. From the city council of Holy Trinity were the following delegates: Rev. Father Szalewski, John Grzeca, Frank Marchiewicz, Paul Gerlich, Vincent Sztuczko, Sigmund Majewski, S. Rembowski, Miss S. Wozmiak and Miss Agnes Warszewska.

The parliament started at 2 o'clock in the afternoon, when Mr. Rembowski greeted the delegates. Miss Novakowska delivered the monologue and the

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three Kempski sisters and their brother Theodore Kempski composed a quartet that sang many beautiful Polish songs.

At this parliament, the delegates elected temporary officers to preside over this meeting until the regular election took place. Mr. Wojnowski was elected president and Mr. Marchiewicz, secretary.

The general election took place as soon as Mr. Wojnowski took his place of honor. As a result of this election, Mr. Grzeca was chosen president while Mr. Chamski was elected secretary. As soon as the meeting was in normal order following the election, it was decided to read to the assembled delegates the letters received from Rev. Bishop Paul Rhode and Rev. Father Truszynski, president of the Executive Committee of the Third Polish Catholic Congress. Below is the summary of each of these two letters:

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Chicago, Nov. 6, 1908.

To the Polish Catholic Federation in America at the Holy Trinity Parish, Chicago, Illinois.

Reverend Fathers and Dear Delegates:

I regret to inform you all that I am unable to partake in any activities concerning the Federation, for the simple reason that I must leave Chicago. I send my best wishes to all the delegates and officials of this Federation, also my blessings for your great undertaking in behalf of the Polish Federation.

I received a copy of your constitution and I hope that the delegates accept

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it at this meeting. Once more as the conclusion to my letter, I bless you in your work.

Bishop Paul Rhode.

W. K. K. Sztuczko, C. S. C.
Secretary of the Executive Committee of the Third Polish Catholic Congress.

Reverend and Dear Father:

Although I would enjoy being present at your meeting to take place next Sunday at the Holy Trinity parish hall of the Polish Catholic Federation, I cannot attend because it takes place on a Sunday and it is difficult for me to leave my home on a day of obligation. I cannot be present but my soul will be your guardian for the good of the Federation, and long life in your work. With the officers in charge, I feel sure that they will do their utmost to build up this Federation so that it may stand

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on its own foundations, for everlasting existence, continuing its work for the good of the Polish people and language. May God bless you.

Rev. Father K. Truszynski.

The third letter came from the St. Casimir Council of South Bend; the fourth from Antigo, Wis.; the fifth from Father Smogura from Steubenville, Ohio. Many councils were notified to send delegates to this parliament but very few abided by this request, many did not even send a letter stating why their council was not represented or why their delegates were not chosen.

In the process of this meeting the discussion was brought up whether to change certain articles in the constitution. Amendments were voted upon.

We must also inform you people that the committee and executives of this Federation read the constitution two days before this parliament met. Bishop Rhode approved of the constitution.

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After the amendments are passed the constitution of the Polish Catholic Federation in America will in the future consist of federated councils only. It will not accept such organizations as the Polish Roman-Catholic Union, Union of Polish Societies, and the 'Poles in America.' These organizations were invited, but because they could not send their delegates or an acceptable reason, they are off our list. This was recorded in the books upon the request of Bishop Rhode and the Central Committee.

The following article brought before the delegates was to have the Polish Catholic Congress and the Polish Catholic Federation. Work hand in hand in all business pertaining to the welfare of the Polish people. It was unanimously passed.

It was voted upon and passed that the smaller councils and parishes be invited to send a delegate to headquarters to find out all the necessary information and then explain it to the council at their regular meeting. All these councils have an allotted time and must be signed up with our

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executive committee before their time expires. They will not be accepted after the final allotted date. If you councils believe in solidarity, now is the time to prove and show it.

It is also our pleasure to inform you of the election of the following: Mr. Wojnowski, president; Mr. Tobinski, vice-president; Mr. Marchiewicz, secretary; Mr. Majewski, secretary of finance, and the cashier is to be chosen from the delegates representing St. Josephus parish. Chaplain elected is Rev. Father Mieczyslaw Szlewski. His advisors are Mr. Chamski and Mr. Rembowski. It was voted and passed that the delegates buy a gift for Bishop Rhode, but it would have to be presented at some great Polish affair. A motion was seconded and the parliament came to a close, ending a very successful and happy gathering of delegates.

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POLISH

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Dziennik Chicagoski, Vol. XIX, No. 210, Sept. 8, 1908.

FROM THE PARLIAMENT OF POLISH UNIONS IN AMERICA

The parliament of the Polish Unions in America is in session at the St. Adelbert's parish hall, from which we will receive an accurate report.

Homes in the neighborhood of St. Adelbert's are beautifully decorated. At 8:30 in the morning, societies from the Parish of St. Casimir (two lady's and two men's groups), with a delegation, marched to the parish of St. Adelbert, where the divine services took place. At the wishes of His Excellency, Bishop Rhode could not take part in the street parades because of important matters coming at the last moment, detaining him.

Bishop Rhode arrived about 10 o'clock in Mr. Kwiarkowski's car, accompanied by Rev. Fathers Wojtalewicz, John Lange and A. Szpotanski; at 10:30 the Episcopal divine services began. Honorary deacons were Rev. Father Wojtalewicz and Rev. Father Szpotanski; assisting Bishop Rhode at the divine mass were Rev. Father Felix Feldsheim and Rev. Father Zachola; in charge of this ceremony were Rev. Father Lange, Rev. Father Ostrowski, and Rev. Father Truszynski.

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In the church were gathered about 200 delegates from various Polish unions and many priests. The gospel was read by Rev. Father Prelate Dominick Meyer, who for many years was chaplain of the Polish unions in America; also the first Most Rev. Father and pastor of St. Adelbert.

Before the delegates and priests entered the church the mandate committee was chosen.

The afternoon program began at 1 o'clock amid a beautiful display of flowers and the singing of hymns and songs.

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POLISH

PROJECT 3004 W.P.A.

Dziennik Chicagoski, Vol. XIX, No. 188, Aug. 11, 1908.

ADDRESS TO HIS EXCELLENCY THE MOST REV. BISHOP P. RHODE

From the parish of St. Joseph we received the following article:

In the name of St. Joseph's Parish from Town of Lake we the undersigned feel that we owe our heartiest happiness to you Most beloved Bishop and Sufragan; we pay tribute and our best wishes from believers of the Catholic Church, sons and daughters of the above mentioned parish.

After a long expectation we were rewarded with a great triumph on the 29th of July, which was written in golden letters in our annals and in the hearts of every Polish man and woman.

Our longing after a long expectation were fulfilled a plea for a Polish Bishop as leader and pastor was the happiest moment for all of us. Let us be allowed to show the public that the Poles can be on the same level with other nationalities in regard to the Roman-Catholic churches.

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We are wishing you the best of everything; may Beloved God grant you success in your work and undertaking act as a follower in the footsteps of Jesus Christ, teach his words and teachings, act as a judge and govern the Polish people in our city of Chicago.

We are promising you Father of the Catholic churches, that every order of yours will be fulfilled because we are your children.

We must offer our thanks to the Almighty God that he answered our prayers; To you Bishop Rhode who has undertaken great responsibilities in his work as the head of Chicago's archdiocese and in behalf of all the people we wish you long years of life, health and satisfaction and may God be your guardian. We Polish people will continue praying that you may have success and continue aiding and helping Polish people in their hour of need, offer consolation also help the young priest so that they may follow in your footsteps.

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These are the wishes from the parish of St. Joseph's with the utmost sincerity for His Excellency.

The congregation cannot express their true feeling in words, but their hearts are filled with the greatest joy and happiness.

Mr. Anthony Rusch, Michael Kowalski, Sigmund Schmidt, Roman J. Kowalewski and Jacob Kiepura.

The above mentioned are responsible for this article being printed. They are the committee members at St. Joseph's parish.

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Dziennik Ludowy, Vol. II, No. 177, July 30, 1908

ROMAN AND POLISH SLAVES

Editorial.

Right now, when there is misery in our country, when thousands of people are starving, when hundreds of Polish workingmen have no roofs over their heads and while their wives and children have no food, "The Black Locust" (Roman Catholic Clergy) is conducting orgies of new exploitation of the Polish working people in America, by observing a celebration of moral and material manifestation.

The Polish people are beginning to open their eyes and see their misery; they are proudly raising their heads against their oppressors - the evil spirits in cassocks. The Polish people opposed them at first by organizing an independent Polish Catholic Church; later through the medium of the Polish National Alliance, which was then anti-clerical; and finally by embracing the socialist party.

But the watchful eye of the "Papal Ministry" noticed immediately the approaching danger for even these humble and faithful parishioners; and began to oppose the priests, and especially the bishops, believing that the Irish bishops were responsible for it. Rome's source of income and the flock of faithful sheep were endangered; so was its political strength.

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The Polish Catholic clergy in America had no chance of getting good jobs, as it had no influence in the distribution of such positions, as did the Polish Roman Catholic parishes. Therefore, they tried to get a position as a bishop for their man - "our countryman". Our man will take better care of "our mangers" and hide our little sins. This countryman will be a pillar for the poor, ignorant, wretches - the Polish parishioners. In the name of this countryman, they will pour more money into the bottomless pockets of the priests.

Even today, while the newly appointed "general" of the Roman Catholic Empire is taking charge of his office, thousands of dollars are being poured out by the hard working people; and they are giving it willingly for the "glory of God", as they are told by these base liars. They have the audacity to take the last penny from the poor for the "Glory of Christ", when Christ taught us to give to the poor.

Even today they talk about buying an automobile, and building a palace for the bishop, our countryman. But these are merely trifles in comparison with the needs of the monster of the papal throne, his agents and their propaganda of ignorance and slavery.

In the parade in honor of the new bishop, there were many slaves which were worse than the slaves of the old nobility, or those dating back to the days of Nero, the Roman emperor.

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Slaves of the olden days were slaves only physically, while their souls, hearts and minds vibrated with rebellion. The slave of today, however, has freedom of body, but his mentality is retarded. He is a slave of his own volition.

Is it not deplorable to see people who are poorly clad and hungry, marching alongside a man who is well dressed, well fed, and riding in an automobile?

Such scenes can not be witnessed even among the lowly class of Italians, because they have, and will maintain some self-respect and religious scruples.

Any American looking for excitement would pay a good price for seeing it.

The Polish Roman Catholic Unions should be proud of such Polish culture in America.

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POLISH

WPA (ILL.) PROJ. 30275

Dziennik Chicagoski, Vol. XIX, No. 178, July 30, 1908.

CONSECRATION OF THE FIRST POLISH BISHOP IN AMERICA

10,000 people in the procession; 50,000 people on the streets of Chicago.

Consecration of the first Polish bishop, Paul Rhode, Suffragan Archdiocese in Chicago.

Not only the Chicago Poles but all the American Poles yesterday celebrated this unusual holiday. On the 29th of July our Most Rev. Father Paul Rhode was consecrated the First Polish Bishop in the United States of America.

From all parts of our country, from all our states, large cities, small cities, towns and villages, arrived our fellow citizens and clergymen to take part in this greatest of all Polish ceremonies; all day yesterday, from morning till late at night, one of the greatest manifestations, a manifestation of Polish origin, the inseparability of the Poles from the Catholic faith, took place.

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From 7 o'clock in the morning people began to throng and congregate at the Most Sacred Name Cathedral, located at State and Superior Streets; companies of police officers were on hand to keep law and order.

A great number of automobiles went to the parish of St. Michael of Archangel in South Chicago, located at Bond and 83rd street, where Rev. Father Rhode is provost, ready to escort him in dignified style to the cathedral.

At the front of the rectory a large group of parishioners congregated to bid Father Rhode a happy trip, success and prosperity in his new position. Father Rhode thanked the parishioners for their kind thoughts and blessed them with his last blessings as the rector of St. Michael's Parish. He arrived at the cathedral at 9 A. M., where Archbishop J. E. Quigley and all the other bishops, prelates and priests were awaiting him.

The procession started at 10 o'clock, being led by the mounted police,

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followed by various church organizations, societies, the Polish veterans, and the various clergymen and His Excellency Quigley, Father Rhode and the parishioners. The police had to make room for the hierarchy and clear the church aisles, because the cathedral was filled to capacity; many people were disappointed because they were not allowed to stand in the aisles. Archbishop J. E. Quigley and his assistants, Bishops Muldoon and Koldelka, occupied the main seats, while Father Paul Rhode occupied the center seat at the foot of the altar. The greatest per cent of the priests assisting Archbishop J. E. Quigley, were Polish; the rest consisted of Czechoslavs, Lithuanians, Slavs, Italian and French. The Polish reporters occupied the first three pews behind the priests.

Among the well known Polish groups represented were the Union P. R. K., Z. N. P., Polish Alma Mater Society, Polish Veterans, and the Polish Singers' Union and Choirs of America.

Before the consecration the Most Rev. Father E. M. Dunne, chancellor, read the Pope's letter nominating Rev. Paul Rhode to the rank of bishop,

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to be blessed and receive the holy blessings from His Excellency J. E. Quigley, as the Bishop "in partibus infidelium" and sufragan of Chicago archdiocese. During the time that Archbishop Quigley was blessing Father Rhode the Polish and Lithuanian choirs, under the direction of Mr. Malka, sang Polish hymns. At the conclusion of the choirs' singing, Archbishop Quigley placed his hand on the forehead of Father Rhode, gave him the Sacred Crosier, Cross and Ring; then placed on his head the Miter, proclaiming him Bishop.

At 12 o'clock noon Bishop Rhode, dressed in the robes of a bishop, marched through the cathedral's aisles blessing the people for the first time as a bishop. In the eyes of many people were tears of joy, that at last a Pole has attained the rank of bishop.

In one of the pews sat an old gray-haired women reading her prayer book, with her hand bowed down, her thin hard work hands shaking from years of hard labor; as the Bishop came down her aisle, she looked up, tears streaming down her cheeks, her face beaming with happiness, for she was

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the mother of Bishop Rhode.

At the conclusion of the mass, the priests, bishops, prelate and other out of town officials went to the cathedral's hall where a beautiful dinner was served, arranged and under the supervision of all Polish priests in Chicago.

There were about 1,000 priests taking part in this consecration; of this number about 400 assisted in the church ceremonies. We cannot print all the names of the priests, the names of groups or societies in this paper, but the people that will take part in the celebration at the hall of St. Stanislaus will see posters and credentials hanging on the walls of every high official and priest taking part in this great celebration.

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POLISH

PROJECT 30045 W.P.A.

Dziennik Chicagoski, Vol. XIX, No. 174, July 25, 1908.

TO THE REVEREND POLISH CLERGYMEN AND THE POLISH PUBLIC

The consecration of our Reverend Father, Bishop Rhode, will take place next Wednesday, July 29, at 10 A. M., in the cathedral located at State and Superior Streets.

All the clergymen will be present at the school hall by 9:50 A. M. From there they will march in procession to their designated places in the cathedral. After the church ceremonies, all the reverend fathers taking part in this consecration are cordially invited to meet in the church hall and pay respect to Bishop Rhode.

The public is invited to pay its respects to Bishop Rhode, but they must behave themselves at the hall the same as they should during the procession and the consecration.

Admission to the cathedral for the consecration ceremonies is by ticket only.

PROJECT 30049 W.P.A.

Dziennik Chicagoski, Vol. XIX, No. 174, July 25, 1908.

For the citizens committee, the newspapers reporters and for the officials and delegates, reservations have been set aside.

Law and order will be enforced by Polish seminarists.

Rev. Father K. Gronkowski,
Chairman of the Committee.

III C
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IV

POLISH

PROJECT 30046 W.P.A.

Dziennik Chicagoski, No. XIX, Vol. 168, July 18, 1908.

RESPONSE IN THE MATTER OF THE DEMONSTRATION TO HONOR THE FIRST POLISH BISHOP IN AMERICA

Fellow countrymen:

The Holy Father, Pope Pius X, fulfilled the desires and pleas of the American Poles, and Cardinal Merry del Val, of Illinois, on the 17th of May, placed the most beloved, the highly praised and best suited reverend father for the order of bishop of Chicago archdiocese, Rev. Father Paul Rhode, (in partibus infidelium).

Therefore we have the first Polish bishop in America, a bishop of our own flesh and blood, of our longing and suffering.

Among us he was born; in a Polish college he was educated; in the Polish parishes he worked in earnest, helped establish two new parishes and worked in behalf of all Polish Catholics at all times.

PROJECT 3004 W.P.A.

Dziennik Chicagoski, Vol. XIX, No. 168, July 18, 1908.

He brought with him from Poland the strife and teaching of his parents in his mind, which he in turn expects to teach to us Polish parents and children.

The first thought of our new bishop was to mingle with us, to shake hands with the hard working people, to talk and encourage them, bless them and offer consolation to the families for their efforts; to the old, young and the little ones.

When the committee from all the Polish parishes assembled to meet the bishop and talk over plans for the consecration program, the bishop said: "I agree to everything that the committee resolves, but I ask of one favor, Lead me among the Polish people, among all my people, among all their different groups and allow me to rejoice with them in their hour of happiness as is best fit and suited for all the Polish people."

PROJECT 30049 W.P.A.

Dziennik Chicagoski, Vol. XIX, No. 168, July 18, 1908.

To fulfill this request of our first Polish bishop, the committee, composed of citizens from different Polish parishes, agreed unanimously yesterday that on July 29, the day of the consecration, the first line of people will be composed of prominent Polish business and political figures.

On this day, at 7 P. M., Bishop Rhode will arrive at the parish of St. John Cantius; from there in triumphant fashion he will be escorted to the parish of Holy Innocence, then to Holy Trinity, from there to St. Stanislaus, where the people are awaiting the arrival of Bishop Rhode. The hall of St. Stanislaus is not large enough to accommodate all the people; therefore the people will meet in the open field adjoining the parish, which will be beautifully decorated. Here the delegates and deputations will receive the bishop; here is where Bishop Rhode will bless all the people in his first official bishop blessings.

PROJECT W.P.A. 649

Dziennik Chicagoski, Vol. XIX, No. 168, July 18, 1908.

We are requesting all the Most Rev. Fathers, the whole Polish clergy, all the church and parish administrations, choirs and church orchestras with love and ardor to busy themselves and organize a beautiful church procession with their respective banners and take their places among the groups from St. Stanislaus and St. John Cantius.

We are requesting all Polish organizations, no exceptions to the rule. The Polish National Alliance, the Polish Roman Catholic Union, Polish Mothers, the Polish Women's National Alliance, the United Order of Falcons, all detachments and companies of the Polish army, organization of Polish and Lithuanian organists, Order of Polish Foresters, Circle of Youngsters, together with all the Polish people to take an active part in this great celebration.

We are asking that all the nearest Polish parishes send as large groups of their parishioners as possible, and those parishes far away, to send all their members that want to represent their respective parishes.

PROJECT 30049 W.P.A.

Dziennik Chicagoski, Vol. XIX, No. 168, July 18, 1908.

Every true-blooded Pole should take part in this great manifestation and consecration of the first Polish bishop in America.

For many years the Poles have hoped and tried to have one of their fellow brothers hold a higher position, and at last their prayers were answered as is the case of Bishop Rhode.

We are calling the attention of all Polish editors and publishers to take active part in informing all the Polish people through their daily or weekly newspapers about the progress being done in regard to this blessed consecration. We take this opportunity to thank you in advance for all you can do to make this a huge success. This is the greatest day for the American Poles in many years.

The committee in charge of affairs are: Leon Szopinski, President; Ignatz Kowalski, secretary; Stanley Kuns, Steve Govecki, N. L. Piotrowski, Dr. A. Szwajkart, Julius Smietanka, Stanley Behnke, Michael Swientkowski, Bernard Maciejewski and Leonard Wegner.

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POLISH

PROJECT W.P.A. 30049

Dziennik Chicagoski, Vol. XIX, No. 132, June 5, 1908.

FROM HOLY INNOCENCE PARISH

Since the creation of Holy Innocence Parish a few years ago, the wooden structure with its high steeples looks like an old building because it is badly in need of paint. At the present time the church looks neglected and unecared for, but this is due largely to the fact that a new parish like Holy Innocence cannot be taken care of like any of the older parishes because it hasn't as many parishioners and lacks financial support.

After numerous requests from parishioners to Rev. Father Zwievzchowski to have the church painted, he called upon Mr. Blazejczyk, a Polish citizen, to estimate the cost and send him the bill.

A few days later Father Zwievzchowski received the bill to the amount of $300, which was checked and approved by the church committee.

PROJECT W.P.A. 30046

Dziennik Chicagoski, Vol. XIX, No. 132, June 5, 1908.

Work was begun two weeks later, but due to rain and damp weather the work had to be discontinued until more favorable weather was on hand. When the exterior painting is completed, the interior of the church will be under consideration.

Most Rev. Father Zwierzchowski is overburdened with work at the present time because his assistant Rev. Father Feldheim is recovering from ill health in the State of Missouri. During his absence Father J. Karpinski, Superior at the Sisters of Nazareth's Home, acted as assistant to the pastor, but he was called back to his own work after three weeks.

Rev. Father Karpinski returned to his parish after an absence of six weeks completely recovered from his nervousness. Father Zwierzchowski is happy to have his assistant back in time to get the school children ready for their first Holy Communion, which will take place the last Sunday of June.

PROJECT 30049 W.P.A.

Dziennik Chicagoski, Vol. XIX, No. 132, June 5, 1908.

Since June 1st Mr. Eugene Walkiewicz, the new organist, has taken full charge of the choir. He was born and raised in Poland and completed his organist course at Ratysbone. He came to America five years ago and resided in Kenosha, Wis. After a period of two years he was made organist of a Polish parish, a position which he held until he received an offer from Holy Innocence parish. The congregation is wishing him the best of everything in his new position.

The parish is expanding and the school attendance has increased over twenty-five per cent since its beginning. At the present time there are over eight hundred families belonging to this parish.

The Polish families are buying out the properties of the Swedes and the Germans and have intentions of making this neighborhood surrounding Holy Innocence parish strictly Polish.

III C POLISH

Dziennik Chicagoski, April 18, 1908.

FIRE IN ST. VINCENT'S PARISH

Polish church in flames. A fire started in back of the main church altar at about 3:15 in the afternoon. The fire was first noticed by Mr. Anthony Kaczmarek, a clerk in a drug store who notified the fire department. The fire continued from the alter to the ceiling, then to the loft. The smoke was coming in big clouds through the steeples and windows. When the fire department arrived, they first cut holes in the roof to let the smoke escape, so they could enter the church. Four fire departments were engaged in fighting the fire in this wooden structure. The small altars and the pews were covered with canvas to protect them from the fire and damage.

WPA (ILL.) PROJ. 30275

Dziennik Chicagoski, April 18, 1908.

The flames were so great around the main altars that the firemen could not get close enough to save some of the sacramental ornaments, but all the banners representing church societies were safely carried out. By this time thirty policemen were keeping the curious people a safe distance from the church, thousands of people were watching the fire.

At last the firemen were able to pour water into the church, but to no avail, because the main altar was completely burned. It cost $2,000. The main supporting beams of the roof were completely burned,and the fire marshal and the building inspecting commissioner demanded that temporary beams placed on jacks be used to keep the roof from caving in and bring more damage.

This church was built by Polish people about seven years ago; the insurance company is at present estimating the amount of damages.

WPA (ILL.) PROJ. 30275

Dziennik Chicagoski, April 18, 1908.

The rector of this parish is Rev. Father Lex. assisted by Rev. Father Krupka.

The casualty was a fireman of company four, who was out and bruised about the head by falling timber. The injured man, Mr. Koschmiter, was given first aid by Mr. Glosza, a druggist.

WPA (ILL.) PROJ. 30275

POLISH

III C

Dziennik Zwiazkowy, March 21, 1908.

PROJECT W.P.A. 30049

A NEW POLISH PARISH IN CHICAGO

A new Polish Roman Catholic parish, St. John of God, and many church and national societies have been organized on the south side in a section called Town of Lake.

III C
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Dziennik Ludowy, March 19, 1908.

POLISH

PROJECT 30046 W.P.A.

/HOW OUR PRIEST HELPS THE POOR/

A certain Pole, who was in America not long ago, finding himself in a very difficult situation - hungry and penniless, without family or friends, not being able to secure employment, applied for help to Father Wojtalewicz, a Polish pastor in South Chicago.

How was he received? Not only was he refused assistance, but the pastor like some great magnate, spoke to him through a mouthpiece, an assistant priest. He sat as on a throne, scoffing and jeering at the misery and misfortune which had befallen him.

This priest does not enjoy the good opinion of the people in South Chicago. He is inhuman and unapproachable, and beats his parishioners as though he were some despotic prince in the old country.

Is this man, whom we honor by calling him a priest, a Pole, a patriot, a Roman Catholic clergyman, who preaches every Sunday about the Christian neighborly love?

Waclaw Kobylinski

Stanislaw Heinz

Dziennik Ludowy, Vol. II, No. 48, Feb. 26, 1908. WPA (ILL.) PROJ. 30275

CHURCHES IN POLITICS

Seven hundred church representatives and priests gathered here in the Auditorium Hotel yesterday, and before them spoke Bishop McDowell, criticizing the public administrators and their oaths in fulfilling their duties.

The bishop entirely and clearly chided Mayor Busse with these words: "What steps shall we take toward a person who takes an oath on his promises, and who later sets a bad example by not fulfilling these promises?" Everyone understood that this was spoken about Busse. "If we have such a person in our midst, beware then, because he is just like a criminal, whose place is usually behind steel bars."

Bishop McDowell pretends that he forgot that politicians usually give us many promises during their candidacy, never thinking of ever keeping their word.

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POLISH

Dziennik Ludowy, May 20, 1907.

WPA (ILL.) PROJ. 30275

HOW CHURCHES ARE BUILT

The Chicago police are looking for Father Vincent Lagan, a well known deceiver and swindler, who having collected $6,000 for the erection of a new church, disappeared with the money, together with Miss Sophia Korda and his vicar, Father Boleslaw Baligrodzki, well known amongst the Polonia of Chicago.

The people have contributed their last cent, donating a sum of $6,000 for the revelry of these soul healers.

This incident recalls many other swindles of this kind.

Not so long ago a Catholic pastor of a Polish parish in St. Louis, left for Europe with a woman, and thousands of dollars belonging to the parishioners.

In Chicago, about four years ago, two very active swindlers were arrested, who were collecting from workers in the Town of Lake, for the purpose of

WPA (ILL.) PROJ. 30275

Dziennik Ludowy, May 20, 1907.

erecting some kind of church in Galicia. One of them whose name was Stephen, after leaving jail found so much delight in working for the soul and as redeemer of the people, that he became a priest for three whole months.

No one can forget also the constant collections of Father Pociehowski for various aims.

The workers of Pittsburg also, well remember the polish bank that was established by Father Tomaszewski, and can't forget the money they lost in it.

And so we go on, endlessly, with the poor Polish people being swindled, robbed and kept in the dark as to who swindles or breaks them.

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IV Dziennik Chicagoski, Vol. XVIII, No. 23, Jan. 28, 1907.

POLISH

PROJECT 30045 W.P.A.

AT ST. ADELBERTS

Yesterday at 2:45 o'clock, members of the St. Anne Society, group 30 P. N. A., gathered in the Pulaski Hall, from where they all went to the St. Adelbert's church for vespers. After vespers the blessing of flags took place; this ceremony was performed by Rev. Father L. Zuchola. There were thirty god-mothers and god-fathers, persons from the parish. After the blessing of the flags, Rev. Father Zuchola gave us a wonderful sermon. He reminded and warned the Polish mothers that in raising their little loved ones, they should follow the example of St. Anne, also adding, to send their young ones to Polish Catholic schools where they shall educate themselves in a patriotic and religious spirit. He also advised the people to join a society, such as St. Anne Organization, group 30 Z. P. A. (P. N. A. Polish National Alliance).

During the wonderful playing of a march on the organ, the society marched out of the church, under the leadership of the White Eagle and the Central

PROJECT 30046 W.P.A.

Dziennik Chicagoski, Vol. XVIII, No. 23, Jan. 28, 1907.

Polish Women Society with their flags, and went to Pulaski Hall. Here the committee presented the flags to its president, Miss Stephany Chmielinska, who in a short speech encouraged our Polish women to work and strive for the good of everyone in general, and to pay good attention to the education of their children and last but not least, to join and familiarize themselves with such organizations and groups as, for example, St. Anne Society.

After the conclusion of the speech by president S. Chmielinska, A. Lasko and A. Okon handed the president two pretty scarfs; Miss A. Neuman, a gold pin; Miss A. Schneider, a chest; Miss M. Labudzka offered a brilliant sceptre; the St. Helen Society gave her a golden nail. Other assistants presented her with two laurel wreaths.

We must also note that the society's flags were given by our president Miss S. Chmielinska. These banners had on one side the image of St. Anne,

PROJECT 30049 W.P.A.

Dziennik Chicagoski, Vol. XVIII, No. 23, Jan. 28, 1907.

all handwork, and on the reverse side the picture of the White Eagle, and below it was inscribed: "God Redeem Poland." Miss Jos. Okoniewska, at the end of the flag ceremony, rendered a wonderful declamation, proper for the festivity.

Later there was dancing that lasted till late hours of the night. Over a hundred and fifty couples were present. The hall was magnificently decorated and the playing of the orchestra of our J. Nagle added splendor to the occasion.

This Society of St. Anne, Group 30 P. N. A., was organized May 20, 1903. At present it is adding ninety members. It has over $550 cash on hand in its treasury.

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PROJECT W.P.A. 30046

POLISH

Dziennik Chicagoski, Vol. XVIII, No. 22, Jan. 26, 1907.

TO THE POLES IN CHICAGO

A plea from Blue Island, Illinois, has reached the Poles in Chicago and its suburbs.

Dear Fellow-men:

I inform you of the fact that the parish of St. Isadore in Blue Island is arranging a concert for the benefit of a new church. This concert will be held February 3, at 7:30 in the Saenger Hall, at Grove street, only one block south of Western avenue. This is the first concert that we are preparing with such great care in order for it to be a success.

The Rev. Father Pyterek is at the head of this project. This concert should not only benefit the elderly Poles, but the Polish youth also will benefit from it morally.

The following is the program that is to be executed:

1. "Crusador," Sousa. Will be played by the orchestra under the baton of F. Kondziorski.

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2. The song "Summer," executed by the choir of St. Cecylia, under the direction of professor R. Ardziejewski.

3. The song "Premow," of L. Arditti, sung by Miss A. Nering.

4. Raff's valse "Impromtu," by Prof. R. Ardziejewski.

5. "Monarch," by the orchestra.

6. A duet "Sing me to sleep," by J. and A. Nering.

7. "Toward a song," by the choir of Dembinski, under the direction of Prof. R. Ardziejewski.

8. "Toreador," from the opera "Carmen," by Mr. J. Kondziorski.

9. "Serenade," by the quartet consisting of W. Barwig, first tenor; A. Barwig, second tenor; F. Kondziorski, first bass; and J. Kondziorski, second bass.

10. "Monologue," by Mr. J. Sikorski.

11. "Soldier Chorus," from the opera "Faust," executed by the Holy Mary choir.

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II E 3

POLISH (1)

Dziennik Chicagoski, Vol. XVIII, No. 11, Jan. 14, 1907

ATTENTION!

PROJECT 30046 W.P.A.

The voice of God shall spread all over the world... to every nation ... to teach lessons in getting rid of murders, robbers, diseases in general, insanity and accidents... how to open jails ... free prisoners.. and convert jails into churches for the new generation.

In every school, all over the world, children must be taught reverence for God and His Ten Commandments... and their catechism.

My dear children, brothers and sisters... God is asking you to learn and obey his commandments and all the catechism... to use it as a guide through your entire life... every step of the way until death, to save you from the penalties of sin and crime.

Then, and not before, will the jails be turned to churches for the benefit of our new generations.

Why should we not be satisfied to live peacefully in such a beautiful

Dziennik Chicagoski, Jan. 14, 1907

PROJECT 30046 W.P.A.

world, when God has created everything for us? Even the tiny bee works for us collecting pollen to make honey for our enjoyment and benefit. Why do we rob each other? Why do we kill each other? Why are we filled with jealousy, envy, greed, and all forms of diseases, including insanity, in this world? It is merely because we forget to follow the commandments of God and the teachings of Jesus Christ.

We are, each and everyone, merely human beings; but we must receive that power into our mind and heart, and keep it there forever. Then we will be able to love each other, replacing the present conditions with a spirit of peace.

The death knell will then be sounded on the present conditions of murdering, stealing, robbing, diseases in general (including insanity), and accidents; in fact, all that contributes towards any form of unhappiness. Then jails shall become places of worship as well as asylums where - as human beings - prayer and thanks may be offered to God.

PROJECT W.P.A. 30049

Dziennik Chicagoski, Vol. XVII, No. 289, Dec. 18. 1906

SAY YOUR ROSARY

Say your Rosary! How many stopped to say the Rosary, intending to give an excuse with a regretful air: "I have no time." No! but time enough for useless visits, for prolonged conversation. And even if your occupations should rapidly succeed one another, if your days should be absolutely filled, your piety even in that case should be allowed a little satisfaction. It does not take whole hours to say some Ave Marias. Give to the recitation of your Rosary some of your lost moments, nothing but that -- and you shall have said your Rosary! Why not slip your beads into your hand, and, while walking in the street, begin to say them mentally?

XII C
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Dziennik Chicagoski, Vol. XVII, No. 288, Dec. 17, 1906

CONSECRATION OF A NEW CHURCH;

ST. HYACINTH

WPA (ILL.) PROJ. 30275

The weather was favorable to the parishioners of St.Hyacinth's yesterday for their day of festivity, on which the consecration of a beautiful structure - their new church - was observed.

From early morning a bustle through the streets reigned in the parish. The homes, and the church that was to be consecrated, were beautifully decorated; the front of the church facing Wolfram street bore papal hues and garlands of conservative colors, and on the side of the structure, facing Lawndale avenue, it had wreaths of Polish colors.

Before 2 P.M. the church societies left in large groups to meet the archbishop and many other guests of various other parishes. A fine band was at the head of this procession.

The following St. Hyacinth's societies participated at the event: The Knights of St. Hyacinth Z. K. L., Knights of Michael Z. K. L., St. Hyacinth Organization, the group of St. Floryan's and the Polish national group.

Dziennik Chicagoski, Dec. 17, 1906 -

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The construction of this church was under the workmanship of Polish contractors (Messrs. Ostrowski, Jankowski, Zgorski and Crolkowski).

We can gladly state that there is not any public school in our city that can boast of a structure built with the energy this one was.

The cost is estimated around $65,000.

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POLISH

Dziennik Chicagoski, Vol. XVII, No. 282, Dec. 10, 1906

ATTENTION

WPA 349 PROJECT

Chicago, Illinois, Dec. 3, 1906

Most. Rev. Seb. B. Messner, D. D.
Archbishop of Milwaukee
2224 Chestnut Street
Milwaukee, Wis.

Most Reverend Archbishop:

We recently received the volume of the Historya Polska w Ameryce by S. Wenceslaus Kruszka. This volume bears the usual Nihil Obstat by the Reverend Ant. Wisniewski, O. F. M., censor, and the Imprimatur by Your Grace, and, in addition to this, on page 279 is a Nota Bene of the Rev. W. Kruszka, that your Grace gave him for this volume, a special Imprimatur. The imprimatur of volume IX is hereby gladly given.

Although it is quite impossible to understand how all this work could have received Nihil obstat and an imprimatur, yet the Nihil obstat and the imprimatur of volume IX is an evidence that the censor is a very poor

Dziennik Chicagoski, Dec. 10, 1906

moralist, and a public proof that he is a very poor scholar, unable to discriminate what is fit for publication. His Nihil obstat would give the impression that he does not remember what he studied of the De judicio temerario, de detractione, de contumelia, and de violatione secreti.

PROJECT W.P.A. 30049

Volume IX is a compilation of sentences extracted from different letters, written at different times, by different Fathers, to their Superior General and Rome, are adorned with malicious annotations by the Rev. W.Kruszka. Although the sentences may be true copies of those in the different letters, yet they contain private, and some ways secret, information concerning only the private affairs of members of the congregation of the Resurrection, a religious community, - therefore the publication of these sentences is a public criminal libel against the Fathers of the Resurrection.

As far as we are informed, the late Superior General, Very Reverend P. Smolikowski upon request, permitted the Rev. V. Krvszka to use our archives for some study, but he never gave him permission to copy and publish any of the private letters in the archives of our congregation. According to the assertion of Very Rev. P. Smolikowski, the Rev. V. Kruszka abused

Dziennik Chicagoski, Dec. 10, 1906

WPA (ILL.) PROJ. 30275

his confidence, fraudulently copied, stole and published entirely private and secret letters, and, therefore, although he obtained Nihil obstat and Imprimatur, he is guilty of public criminal libel - but more guilty is the censor, who gave the Nihil obstat and involted the Imprimatur of Your Grace.

We lay this matter before Your Grace with the request, and the hope, that you will do something to remove this stain upon our character as a community, and as individuals, and also to assure us that you did not gladly subscribe to a malicious attack on priests, who hold you in the highest esteem.

With the deepest reverence and the assurance of our good will, I am your Grace's most humble servant,

Rev. Francis Gordon, C. R.

II

(An answer to his letter)

Dziennik Chicagoski, Dec. 10, 1906

Milwaukee, Wis., Dec. 5, 1906

PROJECT 30 W.P.A.

Rev. Francis Gordon
Rector of St. Stanislaus
Chicago, Ill.

Reverend and Dear Sir:

Your letter of yesterday is a most painful surprise to me. Allow me to state that when I gave the Imprimatur for Vol. IX of the Rev.V. Kawszka's Historya Polska W Ameryce, I had not the slightest knowledge of its contents but had to rely absolutely on the judgment of the appointed censor, the Rev. P. Antonius Wisniewski, O. F. M., of Green Bay, just as with all previous volumes. He had given the Nihil obstat and I had, in consequence, to grant the Imprimatur. This shows at the same time how ridiculous it is on the part of the Rev. Kruszka to attack any special meaning to the phrase in my letter that the Imprimatur was gladly given. This was a mere formality of very common politeness, exactly the same as when you say that you are to do another a favor. But my "gladly" had absolutely no reference to the contents of the volume, of which I knew nothing whatever. The Rev. Kruszka tries to give the term "gladly" used by me, the meaning of endorsing anything at all in his volume, I must condemn such an endeavour as a most dishonest

and contemptible trick.

PROJECT W.P.A. 3004

Permit me to state further that I would not have allowed the publication of that volume, if I had had any knowledge of the flagrant abuse of private letters and information with which you charge the author. The more I appreciate the good which your community of the Resurrectionist Fathers is doing among the Catholic Polish people of our country, so deeply do I regret that my name should have been connected, even in the most unsuspecting manner, with anything derogatory to the high reputation of your order.

I hope you will give this letter the widest publicity,

S. G. Messmer, Archbishop

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III B 2
IV

POLISH

PROJECT W.P.A. 30049

Dziennik Chicagoski, Vol. XVII, No. 231, Oct. 8, 1906

THE NEW CHURCH OF HOLY TRINITY

For a long time the parish of Holy Trinity shall remember this day. For it was a day of triumph. Everything was prepared for this celebration, and was performed with the utmost care, aside from difficulties.

The homes located in the vicinity of Noble street, Division street, Milwaukee avenue, Augusta street, etc., were splendidly decorated with Polish flags and the American and papal colors. The rectory and church were adorned - the steeples bearing the Polish and American flags.

The celebration was under way at 7 A. M. Organizations began to gather before the church and on the corners of Noble and Division streets a vast number of people stood waiting to participate in this gala event. At 8:30 A.M., the streets were so crowded it was impossible for a person to pass through to their destination. The police force was out on the corner of Noble and Division streets, the cavalry from Bridgeport, Marshal M. Kolasa with his division of guards, the Polish-Lithuanian organizations, St. Stanislaus Division Director and his staff, National organization Division and St. Boniface Division.

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POLISH (2)

Dziennik Chicagoski, Oct. 8, 1906

PROJECT 30049 W.P.A.

At the conclusion of this celebration, Pastor Rev. Father K. Sztuczko blessed and thanked everyone and all organizations for their participation in this event.

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POLISH (1)

WPA (ILL.) PROJ. 30275

Dziennik Chicagoski, Vol. XVII, No. 161, July 16, 1906

ATTENTION.

CATHOLIC LIFE IN CHICAGO

Here in the east part of the town not many of the people have the habit of complaining about the city of Chicago. But there are those, who sincerely believe, that this city consists of only thieves, murderers and falsifiers. Nobody praises this city and the newspapers rebel against it. The general opinion is that the inhabitants of the city of Chicago are not only rude, but even ignorant; others believe that the entire city of Chicago heedlessly cares only for the dollar; other phrases claim that the industrial Chicagoans are people without any principles. As a result, tourists passing through this city, write about it just as Englishmen wrote about America and American affairs some years ago.

Chicago is not a city without fault! It is a large city with a population of 2,500,000 at least. And like other large cities of similar size itself they, also, are found with their own faults. It was this way from the very beginning -- and beyond all question shall remain this way

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POLISH (2)

WPA (ILL.) PROJ. 30275

Dziennik Chicagoski, July 16, 1906

to the end. But Chicago has also great virtues. Without exaggerating it is great in many respects. For example, it is one of the most cosmopolitan cities on earth. If the people only knew that they would not have to spend thousands of dollars to visit other countries to meet other nationalities and could save themselves hundreds of dollars by just visiting and exploiting here in the city of Chicago! Why? Because, as I have mentioned before, there are here, not less than fifty-two nations represented. There are more Poles than in Warsaw; more Czechs than in Prague; more Jews than in Jerusalem; more Irish than in Dublin; as many Germans as in Berlin and more Roman-Catholics than in Rome.

Catholic life, as lived in Chicago, is something astonishing. There is nothing similar in any other city of the United States. Chicago possesses over 1,000,000 Roman-Catholics served by 452 priests, and 191 Catholics belonging to various convents. People should stop and think that England with all of its bishops (recently it also secured a cardinal) has not so many Catholics as the Archdiocese of Chicago. They probably are

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WPA (ILL.) PROJ. 30275

astonished!

Furthermore, Chicago possesses 170 Catholic churches, these having 125 parochial schools, attended by an army of 70,000 children. There are six Catholic orphanages. In general, there are 100,000 children under the superintendency of the church. In addition, in this city there are ten colleges and academies attended by 2,000 students. Chicago has 23 academies for girls - and in these schools this year there are 4,265 students.

The Catholic schools, parochial and high schools, have made a higher average than the public schools.

That is only a small part of the work done by the Catholic church. Chicago has 19 Catholic hospitals, and every one of them takes care of thousands of patients during the year. There are 9 homes for the old people, maintained by the Little Sisters of the Poor.

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Beside these there are other convents of sisters here on the East Side, of which no one hears, for example: Poor Handmaids of Jesus Christ, of nuns who go to homes and care for the sick, the same work is done by the sisters of the Little Company of Mary. They do not demand a reward for their work. Every one of them is a qualified inspectress of the sick.

It is difficult to try and portray all of the work done by these various different monasteries and convents. Please understand; there are Polish nuns, Czech nuns, Italian nuns, English nuns, Irish nuns, French nuns; there is even one convent from Holland. Some of the monasteries are: Benedicts, Lazareths, Franciscans, Crusaders, Clerks of St. Wiatura and many others.

There isn't a city in this country that has as much Catholic life in it as this one. The St. Vincent organization waits consistently upon the poor. Last fall it expended $16,000 for the needs of the poor. The Visitation

and Aid Society works most efficiently. To inform you of all of their good work would require another long article.

Is Catholicism in Chicago intellectual? Decidedly yes, through the part taken in literature and music, likewise in politics, we slowly climb upward to the peak. A number of twenty-five of the most famous painters, carvers and illustrators are Chicagoans -- people of our faith. Last year there was organized a group of literati that now consists of over a hundred members. The city of Chicago has a Polish Catholic daily paper, also one in Czech language, one weekly edition in French, two in German, one Italian and two English weekly editions. There isn't yet a Catholic magazine, but we have the talent for it.

As to music there exist Polish, German, Italian and Czech singing organizations and the Irish Choral Society is included with Catholic organizations.

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POLISH (6)

Dziennik Chicagoski, July 16, 1906

WPA (ILL.) PROJ. 30275

No one can say that, in politics, the Catholics are not well represented. The Pole seems to be the coming man. He has versatility and acquisitiveness.

In one word, Chicago is a mighty city and shall be the greatest. It grows constantly, 100,000 people arrive each year. The greater part of business and commerce comes through its gates. It is no wonder, then that in its midst there is a constant dreadful unrest. It feels and knows, before the passing of a century it shall be the largest city that any person has looked upon - more vast than the present or the future London.

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I B 4

POLISH

Dziennik Chicagoski, Vol. XVIII, No. 150, July 2, 1906.

MAGNIFICENT CELEBRATION OF ST. HYACINTH IN AVONDALE WPA (ILL.) PROJ. 30275

A memorable, historical day in the annals of the flourishing parish of St. Hyacinth in Avondale will remain forever in the minds of the people.

The Rev. Bishop Muldoon, with the assistance of many members of the clergy, consecrated the corner stone under the new school and temporary church.

It was a gala day from early morning for the whole parish. This was noticeable already after the beautiful decorating of numerous homes, especially in part of Milwaukee Avenue, Diversey Avenue, Central Park, Wolfram Street, Lawndale Street, George Street and Drake Street, and also many other local streets.

Into the corner stone there was laid away, alongside the Polish and English periodicals from recent dates, a document splendidly written in Gothic style on parchment, giving valuable data leading up to this achievement by the Poles in Chicago.

WPA (ILL.) PROJ. 30275

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II B 1 a

POLISH

Dziennik Chicagoski, May 9, 1903.

POLES IN CHICAGO - A CONCERT IN SOUTH CHICAGO

Preparations are being made for a big orchestral concert to be rendered by the Nowicki Brothers, with the help of the Polish Catholic Federation. It will take place in a parochial school at the corner of Exchange Avenue and 88th Street, Sunday, May 10, at 10 P.M.

Wagons filled with palms and ferns are being brought in to decorate this large hall. In front of the stage there has been arranged a suitable platform for the organization singers, who will also take part in this program.

The orchestra that will furnish the music is well known, as it has played during the last season in concerts at Humboldt Park and from time to time has played in conjunction with the Thomas Orchestra.

WPA (ILL.) PROJ. 30275

Dziennik Chicagoski, May 9, 1903.

We are told that the aim of presenting this concert is not to benefit financially, but to present a useful pastime, wholesome and pleasant.

Another object of the Federation is to get acquainted with the public in general, and so the entertainment, musical and literary, is going to help the Federation in its aim.

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POLISH

Dziennik Chicagoski, Vol. XVII, No. 73, March 31, 1906

REPORTER'S NOTES

WPA (ILL.) PROJ. 30275

The Church of St. Joseph's in Chicago Heights, Ill.

Tomorrow morning there will take place the consecrating ceremonies of a Polish church in Chicago Heights, Illinois. The pastor of this new Polish church is Rev. Fr. Grzes. The blessings will be performed by archbishop Quigley. A vast group of Poles from Chicago will be preset at this event. The Rev. Francis Grzes invited the Polonia of Chicago to be present at the consecration of this new Polish Catholic church.

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POLISH

PROJECT W.P.A. 30046

Narod Polski, Vol. X, No. 8, Feb. 21, 1906.

CONCERT FOR THE BENEFIT OF HOLY TRINITY CHURCH

Last Sunday Feb. 18, there was a concert held consisting of all parochial choirs under the direction of Mr. A. Mallek, a well-known musician and president of an organist organization.

The concert proved very successful. A vast gathering witnessed this concert at the Walsh Hall. From the numerous musical numbers selected for this program we appreciated most hearing from the opera of Grosman "Palatine Soul," likewise the hymn for the father Archbishop Simon. Mr. Jan Mallek showed great ability as a violinist.

The proceeds from this concert are to be contributed for the purchase of the organ for the new Holy Trinity church.

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II A 3 b
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POLISH



Dziennik Chicagoski, Vol. XVII, No. 37, Feb. 17, 1906.

GREAT PAROCHIAL CHOIRS CONCERT AT HOLY TRINITY

Six Holy Trinity church choirs, under the direction of Antholy Mallek, arranged a concert program for tomorrow at 7:30 P. M. in the Walsh Hall, Noble and Emma Street. The income will go toward the purchase of an organ for the new church of Holy Trinity.

Mrs. Hedwig Smulska and Mr. John A. Mallek are on the program.

The program:

1. President T. Roosevelt's Inauguration March, accompanied by John A. Mallek's orchestra, under the direction of Mr. Anthony Mallek.

2."To work, Together to Work!" music by Mr. Karasowki, words by S. Buszczynski, choir arrangements by Anthony Mallek; and will be performed by the entire parochial choir of Holy Trinity with the orchestra.

3. "And Do you Know, My Young Fellow?" by Sieroslawski, performed by the Holy Trinity Girls' Choir; and orchestra.

PROJECT 30046 W.P.A.

Dziennik Chicagoski, Vol. XVII, No. 37, Feb. 17, 1906.

4. "Prussian Defeat under Miloslawiem," and "Sorrow for Ukrania," to be performed by the Trinity Male choir, solo parts will be sung by Mr. Jos. Szwerbel, H. Adamowski, K. Wronski, and Chester Kowalski.

5. "Arditien," (solo soprano), waltz, performing Mrs. Anna Mallek, accompanied by Mrs. Catherine Gorski on the piano.

6. "Ludomir," and "Naval Choir," from the opera "Condemned Island," by Zahajkiewicz, will be performed by the Trinity Male choir accompanied by the orchestra of Anthony Mallek; the solo part of "Ludomir" will be sung by Mr. J. Mallek.

7. Arditien," (solo soprano), waltz, performing Mrs. Helen Kempska, accompanied by Mrs. C. Gorski on the piano.

8. "Overture," played by the orchestra.

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Dziennik Chicagoski, Vol. XVII, No. 37, Feb. 17, 1906.

9. "The First Concerto," (Berriet's violin solo), performing John A. Mallek, accompanied by Mrs. Hedwig Smulska at the piano.

10. "Jubilee Polonez," by O. M. Zukowskis, the singing done by the female choir of St. Hedwig, with orchestra. Duet will be sung by Mrs. A. Kasza and Victoria Adamczyk.

11. A march in honor of His Excellency Archbishop Albin Symon. Music arranged by A. Mallek, words by Mr. Karol Wachtel. "Polish Nation," performed by the various choirs, with the orchestra. A duet will be sung by Mrs. A. Kasza and V. Adamczyk.

12. "White Roses," music by Wronski, words by Mr. Karol Wachtel; will be performed by Mrs. Wandas choir with accompaniment of the orchestra. Solo part will be sung by Mrs. Monika Szczepanska.

13. "Our Trinity," arranged by A. Mallek; performed by all choirs present with the aid of the orchestra.

14. "Polonez," orchestra.

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POLISH (1)

Dziennik Chicagoski, Vol. XVI, No. 286, Dec. 11, 1905

PROJECT W.P.A. 30049

CONSECRATION OF A CHURCH
GREAT CELEBRATION AT HOLY INNOCENCE

Yesterday a new Polish Catholic church was consecrated in Chicago.

At seven o'clock in the morning at the intersection of Superior and Bickerdike street, people were gathering, most of them members of chuch societies. Polish people in this neighborhood decorated their homes with Polish and American flags, some had streamers strewn across their houses and yards, some put streamers from house to house across the street.

At 8 o'clock a 26-piece band was present. Church societies gathered and sang Polish songs and hymns, followed by the band playing "Boze cos Polske," after which the parade was started. They marched to Carpenter and Milwaukee, where they met the group of St. Michael from South Chicago, thence they paraded down Noble street to the parish of Holy Trinity where many societies and people were waiting to join in this great celebration. Then the paraders marched to St. Stanislaus, where for a distance of three to five

Dziennik Chicagoski, Dec. 11, 1905

PROJECT 3004 W.P.A.

blocks Polish flags and those of different church societies were displayed. The fifth division of cadets from St. Stanislaus joined the paraders; then they paraded to Chicago avenue and Halsted street, where they awaited the arrival of his Excellency Archbishop Quigley.

At 9:30 Archbishop Quigley arrived escorted by the Polish cavalry from Bridgeport.

Now the triumphant parade started in earnest, they paraded down Chicago avenue to the parish of Holy Innocence where the consecration ceremonies started at exactly 10:15 A. M. Superior street was so filled with societies, banners of different church groups, cavalry, cadets, and a Polish band that the people couldn't move. The echo of the band from the new church tower could be heard for many blocks.

The societies marched in file by two's in front of the church and placed their offerings at the foot of the church steps.

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POLISH (3)

Dziennik Chicagoski, Dec. 11, 1905

PROJECT 30049 W.P.A.

At 10:30 the procession started from the parsonage to the church. The altar boys, priests, and his Excellency Archbishop Quigley accompanied by deacons and sub-deacons.

The church was empty, nobody was in it.

Next was the blessing, first the interior, then the exterior.

The people were moving about trying to get closer to witness this ceremony. At last the doors were open to the public, and in a few minutes every seat and available space was occupied, hundreds of people went home, but some remained outside in front of the church.

The first church mass was under the direction of the Most. Rev. Father Skumisnki, rector of St. Anna's parish, who briefly stated that the Polish people haven't any more alibis or excuses to make; they can attend this Polish church and forget about the German church, which they have been attending for years.

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Dziennik Chicagoski, Dec. 11, 1905

PROJECT W.P.A. 3004

At the close of the mass archbishop Quigley thanked the Polish people for their undying love for the Catholic religion; he also asked that they send their children to this parochial school. Then he blessed the congregation, the school and the parsonage.

Among the priests present were Father Wojtalewicz, Father Ziemba, Father Rogalski, Father Kosinski, Father Spetz, Father Kotecki, Father Dunne, Father Sobieszczyk, Father Filipski, Father Czajkowski, Father Sztuczko, Father Nawrocki, Father Slominski, Father Rhode and Father Bobkiewicz.

Archbishop Quigley acknowledged this splendid work to the pastor of Holy Innocence, Father Zwierzchowski. He said, "Although he is young, he is energetic, a hard worker and in a short time will have the love and respect of every member of this parish."

Father Zwierzchowski took this opportunity to thank all the different societies, cadets, choirs, and different parishes for participating in this

Dziennik Chicagoski, Dec. 11, 1905

PROJECT W.P.A. 30049

great celebration. The "sisters" also received great credit for decorating the altar and the rectory.

Now the Polish people can attend a new Polish parish, Holy Innocence.

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POLISH (1)

WPA (ILL.) PROJ. 30275

Dziennik Chicagoski, Vol. XVI, No. 278, Nov. 29, 1905

FROM THE PARISH OF ST. FLORIAN

At the present time we are confronted with items concerning this new Polish parish, that is to cause a change in the name of this parish.

Through the order by his Excellency, the Most Rev. Archbishop, this parish will be named Holy Innocence (Sw. Mlodziankow) in place of St. Florian.

We are informing all our dear Polish members that the blessing of this church and the school of Holy Innocence, will take place Sunday, Dec. 10, at 10 o'clock in the morning.

Committee

Most Rev. Father

J. Zwierschowski, pastor

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POLISH (L)

Dziennik Chicagoski, Vol. XVI, No. 271, Nov. 21, 1905

PROJECT W.P.A. 30049

CATHOLIC CHURCH EXTENSION SOCIETY

In Chicago a new Polish society has been organized under the name of the Polish Catholic Church Extension Society.

We were informed of this society by a circular sent to us, that this new organization was formed to protect the Catholic church's interests and extend Catholicism in America.

This society will endeavor to strengthen all newly organized churches needing support.

The next meeting will be held Wednesday, Dec. 13th, at Archbishop Quigley's palace. Reading of the constitution and the enactment of laws will be accepted and the document of incorporation will be signed. The admittance of these new members will take place: Archbishop Messmer and Archbishop Farley; Bishop Allen and Bishop Maes; Mr.Edward L. Hearn, Nicholas Gonner, Arthur Preuss, Warren Cartier, Stanley Szwajkart.

The press is informed that the election of vice-presidents, and a formal opening of the society will be held shortly. Work well. Begin immediately.

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POLISH

Dziennik Chicagoski, Vol. XVI, No.241, Oct. 16, 1905

PROJECT 30046 W.P.A.

FROM THE PARISH OF ST. FLORIAN

Yesterday afternoon at 2 o'clock people gathered in the new school hall of St. Florian, located at Superior and Bickerdike, to hear the pastor of this new Polish Catholic church, Most Rev. Father John Zwievzchowski read Archbishop Quigley's letter giving his consent and permission to open this parish. Father Zwievzchowski explained the Archbishop's letter in full detail. Over two hundred Polish people were present at this celebration. "This was the best behaved group of people that I have ever seen," said Father Zwievzchowski.

The people listened to the Father's beautiful and elaborate speech and applauded his good intentions for this parish in the future. They settled the most important business, because the beginning of such an institution calls for hard work; that is why the pastor took this opportunity to choose seven reliable men with the consent of those present, to aid him.

Their duties will be to receive and set-up the altar, the pews, the pulpit, etc. They were also informed to organize church societies.

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POLISH (2)

PROJECT 3006 W.P.A.

Dziennik Chicagoski, Oct. 16, 1905

The first steps will be to organize a church society under the name of St. Florian, then the society of St.Joseph; the pastor is trying to organize societies for women.

The school will be opened Tuesday under the supervision of the Nazarethan Sisters. The school is completely finished, and furnished up-to-date.

Mass will begin Wednesday,for the time being they will be held in the school hall, until the church is completely finished on the interior. The blessing and consecration of this church will be held the second Sunday of November.

Every one is asked to do their utmost to help this parish grow as fast as possible. Judging by the work of our Most. Rev. Father Zwierzchowski, we can see that this church will be a huge success and the debt will soon be paid off.

It is hard to believe that before this church was erected, most of the Polish Catholics attended a German church, but now most of these are members of St. Florian, and many more are expected to join before long.

The new church organ was installed and will be blessed at the same time

Dziennik Chicagoski, Oct. 16, 1905

as the church. The organist is Mr. J.Banaszewski. Children between the ages of sixteen and twenty-five are asked to join the church choir.

PROJECT 30046 W.P.A.

J. Zwierzchowski

Dziennik Chicagoski, Vol.16. No.238. October 12, 1905.

New Polish Parish in Chicago.

WPA (ILL.) PROJ. 30275

A new Polish parish was organized and built on the Northwest side of Chicago. The pastor of this new parish is the Most Rev. Father John Zwierzchowski, who at present is residing at the church rectory, located at Superior and Bickerdike Street. This rectory is connected with the church, as is the beautiful new school.

In a short time the church will be consecrated and opened to the public; the school will also be opened and ready for children.

We have high hopes that our new parish will expand rapidly and grow rich, because of the support guaranteed by the "Poles" living in this neighborhood; besides this we know that Most Rev. Father John Zwierzchowski is a man of action, energetic and an excellent administrator. Father Zwierzchowski, until his present transfer, was chaplain at the parish of St.Michael Archangel in South Chicago. He was also assistant to the pastor at St.Adalbert for a few months; wherever he served, his record stands out as the best; the new pastor is very good in the role of uniting

Dziennik Chicagoski, Vol. 16. No. 238. Oct. 12, 1905.

and combining public as well as church affairs; he has the utmost respect in this parish because of his organizational work and good deeds. May the Almighty God bless and help this new parish and its pastor John Zwierzchowski in all their undertaking for the sake of existence.

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POLISH

PROJECT W.P.A. 30046

Dziennik Chicagoski, Vol. XVI, No. 235, Oct. 9, 1905.

DIRTY CORRESPONDENCE IN DIRTY WRITING

In the Polish Courier, dated October 2, we noticed three columns of correspondence signed by J. M. S., in which he writes about the parishioners' uprising and attacks Rev. Father Kopytkiewicz.

We are not surprised at the correspondent because in this neighborhood the Independent Catholics were in a rage, and I think are still in a rage. We are almost certain that this correspondent is a member of this independent group of Catholics working against the Rev. Father Kopytkiewicz, a true Roman-Catholic priest.

We are not surprised that the Polish Courier, which usually deals in and publish important news items, should find enough space in their paper for this article. But we know that any sensational news that will stir up trouble is considered good news, especially when it is about priests.

We cannot refrain from expressing our indignation to the correspondent and

PROJECT W.P.A. 30046

Dziennik Chicagoski, Vol. XVI, No. 235, Oct. 9, 1905.

the Polish Courier, which published this article. This whole correspondence is evidently so strained and spiteful that we could not resist calling the Polish Courier's attention to it.

The correspondent started his article this way: "In the year 1902 Rev. Father M. F. Kopytkiewicz arrived and was made the Most Reverend Father of a Polish Catholic parish. He was always under close observation. Although his records are clean, we will have to check them to be positive."

He is well behaved and is loved. He has a good record at this new parish because he started the movement for a new church and succeeded in raising funds to bring this dream to reality. Surely, this correspondent must be 'green' if he has never heard of Rev. Father Kopytkiewicz. But the Polish Courier surely must have heard of Father Kopytkiewicz. Still they allowed an article like this to be printed. You have printed good articles about Father Kopytkiewicz in the past, but this article, from the first to the last line, is a mass of groaning and slanderous lies. This correspondent knew where to send his scribbling; it is best to throw dirt in a dirty writer's face.

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POLISH

Dziennik Chicagoski, Vol. XVI, No. 128, Aug. 1, 1905

INDEPENDENT CATHOLIC CHURCH IS DISCONTINUED

WPA (ILL.) PROJ. 30275

We were informed yesterday that the Independent Polish Catholic church in the neighborhood of the parish of St. Adelbert does not exist any more. The Catholic people did not give this church enough financial support to have it continue.

During the last three weeks the priest's robes and the church ornaments and belongings were sold. Many of the families who were members of this independent church soon joined the parish of St. Adelbert, a Roman Catholic church. This greatly helped St. Adelbert parish, because of the number of children from these families who enrolled in this parish school.

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POLISH

PROJECT W.P.A. 30046

Dziennik Chicagoski, Vol.16. No.161. July 12, 1905.

The Convent of the "Sisters of the Holy Family of Nazareth."

July 6th, 1905, is marked particularly, for the meeting of the "Sisters of the Holy Family of Nazareth". This was the 20th anniversary of the arrival of Sister Superior Marie M. F.Siedliski, founder of this order. In the year 1885 she had forsaken her work at the parishes of St.Adalbert and St.Josaphat of which she was a member of the committee responsible for their founding, to organize this a home for the "Sisters of Holy Family of Nazareth". In a short time new Sisters joined this order; the sphere of work and activity expanded so greatly that today the Sisters of this order have twenty parishes in their fold and teach over 17,000 children not only the regular parochial school program, but teach them also the love of Church and Fatherland who strengthened with this spirit become a joy and comfort to their parents and country.

Archbishop J.E.Symon blessed this day by conducting a Mass and offering Holy Communion and blessings upon these Sisters for their wonderful gathering and the recollection of their undying work to fulfill this great mission.

In his beautiful speech he praised this great day, as a day of celebration for the faithful work of the founder of this order Sister Superior M.F.Siedliski

Dziennik Chicagoski, Vol. 16. No. 161. July 12, 1905.

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whom he had known many years before she had organized and founded this Order of Sisters of the Holy Family of Nazareth. He bestowed upon the Sisters his blessing for a speedy and profitable development.

After finishing his speech of praise he gave over 150 holy pictures to the Sisters as a remembrance of this great occasion.

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POLISH

WPA (ILL.) PROJ. 30275

Chicago Chronicle, July 3, 1905.

POLISH LEAGUE LAYS STONE.

The corner stone of St. Mary's Polish Catholic Church at Hawthorn was laid yesterday, by Archbishop Symon, the Polish legate. He was assisted by a number of priests among whom were Rev. S. Navrodski, from St. Louis, as deacon and Rev. C. Gronkoski of Milwaukee, who acted as assistant deacon. Nine Polish organizations, including two women's societies and 150 girls from the Polish parish school, participated in the celebration.

Rev. B. Czajkowski, pastor of the church, was the master of ceremonies.

George Commerford, president of Cicero, a platoon of police and the St. Aloysius Cadet band led the parade through the streets. The St. Casimir court of Foresters, St. George's Roman Catholic society, St. Stanislaus order, St. Mary's Knights, Ladies' Sadality of St. Mary's Knights, St. Anthony's society, the St. Florians, Star Freedom club, the Ladies' Society of Agatha and the Polish parish school formed the procession.

WPA (ILL.) PROJ. 30275

Chicago Chronicle, July 3, 1905.

The Archbishop was met by the paraders at Fifty-second avenue and Thirtieth street. Surrounded by the school children dressed in white and bearing bouquets, he was escorted to the rector on Linden street near Thirty-first, where M. Kozlewski, captain of St. Mary's Knights, delivered an address of welcome.

The Archbishop was introduced by Rev. B. Czajkowski. He blessed the site and the rising edifice. All the ceremonies and services were conducted in the Polish language.

The new church will be two stories high. It will be constructed of stone and brick and will cost $55,000.

POLISH

Dziennik Chicagoski, Vol. XVI, No. 131, June 6, 1905.

DO YOUR DUTY

WPA (ILL.) PROJ. 30275

At the present time we invite all the marshals, city officials, delegates, presidents and secretaries of the Z. N. P. church societies, all Polish Catholic parishes in Chicago to this great meeting which will take place next Friday, June 9th, in the hall of the Holy Trinity parish. At this gathering will be decided the route to be followed by the procession at the blessing of the corner stone for the new church of Holy Trinity.

The committee in charge of sending out invitations has not as yet received any letters from the invited guests, stating that they will be present at this celebration. Many church societies have not been sent invitations because we haven't the correct addresses nor the names and addresses of the respective secretaries. That is why this notice has been placed in the Polish Daily News for the benefit of all that haven't yet been invited.

Felix Kaycki
Chief Marshal

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POLISH

Dziennik Chicagoski, Vol.XVI. No.129. June 3, 1905.

Poles in Chicago.

WPA (ILL.) PROJ. 30275

Blessing of the Corner Stone for the Convent "Sisters of Resurrection."

Tomorrow afternoon at 4 o'clock Bishop P.Muldoon will arrive to perform the ceremony of blessing the corner stone for the new convent "Sister of Resurrection". The Societies of St. Stanislaus and St.Marion will march out as a reception for the arrival of Bishop Muldoon.

The Society of St.Stanislaus will gather in the convent courtyard at about 2 o'clock, and under the leadership of marshal Thomas Novak will march on Noble St., Blackhawk, Paulina and Wabansia; after forming with the Society of St.Marion under the leadership of marshal M.Henck, they will parade down Hermitage Ave. to North Ave., where they will await the arrival of Bishop Muldoon.

Then they will accompany the Bishop to the parish of "Blessed Virgin Mary", where he will dress in the episcopal robes, and then march in a procession to the convent's courtyard located at Hermitage Ave. and Clybourn Place. After the ceremony the Societies will escort the Bishop back to the parish of "Blessed

Dziennik Chicagoski, Vol. XVI. No. 129. June 3, 1905.

Virgin Mary" where he will change back to his street clothes, thence to the auditorium of St.Stanislaus, where they will celebrate by singing and dancing. This ceremony is one that will remain in the minds of all Polish people as a day of great remembrance and celebration.

PROJECT W.P.A. 30046

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POLISH

Dziennik Chicagoski, Vol. XVI, No. 129, June 3, 1905.

FIFTH ANNUAL PICNIC

Tomorrow afternoon and evening the parish of Blessed Virgin Mary will hold its fifth annual picnic at Pilsen's Grove, located at Elston and 40th Streets. The members of the parish are in full charge of this picnic and are hoping that all the Polish people will turn out with an overflowing crowd to this grove.

WPA (ILL.) PROJ. 30275

XXIX-G
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PROJECT W.P.A. 3005049

Dziennik Chicagoski, Vol. XXI, No. 103, May 3, 1905

CATHOLIC PRIESTS

The people of the new Polish parish of St. Cyryl and Metody have never seen a more beautiful gathering of priests than the one held at this parish last Sunday, Monday and Tuesday. Forty hours of devotion were performed during these three days. At the head of these devotions was the Most Rev. Father Kandyd, ably assisted by the following priests: Father Chadniewicz, Father Cosimi, C. R.; Father Filipski, C. R.; Father Kasorzyski, C. R.; Father Pyplatz, Father Jung, Father Zwierzchowski, Father Karabas, Father Szypkowski and Fathers Rus and Rosch.

A few hundred people received holy communion during this three day procession. During these three days, high mass was held at 11:30 in the morning; in the evening were held the vespers and the Blessing of the Holy Sacrament. Six gospels were preached at this three day congregation; every priest took part in each and every one of these services.

The church was filled with an overflowing crowd at the evening services.

PROJECT W.P.A. 30046

Dziennik Chicagoski, May 3, 1905

The final church procession was led by Rev. Father John Kasprzycki. The city's Most Rev. Father blessed each and every person individually at the close of the three day procession.

The interior of the church and the big center altar were beautifully decorated and trimmed by the Felician Sisters.

The church choir, for these three days, was composed of singers from the different Polish churches in our city.

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POLISH

PROJECT W.P.A. 3004

Dziennik Chicagoski, Vol. XV, No. 200, Aug. 25, 1904.

ABOUT BISHOP KOZLOWSKI

Bishop Weber, a Catholic bishop, in his statement protests Bishop Kozlowski's intention to resign his Roman-Catholic standing of bishop to join the Protestant Episcopal church, in the year 1902.

As is known, Bishop Weber was one of the few who helped Bishop Kozlowski be ordained a bishop; that is why Bishop Weber wrote this letter to Kozlowski:

"In article 48, of the Old Roman-Catholic Testament, it states the rules and obligations of a Catholic bishop. That is why I want to call your attention to this, Bishop Kozlowski.

"When I heard that you were deserting the Catholics and intending to side and work with the Protestant Church, it was very hard for me to believe.

PROJECT 30046 W.P.A.

Dziennik Chicagoski, Vol. XV, No. 200, Aug. 25, 1904.

"Remember, Bishop Kozlowski, that you received your consecration as bishop from our hands, the old Roman Catholic Bishop's.

"Before your consecration you signed your name under the Utrech system, on the 24th of August 1889, and by this act you most solemnly obligated yourself that you would not engage or be induced by any member of a Protestant or any other religion, to join their forces without considering you vow and your obligation to the Catholic religion. May God forbid that I should believe this to be the truth."

In the near future Bishop Weber claims to bring to the eyes of the people the absolute truth in this matter, signed personally.

Theodore Weber, Rev. Bishop. "

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POLISH

PROJECT 30046 W.P.A.

Dziennik Chicagoski, Vol. XV, No. 120, May 21, 1904.

CONSECRATION OF THE POLISH CEMETERY 'RESURRECTION'

Solemn consecration of the Polish cemetery 'Resurrection' will take place Decoration Day, May 30, at 3 o'clock in the afternoon.

Rev. Bishop Muldoon will perform the duty of consecrating the cemetery and will be ably assisted by a Polish and a Slavic priest from Chicago's own parishes. Rev. Father Wojciech Furnam, administrator of this cemetery, has great hopes that this ceremony will be the best.

In the name of the cemetery administration, we cordially invite all the Catholic Poles and Slavs of Chicago to take part in this festive consecration.

Transportation from the city to the Polish cemetery "Resurrection" is very reasonable, it costs only 15 cents one way. Take any car to Archer Avenue and ride the Archer street car to the city limits, then board a Joliet car to Bethany Station, near the new cemetery.

Rev. Father Sztucko, C. S. C.

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DZIENNIK CHICAGOSKI, Vol. 15. No.32. Feb. 8, 1904.

PROJECT 30046 W.P.A.

POLES IN AMERICA

IRISH CATHOLIC CONGRESS.

Faculty communicator of accomplishments, in regard to the third catholic congress, calls our attention to convoke this congress. We are calling your attention to the fact that we are not opposed to the 3d Catholic congress being held in Chicago, but we have the right to demand, that at this meeting of the Catholic congress we bring forth the most interesting faction.

We have over 30 group federations belonging to this Polish Catholic organization, of this number only 4 groups were present which is roughly speaking, one eighth of the full strength, these four groups took part in the voting, and picked Chicago as the city in which to hold this Catholic Congress.

The executive board feels that it is compelled tocall this third Catholic Congress to this, and not to any other city.

Did the executive board forget that more than one eighth of this group federation

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Dziennik Chicagoski, Vol. 15. No 32. Feb. 8, 1904.

PROJECT 30046 W.P.A.

is necessary at these meetings to vote on matters pertaining to choosing a city for this Catholic congress?

If all the groups were present and took part in the voting there wouldn't be any comment or hard feeling, if any city were picked that they thought wasn't good enough to have this congress.

When all Polish Catholic organizations are joined in unity, as the Polish education organization, then it will be time to have a central committee choose the city for the congress and then have all the groups vote on it.

In this group we would like to have all the Catholic churches, Polish Catholic group organizations, Polish artists and dramatic club, and the Polish press, combine as one.

At this congress all the presidents, executives; and high officials of these different groups will speak, on the Poles in the United States, their welfare, their

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PROJECT W.P.A. 67003

Dziennik Chicagoski, Vol. 15. No. 32. Feb. 8, 1904.

ways of living, labor problems, education, traits, ideas, virtues, and the morality of the people.

We have information that Bishop Quigley of Chicago will call this 3rd Catholic Congress to order; this made us immensely happy, but we were happier when we heard that Bishop Quigley was to be made Archbishop in Buffalo. Because of his intended advancement, Archbishop Quigley, will rewrite his speech which he will read to the assembled officials of this congress.

He smilingly admits that his speech will be short, but interesting, and will make every Catholic Pole very happy.

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PROJECT 30046 W.P.A.

Dziennik Chicagoski, Vol. XV, No. 31, Feb. 6, 1904

"From Michigan City, Indiana."

In Michigan we have about 20,000 inhabitants, of this number we have about 400 Polish families.

The Polish people have a Catholic church, St. Stanislaus, with Rev. Father E. WROBEL as pastor; and the Catholic school has an attendance of 200 children, which shows that the Polish people are doing nicely with so few people.

Rev. Father E. WROBEL is at the head of all great Polish movements, such as church affairs, bazaars, picnics, club organizations and many others. The people place their faith in their pastor, because he is working solely for the good of the Polish welfare.

Some of the work of Rev. Father WROBEL is as follows: - (He organized these)

1. Society of St.Hedwig, group No. 24 of the Roman Catholic Religion was organized in 1899, has 75 members, and 200 dollars in the bank.

2. Society of St. Casimir, was organized May 20, 1892, has 166 members and 900 dollars in the bank.

3. Society of St. Stanislaus was organized in 1891, has 80 members, and $600.00 in the bank.

Besides these mentioned above there are a few groups of ladies and young men's societies.

PROJECT 30046 W.P.A.

Dziennik Chicagoski, Vol. XV, No. 31, Feb. 6, 1904

To show their appreciation for the Rev. Father's good work, the Polish people bought a new furnace for $600.00 to be used to heat the church.

In the neighborhood near this church of St. Stanislaus, the Felician Sisters of La Fayette, Indiana, made collections, to build a Polish hospital at the cost of $50,000, which completed will be be named St. Anthony's Hospital.

We also have a 24-piece orchestra all Polish musicians, living near St. Stanislaus, this also shows that the Polish people are a hard working, and ambitious group.

We the Polish people are trying to get a Polish pharmacist, a lawyer, a doctor, and an interpreter to move into our neighborhood, for the Polish people who do not as yet speak good English, and do not understand the English language. The committee in charge of this is: Mr.John ZIETARA and Mr.Peter SZWAZ.

There is plenty of work here, and many Poles seeking employment can find it in the new Michigan City railroad yards or in the candy factories, where many Poles are working.

The children are being taught the English language as well as their own native tongue.

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POLISH

Dziennik Chicagoski, Vol. XIV, No. 248, Dec. 23, 1903

PROJECT 30045 W.P.A.

CONSECRATION OF A CHURCH

This coming Sunday, Dec. 25, there will take place the dedication or consecration of the Church of Saint Mary's N. P. It will be the first Polish church consecrated here in America; this type of a ceremony very seldom takes place and very few people have had the possibility of witnessing a ceremony of its kind.

We shall note for ourselves that the ceremonies of consecration can be only performed by a bishop. Usually a dedication of this kind takes place on a Sunday, or some solemn holiday; the day before this ceremony the bishop likewise the ones who initiated this consecration, that is, the pastor and parishoners, must prepare themselves for this ceremony with prayer and fasting.

Only this kind of a church can be dedicated, that is built of stone and has a stone altar; which must be exempted from taxation and dues, to be sure, that in the future it can maintain itself financially.

In the presence of the relics consecrated by the bishop the believers recite prayers, rosary, and the lithany, this takes place in the "EVE" before the dedication, the relics often remain as a vigil through the night for this consecration, and adoration.

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IV (Lithuanian)

POLISH

PROJECT 30046 W.P.A.

Dziennik Chicagoski, Vol. XIV, No. 142, June 18, 1903.

A NEW POLISH CEMETERY

Yesterday Rev. J. E., Archbishop of Chicago, acquired the ownership title to forty acres of land aside the Mount Olivet cemetery (Section 22 in the town of Worth), with the aid of a quitclaim deed signed by Matthew Krawczunas.

There is still a mortgage of $5,000 on this property. This land is designed for establishing a new Polish cemetery.

III C

DZIENNIK CHICAGOSKI, March 7, 1903. Vol. 14, No. 56.

PROJECT W.P.A. 90046

POLISH

PRIEST AND POLITICS

Often we hear even from prominent people, that the priest should not mix with politics because it leads him out of the bounds of duties. His work and duty, they say, should deal with confessions and the pulpit, but the concern in public welfare, especially politics, should not the least concern him.

Politics as we know is bad and false and yet we have the real and the sincere kind. The bad and the false politics depend upon hypocrisy, and unrest. Instead of working together for the benefit of the citizens, it leads us to [illegible] dissensions, wrath, anger, debates and irritation among us. In this sort of politics there is no place for a priest, and no one shall find him there. No one yet has seen the priest seducing the voters, or deceiving them with lies. So for this and many other a reason politics should concern only those who love to fish in muddy waters.

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POLISH

Zgoda, Vol. XXII, No. 10, March 5, 1903. WPA (ILL.) PROJ. 30275

ATTENTIONS

We were at the jubilee celebration in Chicago in honor of Pope Leo XIII, arranged by the Polish priests. Four thousand Polish people gathered at McVicker's Theater. There were three speakers. Father Gulski, from Milwaukee; Alderman John Smulski, who narrated excerpts from the history of the Polish nationality and the activities of the Roman city; Father Muldoon, the Chicago bishop, expressed himself in English and blessed the assembled public.

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POLISH

PROJECT 30045 W.P.A.

Narod Polski, Vol. VI, No. 24, June 11, 1902.

LOCAL NEWS ITEM

The new and magnificent St. Hedwig Church has been beautified with a splendid organ purchased for a sum of $9,000.

The blessing of the organ combined with a concert will take place on June 15. The following persons will take part in the concert: Professor A. Halter, at the organ; Miss R. Heiman, on the violin; Mr. R. Drott, tenor soloist; Miss R. Kwasigroch, soprano soloist.

The local organist, Mr. Wiedeman, will conduct the choirs. The concert will begin at 7:30 P. M.

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POLISH

NARODD POLSKI Vol. VI No. 23, June 4, 1902.

PROJECT 30046 W.P.A.

DEDICATION OF THE NEW CHURCH OF ST.JOSAPHAT B.M.

AT CHICAGO, ILLS.

One of the eminent traits of our Polish people is the love of work, which is desirous and pleases God. A work with the purpose to inspire in the younger generation the religion of their forefathers, cleanliness of living. That work is without question the organization of new Parishes and taking care of older ones.

What can be dearer to the heart of a Pole, than our little churches, whose modest belfries are for us wanderers an oasis, where the unhappy find consolation.

NAROD POLSKI Vol. VI No. 23, June 4, 1902. #2

PROJECT 30019 W.P.A.

Chas. Jagiello
Box 1, Folder 3

Where one wanderer close to the other nurses the national spirit and in his thoughts is borne to that country, which was sprinkled with his forefathers blood, but to which country he probably never will return.

In truth, the little Polish churches, these monuments of a living faith and patriotism, these fortresses defending us effectively against enemies of our faith and our religion, these are foundation rocks for the coming generations and signs of devotion and sacrifices of the Polish people.

The parish of St. Josaphat was organized in 1883.

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POLISH

PROJECT W.P.A. 30046

NAROD POLSKI July 17, 1901 Vol. V No.29

"Parochus Irremovabillis".

Last week, the most Rev. Father Archbishop Feehan authorized several important appointments in the archdiocese of Chicago.

Rev. Frank Barry was appointed a member of the cabinet, which is composed of six members, one of whom is our most Rev. Fr. Lange. Besides being a member of this cabinet our Rev. Lange also became a "Permanent Pastor", which means that he stays with his parish until death. For no reason can he be removed or sent to another parish.

The most important fact is that when the next balloting comes up for archbishop in Chicago, Father Lange's vote will be of value.

It is a great honor to us, because he is the first Polish priest in the archdiocese of Chicago to receive such an honor, so a

Narod Polski, July 17, 1901 Vol. V No. 29

PROJECT 30046 W.P.A.

good deal of happiness prevails among us, especially among those who know well the work and doings of Rev. Lange in the management and prosperity of his parish and community.

We heartily congratulate Rev. Frank Lange, and pray to God that he may live long and we in return receive his great help.

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POLISH



Zgoda, Vol. XX, No. 27, July 4, 1901.

TO POLISH PARISHES

Reverend Fathers and Dear Fellow Citizens:

About thirty years ago Polish immigrants began coming to this country in great numbers, and at the present day they represent here a population of several millions.

At the beginning the Poles organized independent societies; then they organized Polish parishes, and later united into bigger and stronger organizations. There exist hundreds of other independent societies that were supported in the earlier days, but today the united organizations, having the majority of the Polish people as their members, are controlling the greatest percentage of all organizations' finances.

The newspapers of former days referred to the Poles as individuals,

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because they worked and carried on business as individuals; but today they refer to the American Poles as a class of people. The Poles are recognized as a hard working, striving and persistent nationality in America. The credit for this recognition of the Poles is due mainly to our Catholic priests and some individuals who worked with the priests in this respect.

Every day we are more and more convinced that we can exist as a prosperous nationality in Chicago, but at the same time that we prosper we build up hatred among other nationalities who are planning continuously to cause hard feeling amidst ourselves and attempt to keep us Poles from uniting as one nationality and from working in harmony. Many times attempts have been made to stop teaching of the Polish language in parochial schools; also to have the gospel read in Latin or in the Irish language during mass in the Polish churches. At this point

PROJECT 30046 W.P.A.

the Polish priests aroused the Polish people to the fact that if we don't put a stop to all these slander and false accusations, the Polish language will soon be extinct.

The Polish newspapers took an active part in this affair and supported all the movements of the Polish Catholic churches. A meeting was held at the St. Stanislaus parish hall, where the Polish people with the aid of the Polish priests, made resolutions and took steps to stop all this propaganda about the Polish language. The priests also sent letters to the Pope, asking that he be kind enough to ask the priests of other nationalities to end their bitterness and hard feelings toward the Poles.

The Polish people can see for themselves that the Polish priests are the backbone of our language and nationality, and deserve the full support of every true blooded Pole.

PROJECT 30046 W.P.A.

Zgoda, Vol. XX, No. 27, July 4, 1901.

Some of the resolutions passed are:

1.To place the Polish clergy on a level with the clergy of other nationalities in Chicago.

2. To put a stop to the slandering and criticizing of the Polish language by priests, bishops and other members of the Roman-Catholic clergy.

3. Schooling and its rpforming.

4. All Polish people should take an active part in local, church and political affairs.

5. Promote and support Polish business enterprises and join the Polish Businessmen Association.

PROJECT 30046 W.P.A.

Zgoda, Vol. XX, No. 27, July 4, 1901.

Raise funds for all great Polish movements. The members of this committee are: Rev. Father John Pitass, president; Stanley Slisz, secretary; Rev. Father Thomas Flaczek, Rev. Father F. Kasprzak, W. A. Truszkowski, W. Jacolik, M . Wojchiechowski, Joseph Milewczyk, Joseph F. Antczak, and Joseph Slisz.

Send all your suggestions and compdaints to Father Jan Pitass, or Stanley Slisz, in care of St. Stanislaus, Chicago.

PROJECT W.P.A. 30049

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Zgoda, Vol. XX, No. 13, March 28, 1901.

POLISH CATHOLIC CONGRESS IN CHICAGO

"We are giving this idea to the American Poles for them to think about," writes the editor of the article "Poles in Chicago," referring to the Second Polish Catholic Congress held last week in Chicago.

This article is very important because it deals with our work in the future. It is our belief that our interest in all movements dealing with the American Poles is well known to all other nationalities.

It is true that the Poles through their hard work and effort in the years gone by, have brought upon themselves many enemies who make it their duty to see that the Poles do not place themselves above other nationalities. Is this what people in America call freedom and justice?

In regard to the question of religion, we believe that the people of other nationalities should not interfere. Let the Polish people run

PROJECT 3004 W.P.A.

Zgoda, Vol. XX, No. 13, March 28, 1901.

their schools and churches the same way they are run in Poland, within the rules and laws of the pope and the Bible. For this cause we will fight and continue fighting if necessary.

The penalty for bad deeds does not belong to us, but it is our duty to do everything in our power to overcome them. On the other hand, every good deed should be brought out to outshine the bad one and to build up love and respect for our future.

The newspaper Poles in America refers to the work and words of Bishops Eis and Messner. The newspaper claims that in the ranks of the Polish priests in America, none have reached a higher position than the Most Reverend Father who is the head of a church. We Poles must work in unity and make it our duty to see that our Polish priests are made suffragan bishops and hold this rank, and others general vicars and other highly respected ranks.

PROJECT W.P.A. 30045

Zgoda, Vol. XX, No. 13, March 28, 1901.

We received word from Rome that all this is possible and can be fulfilled, providing the Polish-American clergy and societies will work in this respect in harmony and solidarity. Up to the present time we have not reached this stage and have not followed the above rules, but we can make it our duty to abide by these rules in the future and continue working until we have reached our goal, which is just as other nationalities. The entire American Polonia, that is, all the Poles declaring themselves as Catholics, should take active part in the manifestation of our efforts for the truth which the other nationalities do not want to admit. We should rebel against this tyranny, but the Polish priests and all the societies ought to support our every movement.

This may be a reality if we can call a mass meeting or hold a Second Catholic Congress and thrash out these drawbacks. Besides priests, we want every Polish society, lodge, club or any other group, to send delegates to that eventual convention.

PROJECT W.P.A. 30046

Zgoda, Vol. XX, No. 13, March 28, 1901.

We have had a Polish Catholic Congress in Chicago, and all the laws and rules passed at that convention have been lived up to, abided by, and a new motion was made to hold the next Catholic Congress in Buffalo this year. The Polish people are on the verge of taking drastic steps if the bishops do not agree to have the Polish priests hold higher offices, such as vicar and bishop, or higher. Why doesn't Bishop Eis or Bishop Messner name a Polish priest for promotion. It is because they do not want the Polish clergy to emulate with the Irish and Italian priests. We Poles should support our own flesh and blood and do as the other nationalities do, who care about their own welfare and have no consideration for the others.

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NARODOWY POLSKI Vol. IV, No.39. Sept. 26, 1900.

POLISH

PROJECT W.P.A. 30049

CHICAGO CHRONICLE.

Last Sunday a new Polish Italian Church was dedicated on corner Hermitage and 67th Street.

The dedication ceremonies were performed by Monsignor Jan Kasprzycki.

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POLISH

WPA (ILL.) PROJ. 30275

NAROD POLSKI August 15, 1900

CHICAGO CHRONICLE

The new established Polish parish in East Chicago elected Rev. Kubacki as pastor. About 150 families belong to this Parish.

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POLISH

PROJECT 30046 W.P.A.

Zgoda, Vol. XVIII, No. 19, May 11, 1899

CHANGE OF PARISHES

The death of Rev. Father Barzynski, a member of the Resurrection Provincial convent, and the Most Rev. Father at St. Stanislaus, caused a change in three parishes.

Rev. Father John Kasprzycki, of St. John Cansius, will take over St. Stanislaus parish; Rev. Father Eugene Sedlaczek, of Avondale, will take over the parish of St. John Cansius, while Rev. Father Anzelma Babski will occupy Father Sedlaczek's parish.

Therefore, three parishes will have new rectors. We have high hopes that the church members will feel the same towards the new rectors as they have for their former ones.

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PROJECT 30046 W.P.A.

Zgoda, Vol. XVIII, No. 10, March 9, 1899.

ST. ADELBERT'S B. AND M. PARISH IN CHICAGO

With happiness in our heart we are bringing to you the good news that we want you to share with us and help our parish celebrate the silver jubilee of 25th anniversary of its existence.

This is the 3rd Polish Roman-Catholic church in Chicago that has existed long enough to celebrate its 25th anniversary, we should all be happy and rejoice at this good news.

To celebrate this great occasion, the committee has invited all Polish societies in Chicago to participate and take active part in this jubilee, to show other nationalities the solidarity of all Poles and their undying love and good will for everything pertaining to us.

We are happy in our thought that the Polish public will whole-heartedly support us, and take an active part in this great celebration, which will take place Sunday, April 23, 1899, at 1 o'clock in the afternoon.

PROJECT W.P.A. 3004

Zgoda, Vol. XVIII, No. 10, March 9, 1899.

The real celebration will take place at 7:30 in the evening at the parish hall, where everything will be set in order to make this the greatest silver jubilee ever celebrated by Poles in the city of Chicago.

At this time we are inviting the marshals of different societies to meet at St. Adelbert's hall on Palm Sunday, March 26, at 2 P. M. At this meeting the parade, the program and other affairs will be discussed and settled, so that everything will be in readiness on the day of the celebration, and to acquaint ourselves with each other and work in unity to bring to reality this great undertaking.

All societies, clubs and organizations will soon be notified by mail not to make any arrangements for dances or bazaars for this day, as it will be harmful to both.

We are sure that all these organizations will be kind enough to grant us this wish.

Rev. Father Radziejewski, pastor

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POLISH

Zgoda. Vol. XVIII, No. 3, Jan. 19, 1899. WPA (ILL.) PROJ. 30275

IS THIS PERMITTED?

I must give the readers of Zgoda the true facts about something that happened to me, about the bad behavior of our Catholic priests.

Rev. Father S., of St. Stanislaus parish came to my home a few weeks ago for the yearly church collection. As I was showing him my parish book from the Holy Trinity parish, I said: "I can't donate money for the upkeep of two parishes." The Rev. Father left and later told some people that I threw him out of my home.

This incident occurred to me on December 28 of last year: I was invited by a lady to escort her and her baby to participate in a Catholic church rite (the churching of a woman). I knelt down to give praise to God when Father S... came from the sacristy and said: "Get out, go to Holy Trinity."

WPA (ILL.) PROJ. 30275

Zgoda, Vol. XVIII, No. 3, Jan. 19, 1899.

I ask of you, should priests act this way and insult people in church? These are the priests that force Catholic people to join the Independent Catholic Church; the Catholic priests call these people Coxeyites (members of Coxey's army), but this is not the people's fault, but the priest's. If we did not have priests like Rev. Father S... we would have peace and love among us Poles.

Another priest, Father P..., came for a collection to my daughter, who owns a store, and when he did not receive any money because she does not approve of giving for the support of two parishes, Father P... visited other business people and told them lies about my daughter and warned people belonging to St. Stanislaus parish not to trade in this store. Is this permitted?

Doesn't Rev. Father P... know that on grounds of slander he can be sued in court for damaging and ruining her business unrightfully? This is not the work and teachings of Jesus Christ.

WPA (ILL.) PROJ. 30275

Zgoda, Vol. XVIII, No. 3, Jan. 19, 1899.

Why must the priest be so rude and make trouble? They can be nice and lovable if they would only stay within the bounds and obligations of the Catholic religion and the Bible.

This eventually leads to bitterness, hard feelings and misunderstandings. Can't we do our part and not permit such scandals?

R. Centella.

III C

POLISH

Parish of the Blessed Virgin Mary Angelica Jubilee Book, 1924, p.7.

WPA (ILL.) PROJ. 30270

THE COMMENCING WORK, YEAR 1898.

The parish district between the Stanislaus and Jadwigian churches, contained many Irish but with the N. M. P. church proclamation it began to populate largely with Polish families. The Stanislau church couldn't accommodate its people, due to the coming of new parishioners, therefore at the meeting of the church committee, Fr. Winc. Barzynski moved to organize a new and larger parish, between the Stanislau and Jadwigian. The committee agreed on the proposition of starting a new parish and Fr. W. Barzynski recommended that Fr. Andrew Spetz and Fr. Francis Gordon seek a suitable place for the new church. The search was successful. They found a large place - free from buildings - between Paulina and Wood Streets, Bloomingdale Road and Clybourn Place - totaling 96 lots, namely, two blocks. The owner of this land didn't want to sell part of this plot.

Parish of the Blessed Virgin Mary Angelica Jubilee Book, 1924, p. 7.

Furthermore, Fr. Winc. Barzynski together with the Stanislaus committee on looking the place over, decided to buy the two blocks, but first they had to get permission from the Archbishop, to construct a new parish, and to buy the land.

On November 22, 1898, Fr. Andrew, C. R. went to Archbishop P. A. Feehan and obtained permission to construct a new parish and purchase the land. The owner of the land was Mr. Swift, living in New York. His agent was the firm Haberar & Delfose.

On November 30, 1898, Fr. A. Spetz concluded the buying contract, for the sum of $60,000.00 and the commission agents $1,500.00.

WPA (ILL.) PROJ. 30275

Parish of the Blessed Virgin Mary Angelica Jubilee Book, 1924, p. 7.

YEAR 1899.

January 18, 1899, after transfering the papers through an attorney, Mr. Swift in the presence of his agents and Fr. Francis Gordon, transferred the right to the land - with the permission of the Archbishop to Fr. Andrew Spetz, who gave Mr. Swift a bank check for $60,000.00, and the agent a check for $1,000.00, whereby they gave their commission of $500.00 for the good of the new church.

The money to buy the land was borrowed from the bank for 4 months at 4 1/2 per cent yearly. Archbishop P. A. Feehan and Fr. Francis Gordon as pastor of the new church signed the note for the money.

WPA (ILL.) PROJ. 30275

Parish of the Blessed Virgin Mary Angelica Jubilee Book, 1924, p. 7.

TITLE OF THE NEW PARISH

The new name of the church and parish was "Blessed Mary Virgin Angelica."

The name was chosen because of:

1. There was no church under such name in Chicago.

2. That this holyday falls in the summer months, when it is easy to obtain help.

WPA (ILL.) PROJ. 30275

Parish of the Blessed Virgin Mary Angelica Jubilee Book, 1924, p. 7.

PARTITIONING THE LAND

The land purchased was divided into two parcels, one block between Hermitage Avenue, and Wood-Clybourn Place and Bloomingdale Road for the use of the new parish and the other between Paulina and Hermitage was offered for sale - the money to be used by the new parish to build an edifice, which would contain: church, school, hall for the societies and a big hall for gatherings and performances, at the same time a temporary home for the priest.

THE FIRST GATHERING OF THE CITIZENS OF THE NEW PARISH.

The citizens living within the boundary of the newly organized parish first met February 12, 1899. The gathering was held in the Stanislaus school building. Francis Gordon opened the session with prayers; next he explained the purpose of the gathering.....

WPA (ILL.) PROJ. 30275

Parish of the Blessed Virgin Mary Angelica Jubilee Book, 1924, p. 7.

After different speeches and explanations, it was decided to elect a committee to help the priest in his work.

THE FIRST PARISH COMMITTEE.

After the debating was over, Father Francis Gordon, asked the gathered to put up their candidates for the committee. The following citizens were put up as candidates:

1. Franciszek Osinski, 252 Wabansia Ave.
2. Franciszek Roszkowski, 229 Wabansia Ave.
3. Michael Borkowicz, 863 No. Paulina Street.
4. Michael Raflewski, 259 Wabansia Ave.
5. Jacob Klinger, 817 Marshfield Ave.
6. Joseph Wroblewski, 855 No. Ashland Ave.

WPA (ILL.) PROJ. 30275

Parish of the Blessed Virgin Mary Angelica Jubilee Book, 1924, p. 7.

7. Wojciech Przybylski, 134 Wabansia Ave.
8. John Kaminski, 873 No. Paulina Street.
9. Joseph Klass, 859 No. Paulina Street.
10. Antoni Mikolajczyk, 889 N. Hermitage Ave.
11. Ignacy Ignatowski, 893 N. Hermitage Ave.
12. Michael Huntowski, 802 Dickson Street.
13. Wawrzyniec Wachowski, 902 N. Hermitage Ave.
14. Peter Bykowski, 798 Dickson Street.

WPA (ILL.) PROJ. 30275

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POLISH

PROJECT W.P.A. 3005049

Narod Polski, Vol. II, No. 22, June 1, 1898.

Proclamation
To Rev. Fathers and Polish Catholic Organizations and Societies In United States of America In Regard to the Second Polish Catholic Meeting in Chicago

Rev. Chaplains and my dear countrymen:

Praised be the Lord Jesus Christ!

The History of civilized Christians, lasting almost nineteen centuries, is ready to begin to bring out the truth and falsehood of most of the written testimonies about the Polish Catholic Organizations and Societies.

The fundamentals of Catholic morals, the Roman Catholic Religion, and their traditions are at stake, and it is up to the people to see that the systems are changed to suit them. This is the sole reason for having this Polish Catholic Congress meet, so that people, dissatisfied with the present rules and laws, can have them changed. It is easy to start something but it is very hard to keep at it. Where else can we do this if not at the meeting of this congress?

PROJECT W.P.A. 30049

Narod Polski, June 1, 1898.

This meeting is not an experiment but the realization of work that has been accomplished. It is the public manifestation of Catholic life, closer contact of the younger generation to the Catholic Churches, and its respect for his Highness, the Pope.

History claims that after their awakening the people of Germany were strong in the support of the Catholic religion and its teachings, owing to the change of the people, and their different ideas on life.

Following in their footsteps even we, the Polish people in America, have had one Congress meeting in the year 1896 in Buffalo, N. Y. To the following or in other words the second meeting to take place in Chicago on the 28th of August, 1898, we invite, from the bottom of our hearts, all Polish Catholics in the United States of America.

What is the purpose of having the second meeting? It is for the purpose of having our minds broadened in respect to our own moral conduct, the national moral conduct; to set forth examples of our mistakes and to better ourselves, so as not to let them happen again. They are a blemish on our souls and can result in our people losing their hold on our

PROJECT 3004 W.P.A.

Narod Polski, June 1, 1898.

religion and nationality. This would result in the breaking away of Polish Roman Catholics who would join the Independent Catholics, which we are set against. This would stand out as the main result of people losing faith in God and His work.

Who in the present era, believing in God, and the Immaculate Conception, would doubt any written statement about the saints, and still consider themselves true and good Catholics? Who would not stand up to defend the work of the Catholics against the scandalous propaganda of the press and the non-believers?

In cases of this kind, it is the hope and ambition of the Catholic Congress to build up our Catholic faith, and strengthen our minds to the good of the Catholic religion. This is being done, to try to discourage the non-believers; to stop their constant attack upon the morality of the people, and upon the religion.

Why do the Polish people of America stand by the Catholic religion and the Holy See? The Roman Catholic religion of our forefathers was upheld as a religious society; and the same is expected of our fathers and sons;

PROJECT W.P.A. 30049

therefore we, the descendants of this religious society, should follow in their footsteps, and continue the tremendous task of upholding the Roman Catholic Religion.

We should stand by the Holy See and believe in the Pope, because he stands as a successor or next in line to Jesus Christ in supporting the work of our Savior. Those not believing in the work of the Pope, are not considered Catholics. As St. Ambrose said, "Where Peter is, there is the Church."

Sons believing in the Church, will stand by the Pope as the father of Christianity. At this congress we will try to impress upon the people, the need of belonging to Polish Catholic Parishes, and their obligations in supporting them. We will also say that the profits of belonging to these organizations are the moral benefits received from the Catholic organization.

In this united organization all our strength lies in the fact, that in unity we have strength. Who among us does not know that the non-believers are trying to teach and show our people that they have a superior system, and only those with a weak mind and lack of understanding can easily be

PROJECT 3004 W.P.A.

Narod Polski, June 1, 1898.

persuaded to join their forces. Therefore, we must build a strong phalanx to overcome this great obstacle obstructing our path and our teachings of Christianity.

It is the sacred duty of all mothers to teach their children from childhood the benefits of believing in the Catholic religion. We must also consider, that the parochial schools are built for our children and supported chiefly by our parents; which is also the chief reason why we have so many Roman Catholic churches; but we find that many of the Polish children born and raised here are not willing to follow in the footsteps of their forefathers, unless the parents are strict Catholics and uphold the Catholic faith.

Reports are being prepared on the duty of the Catholic families in regard to God, their own lives and to their country, and their support in matters such as upkeeping the Immigration Home and the support given our institutions of learning to help produce more educated Polish people. It is a great manifestation of our Catholic strength. We ask all Polish Catholics to do their utmost to make this congress meeting a huge success.

PROJECT 30049 W.P.A.

Narod Polski, June 1, 1898.

It is our wish that all our people consider these words spoken in their behalf, in regard to the Lord, and the Polish Catholic Congress. Please address all letters of information to Rev. Father Lange, 228 Southport Avenue, Chicago.

Officers in Charge:-

Rev. Father-Wincenty Barzynski - President
Rev. Father-Stanislaw Nawrocki)
Rev. Father-Jan Kruszynski) Committee
Rev. Father-Benedict Rosinski)
Rev. Father Andrew Ignasiak)
Rev. Father Francis Lange - Secretary
Rev. Father Eugeninsz Sedlaczek- Secretary of Committee on Reports.

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POLISH

PROJECT W.P.A. 1709

Narod Polski, Vol. II, No. 15, April 13, 1898.

DISAGREEMENTS OF THE INDEPENDENT CATHOLIC CHURCHES

Buffalo N. Y. - Since the founding of the first Independent Catholic Church, Polish people will always be looked upon as corruptive people in regard to religion; American papers are always criticizing and writing scandalous stories about the Polish people in this respect.

Not long ago, Rev. Father Kaminski was ordained a bishop of the Independent Catholic Churches. This caused much confusion and talk; and caused a split in this church organization. Some people backed up Rev. Bishop Koztowski of Chicago as their bishop working under the rule of the Independent "Pope Karwowski;" the rest of the people supported by Bishop Karminski as their leader.

The followers of Bishop Karwowski began the construction of a church of their own on Playter Street, near Broadway, in Chicago. On the eve of consecration of the church a group of Bishop Kaminski's followers attacked the people awaiting the arrival of Bishop Karwowski. A great battle followed in which women and children took part.

PROJECT 30046 W.P.A.

Narod polski, Vol. II, No. 15, April 13, 1898.

Many policemen were called to subdue the attackers, but not without the use of their clubs. All the windows were smashed, even the main doors of the church were broken down.

The consecration of the church was postponed until Wednesday, by which time the damage done to the church can be replaced and repaired.

It is claimed that Father Joseph Bohdan, who was thrown out of the Catholic church took over the reign of an Independent Catholic church in Philadelphia after Father Klawitra left.

Rev. Bohdan is also the editor of "United" a weekly newspaper. This newspaper is the sole originator of the Polish league of socities, supported and kept up by Catholic organizations. Chaplain of this Polish league is Rev. Father Kwiatkowski of Jersey City, New Jersey.

We cannot understand how it happened that an Independent Catholic priest can be an editor of a Roman-Catholic newspaper supported by true Catholics.

Why doesn't the Chaplain look into this matter? If it can be proven that the Independent Catholic priest is still the editor of a Roman-Catholic newspaper, it will ruin the character and social standing of all Roman Catholic churches and orgizations in this country:

Signed
(Polish citizen in America)

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POLISH

Narod Polski, Dec, 29, 1897.

(GOOD ADVICE)

WPA (ILL.) PROJ. 30275

From the circle of clergy we receive as follows: From sometime our newspapers have been filled with petty quarrels, bickerings,,so that at times they were too odious to read. The subjects of the arguments are foolish, small, without meaning in comparison to the farm it does the reading public.

The blind do not see that the individual suffers thru this, and the division into parties, which are already weak causes them to become still weaker. If the editors possessed a little charity that is real christian charity, there would not be such quarrels among us.

We would be very grateful to you Mr. Editor, if you would take these grains of gold from the book "Following Christ" by Thomas A Kempis, Volume 1, Chapter 14-15-16-17.

"Turn your eyes upon yourself and be careful not to judge others."
"It is waste of time to try to judge others, you may be mistaken and commit a sin. But to judge oneself is useful work."

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POLISH

Dziennik Chicagoski, Dec. 18, 1897.

RESULTS OF THE BAZAAR AT ST. HEDWIG PARISH

The following are the results of the benefit bazaar given at St. Hedwig Parish:

Income:

Large Wheel	$1,270.64
Cigars	224.65
Tickets	101.20
Bar	631.46
Small Wheel	606.61

WPA (ILL.) PROJ. 30275

Dziennik Chicagoski, Dec. 18, 1897.

Candy	$ 99.04
Sale of articles	23.35
Prize books	276.25
Contributions from various sources	114.40
Total	$3,347.60

Expenses:

Niklas & Pawlowski (photographs)	$ 47.25
Kersting (Photographs)	40.00
Michalowski (Cigars)	15.00

WPA (ILL.) PROJ. 30275

Dziennik Chicagoski, Dec. 18, 1897.

Menczarski (Cigars)	$ 43.80
Szablewski (Cigars)	91.00
Albert Nowak (Whiskey)	14.30
Paul Giersch (Whiskey)	26.00
Candy and Ice Cream	53.83
American Brewing Co.	85.00
Frank Revol	200.00
Sowinski (Pictures)	125.00
Gordon (Soda)	35.00

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Dziennik Chicagoski, Dec. 18, 1897.

Phorr (beer)	$ 19.50
Bandziulewski (pictures and statues)	240.80
Music	132.50
Strezki (Ham)	10.00
Klarkowski	10.00
Oil Cloth	2.80
Ice	20.00
Supplies for raffling	81.85
Total	$1,293.63

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Dziennik Chicagoski, Dec. 18, 1897.

Income	$3,347.60
Expenses	1,293.63
Net	$2,053.97

Reverend J. Piechowski, pastor.

WPA (ILL.) PROJ. 30275

Louis Zarle, 5/5/41.
Edited by M. Limes, 5/5/41.
M. Howard, 6/6/41.

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POLISH

Dziennik Chicagoski, Dec. 13, 1897.

NEW ORGANIZATION FORMED

After the conclusion of the regular meeting of the St. Casimir Society, an organization which comprises many groups in St. Stanislaus Kostka Parish, an election of officers was held. The smaller groups, namely, St. Michael Archangel No. 2, St. Francis No. 3, and St. John Cantius No. 4, were represented by Reverend Francis Gordon and Boleslas Klarkowski. The central administration is to draw plans for a constitution and other regulations pertinent to the proposed Polish Alma Mater (Macierz Polska), which will be composed of Reverend F. Gordon, moderator and chaplain; B. Klarkowski, president; Edmund Szajkowski, vice-president; August C. Klafta, secretary; A. J. Ogurek, treasurer; Ignatius Bogucki, Anthony Bukowski, Andrew Wejna, Stanislaus Ligman, and Francis Siatkowski, trustees.

WPA (ILL.) PROJ. 30275

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POLISH

Dziennik Chicagoski, Dec. 1, 1897.

FORTY-HOUR DEVOTIONAL SERVICES IN HOLY TRINITY PARISH

Forty-hour devotional services began yesterday in Holy Trinity Parish. Reverend M. Dorszynski, assisted by Reverend W. Czyzewski of South Bend, Indiana, officiated at Mass yesterday at 9 A.M. The sermon was delivered by Reverend Wojtalewicz of South Chicago.

In the evening, services were celebrated by Reverend F. Furman, and the sermon was given by Reverend Szkierzyk. Reverends Gieburowski, Gielinek, Rapacz, Kuzyusz, and Wyzykowski were present to give a hand.

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POLISH

Dziennik Chicagoski, Nov. 26, 1897.

A WORD TO THE POLISH YOUTH OF SAINT STANISLAUS KOSTKA PARISH

(Correspondence)

Tomorrow at 8 P.M. will mark the beginning of Advent lessons and services for the Polish youth at Saint Stanislaus Kostka Parish. It would be a fine thing if our younger people would take interest in this period and attend the church services to hear the word of God. We all know that the Advent period is designated for the preparation of the great event, the birth of Christ!

Polish youth, recall the words of August Selizius, who said "Although Christ may have been born a thousand times at Bethlehem, if he did [not] become alive within you, you will be lost forever....."

That is why these lessons that will begin to be given Saturday are offered, for they prepare your hearts for the coming of the Son of God.

WPA (ILL.) PROJ. 30275

Dziennik Chicagoski, Nov. 26, 1897.

There is no doubt that the Polish youth of Saint Stanislaus Kostka Parish will attend these services. Above all, the parents concerned with the spiritual good of their children should send them out for this heavenly banquet.

Reverend Joseph Ziemba, C.R.

WPA (ILL.) PROJ 30275

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POLISH

Dziennik Chicagoski, Nov. 18, 1897.

NEW POLISH SOCIETY ORGANIZED

The Saint Hyacinth Society of Saint Hyacinth Parish, recently organized, and which joined the insurance plan of the Polish Roman Catholic Union immediately after its organization, has already thirty members. The purpose of the new society is to uphold the principles of the Roman Catholic Church and to preserve the customs of the Polish nation.

WPA (ILL.) PROJ. 30275

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POLISH

Dziennik Chicagoski, Oct. 25, 1897.

DONATIONS FOR [CEMETERY] MONUMENT

The following donations have been made for a tomb monument for the late Reverend Louis Machdzieki:

As of October 20	$32.00
M. B.	1.00
Women's Sodality from St. Hedwig Parish.	5.00
St. Casimir Young Men's Society of St. Stanislaus Kostka Parish. . . .	15.00
Total	$53.00

Sincere thanks are extended the doners.

WPA (ILL.) PROJ. 30275

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POLISH

Dziennik Chicagoski, Oct. 2, 1897.

DONATIONS FOR TOMBSTONE

The following donations were made to erect a tombstone for the late Reverend Machdzicki:

As of October 1	$ 8.50
Reverend J. Kasprzycki.....	10.00
Peter Ligman.....	1.00
Juliana Janos.....	2.00
Caroline Balt.....	2.00
Antoinette Przyblska.....	2.00
Albert Czastka.....	1.00
Total	$26.50

Sincere thanks are extended all donors.

WPA (ILL.) PROJ. 30275

Louis Zato. 4/15/41.
Edited by E. Linea. 4/15/41.
E. Howard. 5/15/41.

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POLISH

Dziennik Chicagoski, Oct. 1, 1897.

DONATIONS FOR TOMBSTONE

The following donations were made to erect a tombstone for the late Reverend Louis Machdzicki:

Anthony Scherman	$5.00
Stanislaus Czajka	1.00
Mrs. Katherine Hejza	.50
Total	$6.50

Sincere thanks are extended all donors.

WPA (ILL.) PROJ. 30275

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POLISH

Dziennik Chicagoski, Sept. 29, 1897.

DONATIONS FOR A TOMBSTONE

The following donations were made to erect a tombstone for the late Reverend Louis Machdzicki:

Stanislaus Biadaszkiewicz	.50 cents
Valarian Biadaszkiewicz	.50 cents
Stanislaus Szwajkart	$1.00
Total	$2.00

Sincere thanks are extended to all donors.

WPA (ILL.) PROJ. 30275

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POLISH

Dziennik Chicagoski, Sept. 13, 1897.

SAINT MARY SOCIETY OF SAINT STANISLAUS KOSTKA PARISH CELEBRATES TENTH ANNIVERSARY

The Saint Mary Society of Saint Stanislaus Kostka Parish celebrated its tenth anniversary yesterday at 4 P.M. at the parish school hall.

James Tomaszewski, president of the society, opened the meeting and after a short speech called upon Reverend Vincent Barzynski, pastor of Saint Stanislaus Kostka Parish, to act as chairman. The pastor congratulated the society on its record and wished it many such anniversaries. He then called upon Mr. Horbaczewski, editor of Narod Polski (Polish Nation), to act as recording secretary.

Next, Leon Szopinski, editor of Gazeta Katolicka and member of the society, spoke of the principles and aims of Catholic societies. This was followed by the singing of "Polish Heart" by Mrs. Klarkowska, Miss Klarkowska and Miss Koppa, to the accompaniment of Reverend S. Cosimi.

WPA (ILL.) PROJ. 30275

Dziennik Chicagoski, Sept. 13, 1897.

The highlight of the program was the speech given by Reverend Joseph Gieburowski on the theme: "The Name of Saint Mary Brought and Will Bring Poland to Victory". The Poles always have Saint Mary in their hearts and upon their lips.

After a number of songs, the program concluded with a speech by Reverend Barzynski.

WPA (ILL.) PROJ. 30275

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POLISH

Dziennik Chicagoski, Aug. 28, 1897.

TO THE POLES

(Correspondence)

The omniscient and omnipotent King of Kings, God of Heaven and Earth, has sent a cross for the Saint Hedwig Parish to bear. You all know what is paining us the most, dear compatriots: the devil has sent a fallen priest into our field of pure wheat to sow weed, separate husband from wife, child from father, brother from sister, and this fallen priest pays no attention to the horrible example given by the Lord when He condemned the dissatisfied angels to the bottom of hell. And so, within our own midst, people have arisen who are opposed to the teachings of the Lord and against the religious beliefs of our forefathers. But we also know that God often experiments with the faithful by putting them through temptation and misfortune in order to test their faith and virtue.

Understanding this, we have stood like a rock beside our religion, and although Satan is smearing our work, we are working and going forward in the

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Dziennik Chicagoski, Aug. 28, 1897.

name of God.

The Holy Mary and the crucified Lord, Jesus Christ, look down upon us, upon our faith, and upon our work, bless us, and send us help.

But, dear brother, all this has been made possible through our patron saint, Saint Hedwig, who has protected and guided us through our trials and tribulations, and is still keeping constant watch over us. And we thus far have not demonstrated our thanks to her.

In other parishes beautiful homes of God pierce the skies--and in ours.... services are being held in the school building.

We have a beautiful place for a new temple of God, but through the misfortune that has been sent down upon us by God, we have not been able to avail ourselves of this land. In reality, the church property, which is valued at between $125,000 and $130,000, has a debt of $40,000, which we are striving

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Dziennik Chicagoski, Aug. 28, 1897.

to pay. When this is done, we will be in a position to build a new church.

In order to come closer to the realization of this, we are arranging a bazaar, which will begin on September 4.

Dear brothers, we are doing our part, all that is within our power, but you know that we cannot accomplish miracles, and what is difficult for one person alone is much easier for a crowd. It is for this reason that we turn to our compatriots and fellow Catholics and beg them to support this affair. Your Polish and Catholic hearts recognize that our parish needs the greatest support, since it is continually in difficulties.

We feel confident that you will not deny us your help, for you follow the same principle we follow, that every good deed for the glory of God is repaid a thousandfold by the Almighty God in heaven.

Counting upon your generous hearts, we are turning you over under the

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Dziennik Chicagoski, Aug. 28, 1897.

guidance of our great patron saint, Saint Hedwig.

In the name of Saint Hedwig Parish,

Reverend J. Piechowski, C. R.
Pastor.

WPA (ILL.) PROJ. 30275

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PROJECT W.P.A. 30049

POLISH

Narod Polski, Vol. I No. 38, August 15, 1897.

Tenth Anniversary of The Society Of St. Mary.

Last Sunday, after Vespers about 4 P.M., was held a beautiful tenth anniversary program of the Society of St. Mary before a large gathering, in the beautifully decorated hall of St. Stanislaw Kostka at Bradley and Noble Sts.

President of the Society, Jacob Tomaszewski opened the program with a short talk and called upon the presiding officer of the gathering, Rev. Father Vicent Barzynski.

Rev. Barzynski heartily congratulated the society on its anniversary and wished there would be many more such occasions and called upon the secretary of the gathering the Editor of Narod Polski, Mr. Hor[illegible]

PROJECT 30046 W.P.A.

POLISH

Narod Polski, Vol. 1, No 38, August 15, 1897.

Mr. Leon Szopinski, Editor "Gazety Katolickiej", Catholic Newspaper member of the Society, gave a beautiful talk about the principles and views of the society.

Then Mrs. Klarkowska and Miss Kopa sang an appropriate song "Serce Polska" (Heart of Poland) with the piano accompaniment of Father Serafino Cosimi.

The main part of the program was a talk by Father Joseph Gieburowski on the subject "St. Mary," who said that St. Mary is leading and will lead the Polish race to success. He pointed out how the Poles had a great regard for St. Mary in their hearts and lips, in their ~~their~~ accomplishments. Rev. Father Gieburowski also read the writing of John Kazmiera, who gave the Kingdom of Poland over to St. Mary so that she could become the Queen of Poland.

He also spoke of the wonderful deeds of St. Mary in helping the great sons of Poland in which Adam Mickiewicz, the poet, gave St. Mary great praise in "Pana Thaddeusza." He congratulated the society on the name it had and hoped that it would grow and prosper not only materially but morally, that it would be a

PROJECT 30046 W.P.A.

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Narod Polski, Vol. 1, No. 38, August 15, 1897.

guiding star for the Parish of St. Stanislaw Kostka and hoped it would attain its silver anniversary and that upon that occasion he would like to have the luck to be present. At the finish of this talk the applause was great. The above mentiondd ladies then sang "Ave Maria."-

Then spoke one of the oldest members, Walter Pyterek; In warm words he said he was proud that he was a member of the society, that holds such an honorable position in the affairs of the parish.

He urged all Poles to become members of this society. St. Mary looks after the trials and tribulations of the society and will continue to look after it so that all members may benefit from the good work accomplished.

Mrs. Klarkowski's daughter with the accompaniment of Father Cosimo sang "Swieto Lucjo"(Santa Lucia) in which the school children also sang, in Polish and Latin.

The gathering ended with a talk by Rev. Father Barzynski. He called attention to

PROJECT W.P.A. 30046

POLISH

Narod Polski, Vol. 1, No. 38, August 15, 1897.

the gathering that a mass meeting would be held Tuesday to drawing up resolutions protesting the doings of the Sheriff of Luzerne County, Pa. in murdering a number of innocent victims and injuring many in a strike. There were many Polish victims and it was in their interest that the meeting was held. It closed with the audience singing "Boże Cos' Polskie." (God save Poland)

WPA (ILL.) PROJ. 30275

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POLISH

Dziennik Chicagoski, July 28, 1897.

PART OF SAINT HEDWIG CHURCH DEBT PAID

The Saint Hedwig Parish Committee has recently paid a part of the debt of the church. Reverend John Piechowski, pastor, managed to collect three thousand dollars for this payment.

The condition of the parish would have been much better, had it not been for the unfortunate misunderstandings we have had here for some time. However, things are changing and there is hope that under the thrifty management of the present pastor the parish debt will be completely wiped out within a few years. The debt at present is $40,000.

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POLISH

Dziennik Chicagoski, July 12, 1897.

REVEREND BEDNAREK CELEBRATES FIRST MASS AT SAINT STANISLAUS KOSTKA CHURCH

Amidst solemn ceremony, Reverend John J. Bednarek celebrated his first Mass yesterday at 10:30 A.M. at Saint Stanislaus Kostka Church.

The new priest was escorted to the church by many priests, clerics, and friends. He was led by a group of school girls dressed in white, carrying flowers, and acolytes. Reverend Bednarek was assisted by Reverend Kosinski, who acted as deacon, and one of his friends, who acted as subdeacon. The entire Mass was under the careful guidance of Reverend Vincent Barzynski, pastor, who also delivered a sermon.

During the services of the Mass, the young priest had the honor of offering Holy Communion to his parents, while his grandparents and other kin looked on. After the services the priest was congratulated by the clergy, relatives, and friends.

WPA (ILL.) PROJ. 30275

Dziennik Chicagoski, July 12, 1897.

Reverend J. J. Bednarek will serve as an assistant in Saint Mary of Perpetual Help Parish, where Reverend Stanislaus Mawrocki is pastor.

WPA (ILL.) PROJ. 30275

Dziennik Chicagoski, July 8, 1897.

POLISH PRIEST CONSECRATED

Last Saturday, July 3, among many others, John G. Bednarek was consecrated a priest at the Holy Name Cathedral by Archbishop P. A. Feehan.

Reverend Bednarek, the pride of Saint Stanislaus Kostka Parish, will celebrate his initial Mass Sunday, July 11, at the above-mentioned church.

The new priest was born in New York twenty-four years ago and since his seventh birthday has resided in Saint Stanislaus Kostka Parish. As a student of the local parochial school he became an officer of the Saint Stanislaus Cadets, a military society, during the time of Reverend Mahony. After completion of the elementary school, young John enrolled at Saint Ignatius College and after five years he left for Milwaukee for two years. Then he entered the Seminary at Baltimore as an alumnus of the Chicago archdiocese. Reverend Bednarek completed his studies in theology and philosophy in five years.

(ILL.) PROJ. 30275

Dziennik Chicagoski, July 8, 1897.

Reverend Bednarek serves as an example of our youth, for he reached this station through work, study and, above all, the call to serve God. All his former friends were unable to be present at the consecration ceremonies, therefore, the entire parish will be on hand to take part in the celebration of his first Mass next Sunday. They not only will pay homage to him but exchange a few friendly words.

(N.E.) PROJ. 30275

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POLISH

Dziennik Chicagoski, July 6, 1897.

POLISH SOCIETIES HOLD PICNIC

Through the efforts of all the Polish societies of Holy Trinity parish a picnic was held yesterday at Pregler's Grove. A large crowd turned out for the occasion. The perfect summer weather made it possible for every one to have a glorious time. The proceeds were contributed to the support of the church.

WPA (ILL.) PROJ. 30275

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POLISH

Dziennik Chicagoski, June 30, 1897.

ST. HEDWIG'S PARISH

About fifty children of the St. Hedwig School received their first Holy Communion on Sunday, June 27. Solemn services marked the occasion. This was made possible through the efforts of the Sisters of Nazareth and the local organist, Emil Wiedeman. The church was gaily decorated for the occasion. A crowd was on hand to see this memorable event.

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POLISH

Dziennik Chicagoski, June 14, 1897.

FROM SAINT HEDWIG PARISH

A large number of Saint Hedwig parishioners attended the social given by the Holy Name Society Sunday afternoon at the Columbia Hall, 10-12 Hamburg Street. Another crowd went to see the two dramas, "Chlopow Arystokratow" (Aristocratic Peasants) and "Posag w Kominie" (Dowry in the Chimney), staged by the Saint Hedwig Dramatical Circle last night at the parish hall. Both events proved to be successes from the entertainment standpoint. Those who did not attend found pleasure in pleasant conversation out of doors and enjoyed the warmth of a beautiful summer night.

While the parishioners from Saint Hedwig Church were enjoying themselves, the Independents (A parish independent of the Pope was organized in this section of the city) walked about downcast, wondering how they would get their temple out of debt. Others were concerned about the state of things when their "bishop" goes out into the world. Still others worried about

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what is going to happen when their new pastor, Zalewicz, takes over his duties.

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POLISH

Dziennik Chicagoski, May 29, 1897.

TO THE POLISH YOUTH OF BRIDGEPORT

(Correspondence)

The St. Stanislaus Kostka Young Men's Society has been organized in Bridgeport (St. Mary of Perpetual Help Parish). A motion was made and carried at the last meeting to discontinue the initiation fee for one month. This was done in order to give the Polish youth a better opportunity to join a young men's Polish Roman Catholic organization.

The Polish youth of Bridgeport should take advantage of this offer. It is to their best interest to become associated with an organization of brotherly love and Roman Catholic principles. Through co-operative work the Polish spirit will be elevated and its enemies will be discouraged. In this respect the "Independents" [independent of Pope] who have started to agitate in this locality will not get a foothold.

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Join the St. Stanislaus Kostka Young Men's Society!

John Barszczewski
recording secretary
3239 Laurel Street

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Dziennik Chicagoski, May 17, 1897.

ANOTHER "BISHOP"

(Editorial)

A great deal of trouble was caused by the first bishop, Kaminski, of the independent church faction [independent of the Pope]. He split their temple into as many sections as there are preachers. Bishop-elect Kaminski did not desire to be any better than Kolaszewski, Hodur, or any of the assisting priests.

This is one of the reasons why we are not surprised [to learn] that Anthony Kozlowski [the disaffected Roman Catholic priest who started the independent church movement in Chicago] does not wish to be superior to Kaminski. Consequently he proceeded to issue a statement in one of the Polish-American polemic newspapers that Kaminski and his entire bishopric are worthless because he, Anthony Kozlowski,, is the sole bishop-elect "out in the sticks" [reference to a sparsely populated section of Chicago--on Northwest side].

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How Kozlowski gained this title is another matter. We acknowledge that he has as much right to it as have Kaminski, Kolaszewski, and other independent preachers.

Kozlowski is well acquainted with the situation, for he has severed his connection with the Pope at Rome, as well as with all Roman Catholic bishops and priests. If in this event he still considers himself a priest, then he has the right to call himself "bishop," "cardinal," and even "pope".

The only concern to be felt is for the Polish people. How long are they going to permit themselves to be befuddled by fallen priests without honor and faith and listen to sermons in the independent temples, where sacrilegious services take place? /In all this/ there is no logic, no healthy thought, no simple honesty.

The people that crowd into the temple on Lubeck Street in St. Hedwig's parish

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community realize that it is difficult for them to raise funds to support their place of worship, and that they cannot pay half the interest outstanding on the debt which is a constantly increasing burden. Under such circumstances, how is the new "bishop-elect," who was never appointed by any one, going to be supported, or his assistants who will not recognize him as a bishop? After all, each one of these preachers acts in his own way and confuses the people in his own style.

The people are beginning to look upon this with clearer insight. A few people fall away from this apostate every day and return to St. Hedwig's Church, where they ask for forgiveness at the steps of the altar of a Roman Catholic Church.

These people will not be convinced by Kozlowski's severance with Kaminski, who "consecrated" his temple. He will not be able to convince his people that Kaminski is only a sectarian, but that he, Kozlowski, is not. He will not be able to prove to these people that he was appointed "bishop" by the

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will of the people at some kind of independent session, for every one knows that no such meeting of independent priests took place in Chicago. They would have been arrested and jailed if they had showed their presence here.

Therefore satisfaction should be expressed over the aberration of Anthony Kozlowski, who proclaimed himself "bishop-elect". His followers are now awaiting his "consecration," and when this fails to take place--since it cannot take place--the entire Polish-American schism will take him and his assistants in hand, and no trace of the independent leaders will be found.

God grant that this may happen in the near future!

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Dziennik Chicagoski, May 17, 1897.

A REPLY TO THE FALLEN BROTHERS

An appeal for the support of a new parish was made to the St. Casimir Society of St. Casimir's parish recently; however, the members have not heard of such plans, nor do they wish to hear of them. The request was unanimously rejected on the ground that the committee is not fit to organize a parish, for we are fully aware as true Catholics that Jesus Christ gave the power to his Apostles, that is, to St. Peter, and stated that the gates of hell would not overwhelm his Church. Therefore neither the Muscovites nor the American schismatics have anything in common with us, the Roman Catholic Church.

It is hoped that if this group still has an iota of faith left, it will return to the true fold and accept the doctrines of the Church and the authority of Pope Leo XIII; and that it will recognize the Bishop and the pastor. If they do not wish to be condemned forever, it is suggested that they do not mock the names of the Miraculous Virgin of Czestochowa and the Saints.

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We will come to their help with prayer to God, beseeching Him that He may lead them back to the road of righteousness and show them the true light. No other assistance will be given.

In the name of the St. Casimir Society,

Max Adamowicz, recording secretary
Paul Pawlowski, president

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Louis Zaje, 3/5/41
Edited by C. H. White, 3/5/41
A. Meyer, 3/5/41

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POLISH

Dziennik Chicagoski, May 15, 1897.

SOCIETY OF ST. ADALBERT'S PARISH REJECTS PLEA OF INDEPENDENTS

(Summary)

A plea for help was received by the Holy Name Society of St. Adalbert's parish from an independent faction [a group that does not recognize the authority of the Pope] in the neighborhood. The matter was taken up at a regular monthly meeting, and a stern rejection was adopted.

This reprimand was mailed to the Dziennik Chicagoski; however, it was published only in part because of its severity. The measure adopted on May 1 reads in part:

"We are opposed to any schismatic movement that opposes the powers of the Church, for we are loyal to our Pope, our bishop, and our pastor and will continue to be so. Any member desirous of joining the independent faction will immediately

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be suspended from membership.

Joseph Kramer, secretary,
828 West 17th Street.

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Ill. Hist. Survey, U. of Ill.
Edited by C. H. Hamlin
R. Howard, 5/26/41.

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POLISH

Dziennik Chicagoski, May 15, 1897.

SUNDAY SCHOOL

Although the weather was perfect last Sunday, it did not have any effect on the attendance of the Sunday-school class in the hall of St. Stanislaus Kostka's School. A large crowd of Polish youth was on hand to hear the Reverend Vincent Barzynski, pastor of St. Stanislaus Kostka's church, lecture on "The Soul of Man".

Tomorrow the discourse will be continued by the pastor along the same lines. It is anticipated that a capacity crowd of Polish youth will be present, for the topics of the other speakers are not only interesting but instructive. The school begins promptly at 10 A. M.

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POLISH

Dziennik Chicagoski, May 11, 1897.

POLISH SOCIETY OPPOSES PLEA MADE BY INDEPENDENT CHURCH GROUP FOR HELP

Some kind of independent church committee [not connected with the Holy See] at 20th Street and Ashland Avenue sent an appeal for help to the St. Adalbert Bishop and Martyr Society Number One of St. Adalbert's parish. The members of this organization returned the following reply:

"Our former brothers! You ask us for financial assistance for your newly formed 'parish," which you call the Miraculous Virgin of Czestochowa.

"We had not had the opportunity to find out whether a new Roman Catholic parish was being organized in St. Adalbert's community. Upon investigation we discovered that not even the Bishop of Chicago knows of such plans. Did you approach the chancery to request permission to organize a new parish? Did the Bishop promise to send you a Roman Catholic Priest? It would be advisable to make application to the Bishop first and then to approach us for assistance. As long as this is not done, we are compelled to consider your independent

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temple a creation of Lucifer /Satan as identified with the rebel archangel before his fall/, for your preachers serve him in order to sidetrack the people to the road that leads to hell. How dare you, blaspheme the Miraculous Virgin of Czestochowa? Are you of the opinion that she will be the patron of Poles who bring shame to the Polish name in America?

Do not use the names of Mary and the saints in vain with your sacrilegious ceremonies without thought of being punished. We have nothing in common with you. Our patron, St. Adalbert, guards us from joining condemned cliques in our parish as well as throughout Chicago. It is permissible for us to pray for you; that is the only help we can offer. It is hoped that God will not exclude you from his protection for your abuse of the name of the Miraculous Virgin of Czestochowa.

Lawrence Formanek, secretary,
of St. Adalbert Bishop and Martyr Society
Number One

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Dziennik Chicagoski, May 11, 1897.

EFFECTS OF SCHISM

(Correspondence from St. Hedwig's Parish)

Sunday's [May 9] bloody brawl opposite St. Hedwig's Church, covered by the Dziennik Chicagoski yesterday, was started by young, ardent hoodlums, adherents of the schismatic movement [reference to the independent church that was opened in the vicinity of St. Hedwig's].

Six drunken hoodlums of the independent faction, armed with a gun, knives, and razors, pounced upon a crowd of young and old parishioners of St. Hedwig's Church who were engaged in a peaceful discourse. Two young men of this orderly crowd were knifed, and by the intervention of God one of the attackers was wounded by the gunshot of one of his allies.

A reporter from one of the local American newspapers [covered the fight], and it is apparent that he was either one of the independents or one who was bought

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out, for a false report of the incident appeared the following day in the Chicago Chronicle. Not only was St. Hedwig's parish discredited, but the Poles of Chicago were made a laughingstock.

The blame of all the misunderstanding in this parish falls upon the loathsome schismatic clique. It is well known to every one what kind of peace and unity prevailed here formerly; how one respected the other, how [the parishioners] loved one another--it was all pleasant to look at. But since the appearance of the ringleader of the schism [reference to the fallen priest, A. Kozlowski], who has influenced a group of people to fall away from the Roman Catholic Church, everything has changed.

The prevalent conditions of other schismatic communities have sowed and bred hatred and discord against every individual who is true to God and the Roman Catholic Church. And this hatred is vented without respect for relationship, for brother, father, or stranger, all are treated alike if they are not of [the schismatics].

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This is the gist of the matter. Schism means splitting, severing, or separation. Its first signs are ruin, discord, the severing of brotherly ties, and the loss of the spirit of love and unity. In its stead it sows in people's hearts hatred, misunderstanding, quarrelsomeness, etc.

Further, this schism spreads on all sides demoralization, wild abandonment of morals, and utter baseness, especially among the youth.

Since the start of the schism in this once peaceful community one innocent and honest individual of St. Hedwig's Church has been killed by the wild independent horde. Several attacks like that of last Sunday have been made against innocent parishioners, and many of them have been hurt.....How much damage have they done....how many unjust demonstrations have been made against the clergy and the parishioners....how many names have been called, and condemnations made, not only of the authorities of the Church but of all true Catholics, it is impossible to say. Whenever they get an opportunity, they cause untold misery to the innocent. At times a number of the old settlers have had to sell their homes

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and move to another section of the city.

Why comment upon all this? The answer is simple. "The flock is like the shepherd, and the stable like the groom," is an old adage.

So with these people, poor and crude, who hear nothing in their independent temple but blasphemy, lies, slander, etc. They see nothing but shameful scandal seething every where, especially among their own preachers, who are known for their various dishonorable affairs....

Nothing gets into their hands except the schismatic rags passed out by the independent schismatic preachers. Each issue is filled with hatred and scorn and is read in back streets and saloons.

In this schism rests the seed of corruption, and the blame should be attached to it for Sunday's fight and for the defamation of the Polish name. This schism is the moral gangrene which corrupts our people, especially our youth.

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An end should be brought to it; the head of this Hydra should be lopped off, and only then will harmony and unity prevail among our people.

But before this can be accomplished, it must be stated that there must be no repetition of last Sunday's bloody brawl, for there is no place for such disorder among our people. It seems that the same individuals are always guilty of the same crime.

It is anticipated that the court will deal out proper justice, and that afterwards the police will keep an eye on them until their zeal for battle has cooled.

At the present time these hoodlums are behind bars and are awaiting trial.

J. Braha, a member of St. Hedwig's Church

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POLISH

Dziennik Chicagoski, May 6, 1897.

FORTY-HOUR DEVOTIONAL SERVICES CONCLUDED AT ST. HEDWIG PARISH

(Correspondence)

Forty-hour devotional services were concluded on May 4 at the St. Hedwig Parish.

These services were of great spiritual benefit to the rapidly growing parish. They strengthened the faith of the devout parishioners, and aided those about to stray to return to the true fold.

All had an opportunity to hear the word of God, the word of truth, from the lips of true priests. All had an opportunity to beg forgiveness for their sins against the Almighty.

And it is firmly believed that this was so, because many hurried to their true

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Dziennik Chicagoski, May 6, 1897.

church /St. Hedwig is considered the true church while the All Saints, an independent church, is considered to be leftist/. They hurried because they wanted not only to be worthy of God, but to be influenced by the light of truth.

The reverend priests, imbued with the spirit of zeal and love for us, as well as for our brothers who have strayed, preached the word of God, the truth of life--clear, emphatic, and understanding to all. Sadness prevailed when it was realized that there are subversive people who deny the truth and dare to sow seeds of falsehood before God--that there are people who do not wish to know the truth.

But we parishioners of St. Hedwig Parish will, according to the suggestion of the priest, pray for the return of those who have strayed from the path of truth; we will pray that the light will strike their hearts. In this way, they will be able to return to the fold of the Roman Catholic Church.

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We are prepared to forgive them, accept them into our temple, into our homes, if only they will convert themselves.

Many Polish priests took part in these services, namely: Reverend Vincent Barzynski, pastor of St. Stanislaus Kostka Church; Reverend John Kasprzycki, pastor of St. John Cantius Church; Reverend S. Nawrocki, pastor of St. Mary of Perpetual Help Church; Reverend T. Szypkowski, Reverend F. Byrgier, of Sobieski, Illinois; Reverend J. Barzynski, of La Salle, Illinois; Reverend J. Gieburowski, Reverend W. Rapacz, Reverend B. Pawlowski, of Joliet, Illinois; Reverend Wotypka, and Reverend A. Babski.

Sincere thanks are extended to the visiting priests for taking part in this yearly event.

J. Braha, a St. Hedwig Parishioner.

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POLISH

Dziennik Chicagoski, Apr. 29, 1897.

POLISH SOCIETY DONATES TEN DOLLARS FOR NEW CHURCH BELLS

The St. Hedwig Society of St. Stanislaus Kostka Parish has donated ten dollars toward the purchase of new church bells for St. John Cantius Parish. Reverend John Piechowski, C. R., pastor, extends sincere thanks to the donors.

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Dziennik Chicagoski, Apr. 26, 1897.

REVEREND J. GIEBUROWSKI GIVES SERMON ON SAINT ADALBERT AT SAINT STANISLAUS KOSTKA CHURCH

The following sermon on Saint Adalbert was given Sunday, April 25, at Saint Stanislaus Kostka Church, by Reverend J. Gieburowski on the occasion of the nine-hundredth anniversary of the Saint's martyrdom. A large number of Polish societies had gathered to hear the sermon:

"Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and today, and for ever! (Hebrews, 13th chapter 7,8.)

In the name of the Lord, Jesus Christ. Our country, beloved brothers, can be justly called a nation of pious believers, for it has not only accepted the Christian religion but followed it reverently everywhere and at all

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times. The Poles have also defended their faith against the wild hordes of Mongols and Turks that tried to overwhelm the Christian world. The principles of the Christian faith have been protected against the evil influences of schismatic movements. Consequently, the Poles, just as from the beginning, now are one of the finest models in Europe.

"Our country can also be called an apostolic nation. For wherever a Pole has settled, he planted the roots of the Christian religion. In his own country faith was propagated by him and protected against the spoliation of other religions from neighboring countries.

"But, above all, Poland has been and is a nation of martyrs. This is something of which we can be proud before other peoples, for no other nation has suffered as much for the will of God and the Christian cause as the Poles. We can rejoice over this because this suffering gave us life, this death /loss of Poland/ gave us vitality--as can be seen by the accomplishments of

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our people of today. Just 'as the seed of martyrdom is the common seed of Christianity,' according to Tertullian, an early Latin father of the Church, in like manner the same seed can be our seed of life and force of our national spirit. This is being exemplified on Polish soil.

"Saint Adalbert was born in the year 956 A. D. on Bohemian soil, of a noble Slavic family. He received his training in Magdeburg under the guidance of Archbishop Adalbert, who consecrated his charge as a priest in 980 A. D. As a young priest, Saint Adalbert returned to his native town to preach the gospel of the Church to his people.

"Through his industrious work as a priest, Saint Adalbert was soon after appointed Bishop and then Archbishop of Prague, where the Bohemians were still observing many pagan rites. The energetic Archbishop realized that he could not convert this pagan horde through physical force; consequently he used spiritual means. Through prayer, penance, and abstinence he began

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to win the people to his fold. To be more fortified in his work, he joined the Benedictine Order in Rome. And through the will of the Almighty, success in converting the Poles and the pagan Prussians came to him with his earnest work. Saint Adalbert preached the gospel along the frontiers of paganism, and wherever he went the true light of his sermons were welcomed and accepted. The Poles willingly accepted the Christian doctrines and did not mistreat nor brutally kill the messengers of God, as in other countries. Seeing the willingness of the people to accept his form of religion, the inspired preacher approached the Polish King Boleslav, who not only welcomed him and his teachings but also suggested that he preach to the neighboring Prussians. But the Prussians were not as hospitable and noble as the Poles. They adhered to their idols and killed the trusting and sincere missionary. Seven spears pierced his body, and as Saint Adalbert fell to the ground, just like the martyr Stephen, he raised his eyes toward heaven and prayed for his murderers. He prayed that his blood might sprout the seed of Christianity on Prussian soil and that this same blood might bring the blessing of God upon the Poles

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Dziennik Chicagoski, Apr. 26, 1897.

and upon Poland.

"Verily, many blessings came to Poland!

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"Above all, his efforts brought to the hearts of the pagan Poles the true light; the seed of the true faith sprouted, and the old religious customs were abandoned. Thus, his martyrdom helped the Poles unite under the banner of brotherly love. Under the sufferings of Saint Adalbert the Poles were brought together as one nation.

"Prior to this, the activities of the Poles were unknown; they could not compare themselves in anything with other nations; they were not a people of accomplishments. There are legends and unusual tales of miraculous incidents; but one could not see light, truth, and goodness. The more important history of Poland begins with the martyrdom of Saint Adalbert.

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His sufferings started a miraculous development in Poland. Churches and convents, the fortresses of Christianity and true learning, began to be erected in great numbers all over Poland. From these institutions learning began to spread throughout the country; the strength of the spirit began to grow.

"So it happened. Only after the blood of the martyr soaked the Polish soil, only after the remains of the martyr were laid to rest, only then did the Poles become a great nation which subjected the pagan Prussians, defeated the wild Saxons, Bohemians, Hungarians, Russians, and stemmed the onslaught of the Germans, who wanted to wipe out the Poles with the sword. As justly stated by one of the great Polish preachers, Saint Adalbert was the builder of Poland. And that is why the people of the province of Poland, who have nurtured the spirit of Poland from their cradles, celebrate the nine-hundredth anniversay of Saint Adalbert amidst pomp and glory. They pay homage for the tears he shed and the suffering he underwent for the sake of

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his people. They offer prayer at the ancient cathedral at Gniezno where the body of the martyr rests, as a token of appreciation for planting the seed of Christianity on Polish soil. Out of this seed sprouted a great Polish civilization.

"And that is why we immigrants should consider this a solemn moment, for we are Poles just as well as those across the sea. We should join them in prayer, for Saint Adalbert gave us the same jewel. But, above all, we should pray to Saint Adalbert to give us strength in the belief of our faith. Ah, this, above all, is imperative to us in America! It is necessary for us to open the eyes of our soul to the seven wounds of our saintly brother, who fell to the ground with prayer upon his lips, with heavenly joy and with firm determination, and ask ourselves for what idea did Saint Adalbert die with such heroism.

"The answer--that he dies for the sublime idea of the Holy Faith, that he sacrificed his life in order to lead the people to God, to condemn and

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uproot evil and idolatry--should be closely imbedded in our souls; it should encourage us toward imitation, and should be written indelibly upon our hearts.

"The enemies of truth and the Catholic faith are ridiculing us more openly in America. They exert the greatest effort to tear from us our most cherished jewel and gift of God--the Holy Faith--and in its stead try to spread disbelief, godlessness, and the despoliation of customs. We must be able to comprehend that the more the people fall away from the true faith, the more they fall away from their morals and consequently lose their reasoning in behavior--and the more they waste their life and spiritual strength. The apostles of godlessness--evil books and senseless newspapers--not only distort one's life but also undermine our moral stability. How many American souls have already been contaminated both spiritually and materially!

"Ah, my dear brothers! Shouldn't we, upon the advent of this great day of Saint Adalbert, stand upon our own feet and band together to oppose this

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godless influence? Silence in this respect is the treason of God--the renunciation of the true faith. And the denial of the faith is the greatest insult to God. We should be grateful to the Lord for calling us to the true faith, and therefore we should always acknowledge it everywhere and every time. True love of truth and sincere and unflinching devoutness in the Christian faith do not permit indifference in faith, nor do they allow the negligence of the principles of the religion. Therefore, down with false tolerance! Down with teachings and principles that renounce the Holy Faith! Down with education that renounces God! Down with progress that takes the evil road! And, above all, we should cast aside from our ranks evil books and newspapers that condemn Faith and the virtues thereof. Our training and knowledge leans upon the true Christian faith--let our progress be based upon the precepts of goodness and faithfulness to god. Let us become worthy inheritors of the faith of our forefathers. Remember our superiors who spoke the word of God. Observe the true faith. Amen."

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POLISH

Dziennik Chicagoski, Apr. 26, 1897.

SOCIETY CONTRIBUTES FIFTY DOLLARS TOWARD THE NEW BELLS FOR ST. JOHN CAUTIUS PARISH

The Mother of God Society of St. Josephat Parish contributed fifty dollars toward the purchase of the new bells for St. John Cautius Parish.

Sincere thanks are extended to the Society for its kind gesture. May it have the best success and blessing of God!

Reverend John Kasprzycki, C. R.
pastor

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POLISH

Dziennik Chicagoski, Apr. 21, 1897.

AN ANSWER TO THE INDEPENDENT BEGGARS

The St. Paul Uhlan Knights of Bridgeport have sent the following announcement to the Dziennik Chicagoski for publication:

To the "Independents" /a faction which has renounced the Pope and set up its own church/ of the St. Adalbert Parish community:

The committee of the Independent Church has sent us a letter with a plea that we support its church, which is in dire financial straits.

Dear brothers! We have lamented a great deal over the fact that you have fallen from the Roman Catholic Church, but we were unheard. How, then, do you dare to make a plea to us for help? We are in no position to offer you assistance. As Roman Catholics we support the principles of the Roman Catholic Church; consequently we can only give the following advice: We appeal to you to regain the road of righteousness, away from all schism, and return to

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the fold of the Roman Catholic Church.

Befuddled brothers! You write to us that in the event we seek your aid you will be only too glad to give it. We reject your offer of help and we will not give you any. We condemn your behavior, and we will treat you as traitors to this faith and the fatherland--our Poland.

Administration of the St. Paul Uhlan Knights

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POLISH

Dziennik Chicagoski, Apr. 21, 1897.

FROM ST. ADALBERT PARISH

A meeting of presidents and marshals of all the societies of St. Adalbert Parish was held at the parish hall Sunday, April 18. The Reverend John Radziejewski, pastor of St. Adalbert Church, opened the meeting and explained its purpose. It was his wish that all the society officials arrive at some understanding as to how they would participate in the observation, on Thursday, April 22, and Friday, April 23, of the nine hundredth anniversary of the death of St. Adalbert. The pastor explained that solemn Vespers will be celebrated Thursday evening and solemn Mass will be sung the following day. Vespers will also take place Friday afternoon, and he urged all church societies to attend in full regalia, if possible. The two-day tributory services, he said, will be concluded with the celebration of the solemn "Completa," Friday evening, at 7:30 P.M.

F. Wachowski was called upon to preside as chairman, F. Czerwinski as assistant chairman, and Leon J. Schultz as recording secretary. A motion

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was made that the societies stage a procession through the streets of the neighborhood. It was agreed that all societies are to meet at 1 P.M., at the St. Adalbert Parish Hall, 16th and Paulina Streets, from where the parade will start. The course of the parade will be as follows: Paulina Street to 17th Street, 17th Street to Ashland Avenue, Ashland Avenue to 18th Street, 18th Street to Wood Street, Wood Street to 17th Street, and 17th Street to the church for Vesper Services.

The chief marshals of this affair, who were chosen by election, are F. Kirshenstein, Marion Knutkowski, and Joseph Chodyniak.

A celebration in honor of St. Adalbert, together with a May Day exercise [an event marking the anniversary of the Polish Constitution of the Third of May], will take place on May 2. A special committee was assigned to prepare plans for this coming event.

Among the societies to take part in the parade are:

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St. Adalbert B. and M. /Bishop and Martyr/ Society
Holy Name Society
Holy Name of Mary Society
St. Casimir Knights' Society
St. Adalbert No. I Society
St. Dominik Brotherhood
St. Dominik Archbrotherhood of the Rosary
Holy Family Brotherhood
Sacred Heart of Jesus Society
Sacred Heart of Our Lady of Sorrows Society
St. Adalbert Foresters
St. Michael Archangel Foresters
St. Florian Cracuses Society
King Zygmunt Society
St. Martin Hussars' Society
Pulaski Volunteers
August Kordecki Society

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A. Meyer, Esq., Attorney, 1. 8\58\41
Louis Gerte, 1\30\41

Dziennik Chicagoski, Apr. 21, 1897.

Pulaski Volunteers, "K and C" (sic)
St. Stanislaus Kostka Young Men's Society
St. Cecilia Singers' Society

The above societies have already agreed to take part in the celebration. All others wishing to participate are requested to be present Friday at 1 P.M. at the St. Adalbert Parish School Hall, 16th and Paulina Streets. It is desired that all societies and members take part.

Leon J. Schultz
Secretary

WPA (ILL.) PROJ. 30275

III C

POLISH

Narod Polski, Mar. 19, 1897.

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/NEW BELLS/

The young Parish of St. John Cantius finally received three new church bells. The news spread rapidly throughout the neighborhood and caused excitement. Many people came to see them and rejoiced, others vowed they would move away as they did not wish to have their sleep broken up and to be constantly reminded of death. Sometime in May the Archbishop of Chicago will consecrate the bells.

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POLISH

Dziennik Chicagoski, Apr. 17, 1897.

TO THE INDEPENDENTS IN ST. ADALBERT PARISH

The Independent Church Committee has sent a plea for help in a letter to the undersigned society asking support for their church which is facing a financial crisis and the following is in reply:

Dear Brothers! We have lamented enough over the fact that you were bold enough to forget all about us, and now you are bold enough to seek help from the St. Martin Hussars Society.

Dear Brothers! You are well aware of the fact that we have true Roman Catholic churches and that it is our duty to support them and not seek others or Independent churches. We deem it a sin to support independent temples.

Undoubtedly other societies received the same kind of correspondence. It is expected that all others will follow the example of the St. Martin Hussars

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Dziennik Chicagoski, Apr. 17, 1897.

Society. Let us all adhere to the principles of the Roman Catholic Church, which is supported by the rock of St. Peter and which the gates of hell will never overwhelm.

Administration of the St. Martin Hussars Society.

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POLISH

Dziennik Chicagoski, Apr. 14, 1897.

CONTRIBUTION FOR CHURCH BELLS

The St. Ladislas King Society of St. John Cantius Parish donated thirty-six dollars toward the new bells for the parish. The pastor, Reverend John Kasprzycki, thanks the society a hundredfold.

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POLISH

Dziennik Chicagoski, Apr. 10, 1897.

FROM SOUTH CHICAGO

Last Wednesday, April 7, the forty-hour devotional services began at St. Michael the Archangel's, and they ended last night amid festive ceremonies. The following priests took part in the services: the Reverend Fathers J. Radziejewski, J. Kasprzycki, C. Sztuczko, F. Gordon, S. Casimi, F. Matuszewski, J. A. Babski, J. Kruszynski, P. Rhode, J. Szklarzyk, E. Raczynski, B. Pawlowski of Joliet, J. Belzowski of Alberta, Minnesota, W. Kruszka of Ripon, Wisconsin, and F. Gratza of Berlin, Wisconsin.

More than 1600 persons received Holy Communion. Sincere thanks are expressed to all the priests and parishioners who took part in these services by the Reverend Adolph Nowicki, pastor of St. Michael the Archangel's parish.

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POLISH

Dziennik Chicagoski, Apr. 1, 1897.

NEWS FROM ST. ADALBERT'S PARISH

(Correspondence of Dziennik Chicagoski)

Dear compatriots! It is sad, to say the least, when one looks upon what is occurring in our parish.

Not so long ago the solemn blessing of the flags of the Bohemian Knights' Society took place. Many Polish societies took part in this affair. The pastor of the Bohemian parish, located at 18th and Allport Streets, delivered a beautiful sermon to Poles and Bohemians. In the course of his address he spoke thus:

"He who is Polish is a Catholic; he who is Bohemian is an unbeliever."

This statement can no longer be repeated in our parish, for many of us are becoming unbelievers. But our unbelievers are quite different from the Bohemians,

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Dziennik Chicagoski, Apr. 1, 1897.

who merely stop being Catholics, for the Poles immediately wish to pass for better Catholics, better than our bishops and priests and all their followers.

They are severing their connections with our religion, for which nine centuries ago St. Adalbert died as a martyr, and for which St. Stanislaus lost his life, defending the principles laid down by Christ. Because of this they are being excluded from the Roman Catholic Church, which is guided by the vicar of Christ at Rome, to whom the entire Polish nation pledges obedience; for that nation is proud to call itself Catholic and Polish.

And whom will they recognize as the shepherd of their souls? A wild perverted goat [one who opposes religious beliefs, i.e., Roman Catholic beliefs] from Lagiew, a city of occupied Poland, leaders from Biedrus and Schoehousen [also cities of Poland]. We are well acquainted with these gentlemen, especially with the collector who was executing his "mission" in the St. Casimir parish community, and who has enlisted a committee of some kind in this parish for the purpose of getting money from the parishioners to build some sort of

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Dziennik Chicagoski, Apr. 1, 1897.

idolater's puppet show.

Helpers from Lagiew, Biedrus, and Schoenhousen also took part in this drive. They expected to collect thousands of dollars; however, they gathered a sum that would not be sufficient for treats in a saloon. Our faith in St. Adalbert's parish was not allowed to be covered in shame and disgrace.

Dear brothers and compatriots! Let us remain what we have always been: true children of the Roman Catholic Church! Let us not permit ourselves to be duped by false speeches or by polemic papers. We have enough reading material in the Dziennik Chicagoski and the Wiara I Ojczyzna /Faith and the Fatherland/, or even the Narod /People/. Why don't we throw out the newspapers from our homes that tend to sow discord instead of harmony, to confuse us instead of enlightening us! For they make us look like animals rather than children of God. Let us all cry in unison, as Poles and as Catholics, before the steps of our altars:

"From fire and famine, from pestilence, war, and independent schism, good Lord,

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Dziennik Chicagoski, Apr. 1, 1897.

deliver us!"

A Parishioner of St. Adalbert's

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POLISH

Dziennik Chicagoski, Mar. 24, 1897.

EIGHT NUNS GIVEN VOWS BY ARCHBISHOP FEEHAN AT HOLY FAMILY HOME

On St. Joseph's Day, Friday, March 19, beautiful and solemn services were held at the chapel of the Holy Family Home, 130 West Division Street. Eight Polish nuns were given their vows by Archbishop Feehan during the services. The Reverends Vincent Barzynski, J. Piechowski, T. Szypkowski, and Andrew Spetz acted as assistants.

The nunnery robes were given by Archbishop Feehan to the following:

1. Frances Witkowska (S. M. Cornelia), of Scranton, Pennsylvania.
2. Leokadia Ruszkowska (S. M. Margarite), of Pittsburg, Pennsylvania.
3. Sophia Fac (S. M. Martha), of Milwaukee, Wisconsin.
4. Pearl Prusakowska (S. M. Felicia), of Everson, Pennsylvania.

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Dziennik Chicagoski, MAr. 24, 1897.

5. Helen Retmanska (S. M. Josephine), of St. Michael Archangel Parish, South Chicago, Illinois.

6. Anna Netkowska (S. M. Clara), of St. John Cantius Parish, Chicago, Illinois.

7. Agnes Zmich (S. M. Aloise), of St. Stanislaus Kostka Parish, Chicago, Illinois.

8. Antonina Leszczynska (S. M. Celina), of Milwaukee, Wisconsin.

After the services were over, the Archbishop bestowed his blessing upon the entire congregation.

[S. M. means Sister of Mary.]

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POLISH

Dziennik Chicagoski, Mar. 1, 1897.

NEW PARISH COMMITTEE CHOSEN FOR ST. STANISLAUS KOSTKA CHURCH

Yesterday the following were chosen as members of the new parish committee, at the annual meeting of the St. Stanislaus Kostka Church: Peter Kiolbassa, Peter Dabrowski, Francis Sergot, John Gniot, Jacob Mucha, Jacob Tomaszewski, Joseph Paszkiewicz, Jacob Haske, Hubert Abraham, John Czekala, August Szczepanski, W. Barwig, John Arkuszewski, John Klinger, Andrew Packe, Francis Maca, Joseph Czojkie, and Joseph Wrublewski.

On Friday, March 5, the initial meeting of the new committee will be held at 7 P. M. at the rectory of St. Stanislaus Kostka Church.

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POLISH

Dziennik Chicagoski, Feb. 26, 1897.

PROTEST /AGAINST "INDEPENDENTS"
BY SOCIETIES IN BRIDGEPORT/

Chicago - February 21, 1897.

We, the undersigned, citizens of the United States and presidents of Polish Roman Catholic Societies of St. Mary of Perpetual Help Parish of Bridgeport, a community of Chicago, unanimously agreed at a meeting held on February 14 to protest against the activities of the excommunicated schismatics who consider themselves "independent" Catholics and confuse our people.

We admonish all our brothers to avoid the schismatic doctrines being spread by dissenters from the Roman Catholic Church, by fallen priests and other jugglers of the faith; for these are the ones who cover our people with shame on the eyes of the civilized world.

You should remember, dear brothers, that the holding of the Holy Mass and the

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Dziennik Chicagoski, Feb. 26, 1897.

imparting of the blessed Sacraments by excommunicated priests and those separated from the Roman Catholic Church are sacrilegious acts. It would, therefore, be more wholesome to discontinue such religious practices than to commit a mortal sin and sacrilege by attending such ceremonies.

We admonish you in order that you may avoid committing this terrible sin. In this way you will not permit yourselves to be diverted from the faith of your fathers by fallen priests who call themselves "independents". Anger induces us to call them, not schismatics, but the pain in our hearts, for as we look upon their acts we are convinced that these fallen priests wish to lead our honest people away from the path of righteousness. By calling themselves "Catholics" they are condemning themselves in this free country. Everyone is aware of the fact that whoever is not in accord with the Holy See and opposes the powers of the bishops, which have been handed down to them by Jesus Christ, ceases to be a Catholic. Such dishonest priests as Kozlowski, Plucinski, Jakimowicz, and other charlatans, do not adhere to the orders of

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Dziennik Chicagoski, Feb. 26, 1897.

their bishops; consequently they are not in unity with the Roman Catholic Church.

Let it be known to you, dear brothers, that the Czars of Russia strove for many years to set up a Catholic church, independent of the Holy See and of the bishops appointed by Rome. In this attempt the Muscovites murdered many of our bishops on the Siberian steppes, and opened an archbishopric at Petersburg where the major patriarch, appointed by the Czar and not by the Pope, could more easily disunite the Catholics from Rome. The Catholic bishops were forbidden by the Czars even to communicate with the Vatican, and only those bishops whose letters were accepted by the Czar's ministers could write to the Pope.

Our Polish people accepted the dank prisons of Siberia and even death rather than the renunciation of their Roman Catholic religion.

That which the Czars failed to do by persecuting followers of the Roman

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Catholic faith, such priests as Kozlowski, Plucinski, Jakimowicz, and others are trying to accomplish in America. What, therefore, are these independent haranguers if they are not spreaders of the schism attempted by the Czars? What are they, if they are not ringleaders of dissension and murderers of brotherly unity? They are the betrayers of their own brothers. They are the evil spies and menials of the Czars who strove in vain to accomplish that which the Independents are attempting to accomplish today.

The undersigned wish to make it known that in the event any of the members of our Roman Catholic societies discontinue their connection with the Roman Catholic Church to become associated with the schismatic "Independent Church," as stated by the constitutions of the societies, they lose all rights as members, including death benefits to their families, since their connections with the "Independents" make them non-Catholics. On the other hand, dear brothers, if you value your honor and national feeling, and if the light of the true faith has not been extinguished in your hearts, avoid contact with the heretics.

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Andrew Lipinski, president of St. John Cantius Society; Max Wojtalewicz, president of St. Stephen Martyr Society; Carol Einlenfeld, president of St. Francis Society; Francis Olszewski, president of St. Paul Uhlans Society; Valentine Derdzinski, president of St. Mary of Perpetual Help Society; Joseph Pawelczyk, president of St. Joseph Society; Ignace Wierzelski, president of St. Adalbert Society; Stephen Lipinski, president of St. Cecilia Society; Casimir Klukaszewski, president of St. Stanislaus Kostka Society.

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POLISH

Dziennik Chicagoski, Feb. 15, 1897.

REVEREND EUGENE SEDLACZEK APPOINTED PASTOR OF ST. HYACINTH PARISH

Reverend Eugene Sedlaczek, who recently returned from a stay in Europe, has been appointed pastor of the St. Hyacinth Church by the archbishop of Chicago. The new pastor celebrated his initial Mass yesterday /Sunday/ at the church, and the former pastor, Reverend Joseph Gieburowski, delivered a farewell address to his parishioners. His words touched the hearts of the entire congregation.

After the services a general meeting of the parishioners was held to pay tribute to their old pastor, whom they held until he promised that he would pay them a visit next month.

The change was made at the parish because of the ill health of the Reverend Gieburowski. Rather than have the parish without a pastor during the long absence of the stricken priest, a successor was appointed. In order to quiet

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Dziennik Chicagoski, Feb. 15, 1897.

any disturbance that may have been aroused, a committee was chosen to make the decision and introduce the new pastor.

No doubt is held but that the Reverend Sedlaczek will continue the good work that he has been doing at St. Stanislaus Kostka parish. May God preserve the new pastor.

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POLISH

Dziennik Chicagoski, Sept. 8, 1896.

NEWS ITEM

The St. Casimir Fraternal Benefit Society, in the parish of the same name in Chicago, elected Mr. Jacob Brodnicki as delegate to the Convention of the Polish Roman Catholic Union in Philadelphia, Pennsylvania.

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POLISH

Dziennik Chicagoski, Sept. 3, 1896.

NEWS ITEM

The St. Joseph Society No. 2, from the St. Stanislaus Kostka parish in Chicago, decided to contribute the sum of ten dollars to defray expenses of the Polish Catholic Congress in Buffalo, New York.

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POLISH

Dziennik Chicagoski, Sept. 2, 1896.

TO THE POLISH CATHOLIC CONGRESS

The Holy Cross Society of the St. Stanislaus Kostka parish in Chicago, Illinois, at their last meeting, elected Mr. Albert Grabarski as delegate to the Polish Catholic Congress in Buffalo, New York.

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POLISH

PROJECT W.P.A. 30046

Dziennik Chicagoski, Sept. 1, 1896.

TO THE POLISH NATIONAL CONGRESS

The St. Stanislaus Kostka Society in the parish of the same name in Chicago, Illinois, is sending Mr. Albert Matuszak as a delegate to the Convention of the Polish Roman Catholic Union under the protection of the Sacred Heart of Jesus, and to the Polish Catholic Congress in Buffalo, New York.

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POLISH

PROJECT W.P.A. 3049

Dziennik Chicagoski, Sept. 1, 1896.

THE POLISH CATHOLIC CONGRESS

A letter from the main bureau of the committee calling the Polish Catholic Congress, 227 Lovejoy Street, Buffalo, New York.

"To the officers of all Polish Catholic societies and delegates to the Polish Catholic Congress:

"Blank credentials have been mailed to the pastors of Polish parishes for delegates to the Polish Catholic Congress, and we request the various societies to call for them, fill them out, and sign them. The delegates who are to represent the parishes, not the societies, will please apply to their pastors, who will give them credentials properly filled out.

"Hoping that the various societies and elected delegates will follow these in-

PROJECT 30046 W.P.A.

Dziennik Chicagoski, Sept. 1, 1896.

instructions, I remain,

"With brotherly regards,

"Stanislaus Slisz, secretary."

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POLISH

PROJECT W.P.A. 30046

Dziennik Chicagoski, Aug. 26, 1896.

DONATION TO THE POLISH CATHOLIC CONGRESS

The Society of the Warriors of St. Martin of the St. Stanislaus Kostka parish in Chicago decided at their regular meeting not to send a delegate to the Polish Catholic Congress, but instead to contribute the sum of ten dollars to help defray expenses of the Congress.

Joseph Pranga, president,

M. Pokorny, treasurer.

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POLISH

Dziennik Chicagoski, Aug. 25, 1896.

REVEREND CHAMBERLAIN WAWRZYNIAK'S SPEECH
DELIVERED ON AUGUST 23, IN ST. HEDWIG'S CHURCH
IN CHICAGO

....There can be but one truth, the truth as preached by Jesus Christ, who said, 'I am the truth and the life!' This truth is to be preached until the end of the earth, and that is why Jesus Christ delegated this matter to human beings. Choosing those apostles and scholars who should do this, He separated them fron all others, built His Church and gave it the God-like attribute that it cannot err, that in it is the truth and the life because Our Lord Jesus Christ is with it."

These were the introductory words of the Most Reverend Peter Wawrzyniak's speech.

He then explained very clearly that not everybody accepts this, that many claim God is everywhere and that it is of no consequence where a person prays;

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Dziennik Chicagoski, Aug. 25, 1896.

also that there are some who refuse to obey the Church because it is more convenient for their souls to do so. Then he mentioned various nations, their religious beliefs and sects, and proved that all sects oppose one another because what one believes, the other denies. He went on to show, that unity and truth, and true and unchangeable faith, are only the prerogatives of that one Church which Christ established as the Roman Catholic Church.

There cannot be two truths, because if the adherents of Luther and Calvin are right, we are not: there is only one truth, and one salvation in that church in which God exists.

We often blunder, and entire nations leave the path of truth. This is because our Heavenly Father gave us freedom and a free will, permitted each person to fight, to recognize, and to gain the truth for himself, permitted each person to be either bad or good, to accept God or oppose Him. It is no wonder then that voices are raised, that some people are opposed to the Catholic Church, because God permits this, but Jesus Christ also foretold that "the gates of

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Dziennik Chicagoski, Aug. 25, 1896.

hell shall not conquer the rock of Peter".

Then the Most Reverend Nawrzyniak told how various sects and schisms were organized, how the Anglican Church was founded, and showed that all of these were founded by people, that the Roman Catholic Church, which lost whole nations (England--Henry VIII), did not deviate from the rules and laws established by Jesus Christ, and that is why only the Roman Catholic Church is the one true Church which God Himself founded, and not ordinary mortals; in which truth and the teachings are unchangeable; whose shepherds are the lawful followers of St. Peter.

He further explained how enemies are endeavoring to undermine the rock of Peter, and how, finally, they are forced to retreat in shame. He explained at length how certain things happened in Poland formerly--and at the present time in different sections. He then glanced at America and expressed his joy, that here the Poles stand solidly by the Holy Faith, that they retain this faith and the language of their fathers.

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Dziennik Chicagoski, Aug. 25, 1896.

There is only one blot here, and that is represented by the "independent churches".

A soldier, no matter how brave and courageous, if he does not obey his superior, if he attacks without orders from his superior, must suffer death. This same stands true with the church. The priests must obey the Holy Father and his assistants, the bishops. This disobedience--the independent Churches--is some kind of revolt of the wicked angels, which will end as the first revolt ended: evil will be conquered and God's truth will be triumphant.

He explained very eloquently and convincingly that the independent churches have no reason to exist, that they have not truth or salvation; that it is necessary to obey the Holy Father, the Pope and his bishops, because "although I have been a priest for a quarter of a century and am a Chamberlain of the Pope, if I wished to listen to your confessions, I would do so lawfully only if the local bishop permitted it and granted me the right to do so.

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Dziennik Chicagoski, Aug. 25, 1896.

"Do not be surprised that among thousands of priests there is found one who betrays, who goes along the evil path and is able to delude the people, because from the twelve chosen by Jesus Christ Himself as his disciples, there was one traitor; there was Judas.

"Do not condemn those of your countrymen who were deluded, but love them and pray for them, because they know not what they are doing, because it is not their fault that they were taught so little of the catechism. With God's help they will also see the light. God's grace will enlighten them, and you should pray for them and remain faithful to the Roman Catholic Church, remembering that God, for the sake of a few faithful followers, was willing to forgive Sodom and Gomorrah. So perhaps for your faith, for the faith shown by all of you, God will also forgive, even if only partly, these lost sheep."

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POLISH

Dziennik Chicagoski, Aug. 22, 1896.

REVEREND WAWRZYNIAK IN CHICAGO

The Most Reverend Chamberlain Wawrzyniak, a distinguished guest in Chicago, does not waste a minute of his time. He is getting acquainted with persons, conditions, and situations amongst us--and sincerely tries to help us.

Yesterday morning our guest visited the Convent of the Sisters of Nazareth and celebrated Mass in their Chapel. In the afternoon he visited the St. Adalbert and St. Casimir parishes, where he was cordially greeted by all the parishioners.

Today the Reverend Chamberlain visited the St. John Cantius parish, our own editorial offices and printing establishment, and the Polish Orphanage.

Tomorrow he will be at the St. Hedwig parish to deliver a sermon in the morning, and in the afternoon he will be the guest of honor at the celebration in the large St. Stanislaus Kostka school hall on Bradley Street.

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Dziennik Chicagoski, Aug. 22, 1896.

Next Tuesday, Reverend Wawrzyniak will visit Milwaukee, Wisconsin, for a day or two. Some of our Polish priests will accompany him there.

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POLISH

Dziennik Chicagoski, Aug. 21, 1896.

NEWS ITEM

The Most Sacred Heart of Jesus Society of St. Adalbert's Parish in Chicago elected Mr. Clemens J. Bielinski as delegate to the Polish Catholic Congress at Buffalo, New York.

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POLISH

Dziennik Chicagoski, Aug. 19, 1896.

TO THE POLISH CATHOLIC CONGRESS

The St. Casimir the Prince Polish Young Men's Society of St. Stanislaus Kostka parish in Chicago elected three delegates to the Polish Catholic Congress in Buffalo, New York, These are: J. Szczepanski, J. Nering, and A. Klafta.

The Society also decided to contribute the sum of twelve dollars to help defray the expenses of the Congress. Bravo!

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POLISH

Dziennik Chicagoski, Aug. 17, 1896.

REGISTRATION FOR THE POLISH CATHOLIC CONGRESS

The Jacob Wejer Society No. 1, under the protection of Saint Francis Xavier, of the St. Stanislaus Kostka parish in Chicago, at its regular meeting held on August 11, decided to take an active part in the Polish Catholic Congress to be held in Buffalo, New York, and donated the sum of twenty-five dollars to defray the expenses of the Congress. The president of the Society, Mr. Hubert Abraham, was selected as delegate to the Polish Catholic Congress.

T. Jarzombek, secretary,
5 Blanche Avenue.

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POLISH

Dziennik Chicagoski, Aug. 10, 1896.

OUR SITUATION

(Editorial)

Some of the Catholic as well as all of the liberal papers have stated in their editorials that only four newspapers are actively supporting the Polish Catholic Congress, and about forty Polish American papers are opposed to it.

This may be so, but we can truthfully say that these four newspapers express the opinion of all the Polish Catholics in the United States, have the greatest circulation, possess much greater influence, and are considered more important by the Poles in America than ten times as many other publications which have very meager circulation.

The mere fact that of the three daily newspapers published in the United States, the two most influential and with the largest circulations are supporting the Polish Catholic Congress, is sufficient proof that many more voices are

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in favor of the Congress, and not against it. And of the weekly papers, Wiara i Ojczyzna (Faith and Fatherland), the official organ of the largest Catholic organization in America, and with the greatest circulation, and the Gazeta Katolicka (Catholic Gazette), also one of the most influential, best edited, and oldest papers in the United States, are also according the Congress a hearty support.

Certainly, in comparison, the various "rags" of a few hundred circulation are not to be taken seriously.

Only the Zgoda, the official organ of the Polish National Alliance, can be considered a serious adversary. It does influence a great number of people because of its large circulation.

But this "patriotic" Zgoda, which claims to be neutral and wishes to exert its influence on all the Poles in the United States, has taken a strange stand. On the one hand the Polish Catholic clergy to whom we owe the fact

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that we have remained Poles, following the examples of those great Polish heroes Kordecki, Mieczyslaw, Jagiello, and Jobieski, hold the cross high and cry out to their people on this American soil: "In this sign you will conquer!" On the other hand the Jews (note the last issue of Nowe Zycie /New Life/, whose editor is the Jew Korngold) are shouting in the most vicious language for us to turn away from the priests. They hurl the most scandalous accusations at them and hold them responsible for all kinds of crimes. Then there is the organ of the Polish National Alliance, the organ of the "patriots who love their Fatherland above everything else," a paper which claims it is Polish, patriotic, honest, and sincere, yet in every issue it urges its readers to turn away from the clergy and follow the road to which the Jews and anarchists point.

You Polish people have your choice; our Catholic clergy and our Catholic press point to the cross at the top of our national flag; the Jews and the liberal party beckon you in their direction; in the center, supposedly neutral, the patriotic Zgoda cries out that patriotism demands that you go where Jewry

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and anarchism lead; it complains that the clergy values the flag of religion too highly.

Choose then, which brand of patriotism is most convincing!

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POLISH

Dziennik Chicagoski, Aug. 7, 1896.

THE POLISH CATHOLIC CONGRESS AND THE LIBERAL PRESS

(Editorial)

Before and after the official notice of the Polish Catholic Congress appeared, calling the Polish Catholics to Buffalo, on September 22, to deliberate on our affairs, the liberal press, with a viciousness peculiar only to it, has endeavored, and continues with all the means at its command, to ridicule this "force," as they call it.

The time for ridicule has passed. The Polish Catholic people, who base their moral and material welfare on the ten commandments, have understood the importance of this call only too well, and they are devoting all their energies to this holy cause. They have touched these cancerous growths which have been the cause of our discord much too often in the past; they have had a glimpse of the terrible pseudo-progressive parade, and with a growing fear in their hearts for the future they ask what will happen.

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Dziennik Chicagoski, Aug. 7, 1896.

From which direction will the hope of salvation appear? It reminds us of the Catholic Congresses in Torun-Cracow-Lwow (Poland) held recently--the benefits resulting to the Polish people are still fresh in our memories. The Prussian knows well that through these Catholic Congresses many an indifferent Pole is today bravely fighting for the national cause.

In Galicia (Poland) it is well known that the local Catholic gatherings have damned the growing tide of socialism, anarchism, and false patriotism. Everybody knows that Catholic gatherings and congresses are the guardians of genuine human progress; they warn us of evil; they lead us on to that which is good.

The vicious attacks of the liberal press against the Polish Catholic Congress are useless; their efforts are in vain. All of their false assertions cannot prevail against the might of our Catholic religion. The Congress will be held and the perverted press is powerless to stop it.

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POLISH

Dziennik Chicagoski, Aug. 6, 1896.

USELESS EFFORTS

(Editorial)

The Zgoda has published an article with such a title, in which it states that in spite of all their efforts, in spite of moving heaven and earth to injure the Polish Catholic Congress, it will be held, and all their shouts and falsehoods are....useless.

We are very happy that the Zgoda has finally come to its senses and acknowledges that lies must surrender to truth, paganism to the Holy Faith, and the devil to God.

It used every means to incite the people and to make them hostile to the Congress, and even created differences among the priests, but all its diabolical efforts were powerless against the Holy Faith.

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Dziennik Chicagoski, Aug. 6, 1896.

The priests raised the cross and the people are following in great crowds to the Congress, going where duty calls to the defense of our religion.

And while the nonreligious papers are storming, from all parts of the world letters are arriving, even from gray-haired archbishops standing on the brink of the grave, who send their blessings to the Congress and congratulate those Poles who are fighting to make this Congress a success.

Those who read the letters, with tears in their eyes, recognize where the truth leads, because they believe their arch-shepherds and understand now at what these quasi-smart pagans were aiming.

The Zgoda, looking at all of this, repentently cries in its last breath, "Our efforts have been in vain!"

We reaffirm this completely. The Polish Catholic Congress will be a success and our aims will be realized, while the enmity and scurrilous attacks of

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Dziennik Chicagoski, Aug. 6, 1896.

the irreligious press are only useless efforts.

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Dziennik Chicagoski, Aug. 6, 1896.

THE POLISH CATHOLIC CONGRESS

The Polish Fraternal Society under the protection of Saint Joseph held their semiannual meeting on August 4, at which it was decided to participate in the Polish Catholic Congress and selected Mr. Stephen Konkel as their delegate.

It was also decided to contribute twenty-five dollars to defray the expenses of the Congress.

Respectfully,

Peter Brandt, recording secretary,
17 Luce Street,
Chicago, Illinois.

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III H

POLISH

Dziennik Chicagoski, Aug. 5, 1896.

INCORRIGIBLES

(Editorial)

We return once again to the article written by Mr. Maryanski in the Goniec Wielkopolski (paper published in Poland).

In the introduction to the article the Goniec Wielkopolski states that the Polish Catholic Congress unreasonably tends to push into oblivion those whom it should attract and correct.

Correct! Attract to it! The statement shows how little the Goniec Wielkopolski knows of our conditions. The suggestion it makes is but a dream.

Those whom we should attract and correct would become angry at the mere thought, that they need to be corrected. Never could they be attracted who, in their opinion, are an example of the most enlightened, the most patriotic,

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and the greatest Poles in America; who wish to reform and correct everybody to their own way of thinking, and who accept the notion, that religion should have nothing in common with patriotism, and will never relinquish it.

The Polish Catholic Congress has many important aims and will initiate many great and beneficial moves.

The Congress will not put aside anyone who wishes to labor and co-operate in a spirit of good will in the field of enlightenment; and it surely will not decide that anybody belonging to this or that organization dare not participate in the great work to be done.

It must, however, condemn those who have systematically interfered with this work for many years and especially so in recent years. It must point out by whom and with what kind of sermons the people are being confused and led to the evil and dangerous path of destruction. It must show that such things have happened and how they have happened. Being forced clearly to expose all this,

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the Congress cannot accept the co-operation of those who, by spreading demoralization, have insisted on being leaders and teachers of the people. Permitting them to mutual discussion would mean to nullify the aims of the Congress, and instead of peaceful, beneficial, and necessary debates, there would result quarrels, disorder, and confusion.

These enemies of religion are incorrigible and will not be pacified; they have shown this too often in the past.

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POLISH

Dziennik Chicagoski, Aug. 4, 1896.

AN UNTIMELY TRIUMPH

(Editorial)

We have mentioned in the past that certain European papers, in publishing the call for the Polish Catholic Congress, have expressed great sympathy toward it and heartily recommended the idea of calling the congress as well as the program to be discussed.

Our liberal papers, however, sought out the Polish European papers which criticized either the congress itself or its program.

This was not so easy, but it resulted in the discovery of something that resembled criticism.

It seems that the Goniec Wielkopolski, a Polish paper published in Poland, in publishing the program of the convention, expressed the following view:

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"So that our readers can better understand the justice in the statement by Mr. Modest Maryanski, who felt sad that the projected Polish Catholic Congress is not imbued with the spirit of Christian brotherly love, we are today publishing the entire text of the official call as sent to us from America. We shall return to this matter later".

The liberal papers were triumphant and with great relish publicized the above remarks, while impatiently they awaited the "return to this matter".

Shortly after, the Goniec Wielkopolski did return to this matter. They published a second article written by Mr. Modest Maryanski, supposedly proving that this congress is not motivated with the spirit of Christian brotherly love.

But the article must have irritated the editors of the liberal papers a good deal. It contained nothing to justify the actions of the Polish

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National Alliance readers, submitted no proof that the Polish National Alliance was being unjustly condemned--and the entire article is written for the purpose of proving that the Polish Catholic Congress should first of all be interested in greater educational facilities in America and for this purpose it should ask the members of the Polish National Alliance and all the Poles in America to put forth a helping hand.

The following article irritated them the most, however:

".....Education, education, and once more education is what our people need, education of a higher sort, which will enlighten them, improve their characters and lead to more influential and important positions among the American people. Such outstanding personages as the Reverend Fathers Dabrowski, [W.]Barzynski, Gulski, Grucka, Majer, and a long list of other priests, are shining examples for us to follow. Let us follow in their footsteps and show a similar sincerity in spreading enlightenment."

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The appeal to the leaders of the Polish National Alliance that they imitate the efforts of the Reverend Fathers Dabrowski, Barzynski, Gulski, Grucza, Majer, and others, toward spreading greater education was not expected of Mr. Maryanski or of the Goniec Wielkopolski, and such a "return to this matter" is certainly not very welcome to the liberals.

Surely, the Goniec Wielkopolski, ignorant of our conditions, cannot know, and Mr. Maryanski should know, that to invite the Alliance and liberal parties to the Catholic Congress to co-operate with the priests and with the conservative party in spreading enlightenment would be useless, out of the question, and ridiculous. The ideas of enlightenment entertained by the prominent leaders of these two factions are so different that what the one party would approve the other party would condemn.

The Polish Catholic Congress will have as its chief mission the spreading of true enlightenment, and therefore must severely criticize those, who,

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Dziennik Chicagoski, Aug. 4, 1896.

through newspaper articles, spread indifference to religion, the spreading of which in the final analysis, is the height of depravity in the eyes of true Catholics.

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POLISH

Dziennik Chicagoski, July 29, 1896.

DONATIONS FOR THE ST. JOHN CANTIUS FAIR

The following additional donations for the Fair were received for the benefit of the St. John Cantius parish:

Mary Kapostka, 170 Chicago Avenue, a silver pitcher.

Julia Kowalska, 126 Front Street, a beer outfit.

J. Kulczyk, Carpenter Street, four sheep.

Kuderla--a Bohemian--a pig weighing one hundred and fifty pounds.

A sincere "God bless you" to all the donors.

Committee.

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Thomas Blagoveski, 3/38/41.
Edited by Betty Bernard, 3/38/41.
Thomas Blagoveski, 3/38/41.

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POLISH

Dziennik Chicagoski, July 27, 1896.

A WORD OF THANKS

The St. Stanislaus Kostka parochial committee hereby wishes to express its sincere thanks to the following for their generous contributions to the school children's picnic:

Frank Szutz, ten pounds of sausages and hams.

John Suwalski for two hams and five pounds of sausages.

Michael Pstrag for ten pounds of sausages.

Szuminski for two silk neckties.

A sincere God bless you to all.

Committee.

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II B 1 c (3)

POLISH

Dziennik Chicagoski, July 27, 1896.

FROM THE ST. HEDWIG PARISH

A meeting of the members of the St. Hedwig Parish committee was held yesterday, at which the financial report of the parish was read.

A new parish committee was elected...../Translator's note: Names of committee members are omitted in translation./

Six of the committee members belong to the first committee and twelve to the second committee.

It was decided to hold an annual parish meeting at this time of the year, to commemorate the opening of St. Hedwig's Parish.

The parishioners are working energetically with their pastor, and the number of parishioners is increasing daily. Last week fifty new families registered,

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Dziennik Chicagoski, July 27, 1896.

the greater number of them from the St. Stanislaus Kostka Parish.

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POLISH

Dziennik Chicagoski, July 25, 1896.

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FIGHTING AGAIN!

(Editorial)

Sad times, indeed, are descending upon our people. The fighting, which for a time seemed to be quieting down,and which caused our most prominent personages to sacrifice everything for the sake of peace, extending their hands in token of it—this fighting is again breaking out amongst our people, and is spreading rapidly.

This becomes a sad situation in principle and sadder still in fact, when one considers the methods and manner of fighting by the embattled individuals of a certain camp.

This is a fight between the Polish Roman Catholics and a certain class of anti-Catholics in the United States.

Dziennik Chicagoski, July 25, 1896.

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The culminating point in this fierce fighting was the convention in Cleveland, Ohio.

From the date of this convention, anarchists, socialists, and independents decided to organize a nest in the Polish National Alliance, and this organization has tolerated its operations with a strange indifference. The fight began in earnest against everything that is Catholic. Zgoda, in a series of articles with intriguing titles, has plainly showed that it considers Catholicism and priests harmful to the Polish interests, and the paper has begun to attack them with a vigor worthy of a better cause. An entire kennel of anarchistic, scandalous, and libelous papers, filled with poisonous venom, overflowing with energy, showed them the way to do it.

The fighting has developed into serious proportions.....The Catholic party was attacked continously from every direction.

The Catholic party was compelled to defend itself. It began by joining forces and proposing a Polish Catholic Congress, which is to give battle to this enemy.

Dziennik Chicagoski, July 25, 1896.

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An appeal was issued, and the controversial questions were placed on the program to be considered at this convention. This was done in a quiet manner, by placing appropriate charges against these adversaries, and leaving the matter to the Congress to decide.

This was a defensive action, not an attack.

Naturally, it was understood that the official notice calling the Congress would evoke some remarks from those whom it concerned, but nobody expected that it would create a wave of insanity, something like an Indian dance by the enemies of the Polish Catholics in America.

We feel it necessary to discuss this wild dance.

To date, although we had been personally subject to vindictive attacks, our paper has endeavored to maintain strict neutrality. We advised peace. We hoped

Dziennik Chicagoski, July 25, 1896.

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for some peaceful settlement, some compromises, repentance and improvement from the agitators, and, finally, some decisive action from the party of the highest appeal, from the Polish Catholic Congress.

We gazed upon the last remnants of possible peace, those of us who are being torn to shreds with the greatest degrees of suffering.

Today, when all have been trodden in the dust we can remain silent no longer.

We must condemn those who, through their open or underhanded attacks on the morals of our people, with false patriotism deny that which is the actual meaning of patriotism, those who have added fuel to this shameful and destructive fighting.....We must condemn those who wish to carry on this battle in a manner that is unworthy.

Let us glance at the last issue of the Zgoda and its opening editorial article, entitled "Turncoats".

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To date this paper has fought, on the surface at least, with arguments of a general nature and character. It seemed they were interested in an idea, a cause, in various ideals. Now it has changed its tune....It does not answer arguments, it refuses to argue. It attacks its enemies blindly, like an enraged bull.

And it does not aim at the opposition; not at the party in general, but with a hipocrisy all its own it singles out individuals in the party and covers them with the mud of its evil thoughts.

These thoughts are worthy of such papers as Jutrzenka (Sunrise) and Krepidlo.

A veritable artist in scurrilous attacks must have given birth to the string of abuses against two respected and prominent Polish priests, who have done a million times more for our people in America than this entire band of pygmies and stunted world imbeciles.

What isn't there in this article?.....

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Words like "scorpions," "rottenness," "lies," "trickery," "devils," "denunciations," "turncoat career men," and God knows what else....are used. There is even a prayerful wish for these priests, that a just God take them from this earth.

Such an article in a respectable paper incites the minds.

Gentlemen of the Zgoda! Such articles never appear in papers that have an important mission to perform....Only people stunted morally, whose only dream is to cause confusion, misunderstanding amidst our people, produce such distructive propaganda. They forget that the storm may cover them with well carved bruises.

III C

POLISH

Dziennik Chicagoski, July 8, 1896.

NEWS ITEM

Mr. Frank Sobieszczyk member of the St. Joseph Society of St. Hedwig parish was elected delegate to the Polish Catholic Congress.

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POLISH

Dziennik Chicagoski, June 22, 1896.

ANTHONY KOZLOWSKI FINED

After many postponements, the case against the excommunicated priest Anthony Kozlowski was finally brought to an end on Saturday before Judge Dooley.

Kozlowski lost the case and was fined five dollars for causing a disturbance on the street in front of the home of Mrs. Mary Anna Kamienska, who claimed the priest insulted her during an argument.

Kozlowski announced immediately that he would appeal but we doubt if that will do him any good.

The complainant was represented by Attorneys Clemens J. Belinski and John C. King.

Although the fine was small, the fact that he was found guilty proves the

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Dziennik Chicagoski, June 22, 1896.

mans character....Genuine priests do not cause disturbances or fights on our streets.

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POLISH

Dziennik Chicagoski, June 17, 1896.

RECEPTION IN HONOR OF THE GENERAL OF THE RESURRECTIONIST FATHERS

A great number of people assembled last night in the school hall on Bradley Street to participate in the grand reception arranged by the Saint Stanislaus Kostka Parish in honor of Paul Smolikowski, the Most Reverend General of the Congregation of Resurrectionist Fathers. It was also a farewell to the honored guest, who is leaving Chicago tonight.

Accompanied by Reverend Simon Kobrzynski and Reverend Vincent Barzynski, the Reverend General occupied the seat of honor. One orchestra played on the stage, which was beautifully decorated. Many Polish priests and laymen from other parishes were present at the reception.

The program was very interesting, consisting of speeches, singing, and drills by the turners.

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Beginning with the Polish saying, "Guest in the home, God in the home," Reverend Barzynski greeted the honored guest with words flowing from the heart and went on to describe the task undertaken by this mission, the troubles conquered, and the work accomplished. "The purpose of all these efforts is to save our faith and nationality," he said. "We have not failed in our duty. The majority of us have not lost our religion and stand steadfastly by its banner." He asked the Reverend General to place at the feet of the Holy Father, the Pope, in the Capital of Saint Peter, Rome, our obeyances and our prayers, so that he would remember us personally and take care of us. He expressed the sorrow felt by all that the General must leave us so soon. "You just arrived and you are already leaving! So we greet you and bid you farewell at the same time, filled with respect and love for you. Remember us and pray for us!"

This beautiful speech touched all deeply and was greeted with great enthusiasm.

Mr. Peter Kiolbassa was the next to speak in the name of the parish. "We are plain people", he said, "workers, but sincere, and we welcome you." He then

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pointed out the trials and troubles besetting the Resurrectionist Fathers, in establishing, where thirty years before was but a swamp, what exists here today, an edifice of God, a school, and other fine buildings, so that the people could gather to praise God and discuss their problems. Kiolbassa begged that he bless this difficult work.

Additionally, Mr. J. Tomaszewski spoke for the thirty-six parish societies and Szczesny Zahajkiewicz for the parish teachers. Both speeches were eloquent and sincere. Zahajkiewicz described the full scope of the work undertaken in Saint Stanislaus Kostka Parish, called the General, the commander of this army, proceeding onward--with the sign of the cross and the banner on which is visible the white eagle--toward continuous improvement.

Mrs. Anna Jozwiakowski, speaking in the name of the parish choirs, expressed their hearty feelings of welcome.

The last speech, in the name of the Poles of Chicago, was delivered by P. Ligman,

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who spoke at length on the economic situation of the immigrants here in America, pointed to their growth and successful improvement, and finally touched on the unfortunate affairs of these last few months, caused by the separation and schism of certain parishioners. He expressed the hope that this dark cloud will soon be dissipated.

That was the tenor of the speeches.

On this lavish reception program Nowicki's orchestra played two selections, one of them Kontski's "Awakening Of The Lion." A women's, men's, and young women's choir, directed by Andrew J. Kwasigroch, the parish organist, sang beautiful melodies. The soloists were Miss W. Barwig-Miss Kosinska, Mrs. Barwig-Mrs. Jozwiakowska, Mr. Kondziorski, Mr. Dombek, and Mr. Barwig.

A drill by the parish Turners ended the program.

The Most Reverend Father General listened to the various numbers on the

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the program with evident satisfaction, and at the end requested Reverend J. Kasprzycki to read, for him a letter he had written to thank the Poles of Chicago.

We print this letter of thanks in its entirety.

"I wish to extend my sincere thanks to Saint Stanislaus Kostka Parish and all societies for the kindness they have shown me.

"I realize that you wish to express your gratitude for the labors of our Congregation and to show me, a new arrival from Europe, what the Poles in America are like.

"I am very grateful for the first and overjoyed [at the last].

"We, clergymen do not labor for the sake of acclaim, but we are only human, and this reception gives us the ambition and strength to continue in our work with

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Dziennik Chicagoski, June 17, 1896.

new vim and vigor. It is pleasant to see that our Reverend Fathers, and especially Reverend Vincent Barzynski, have accomplished a lot here.

"And I was thrilled by the love you have shown for Reverend Barzynski.

"So, in order to reward his faithful service, and to make you happy, I have made him the Superior of the Congregation of the Resurrectionist Fathers in Chicago.

"That you also desire certain recognition in the old country is proper.

"It proves how closely you wish to be joined with the Poles in Europe. I know you want my opinion, because I have often been asked: What do I think of the Poles in Chicago, in America?

"We, in Europe, think of the Poles here as follows: What we hear about the Poles' actions, we consider as play, and some sort of 'American humbug', but we

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Dziennik Chicagoski, June 17, 1896.

do feel bad about the disturbances and schisms which appear all too often.

"Our enemies take advantage of the unfortunate affairs which have been happening lately. 'You see,' they say, 'what this religion, this Catholicism for which the Polish people are praised, really is!' The Poles scorn schisms, because schism is Russian. They are loyal to the Pope and their bishops, because they are their protection against Russianism, but when they cannot make use of Catholicism for their own purposes, then they formulate their own schisms.

"And what are these Independent churches if not an offshoot of the Russian religion? The same faith as in the Catholic Church, the same services--save that they want independence from the Pope's authority and the bishops loyal to him. That is all a schism amounts to.

"I am happy that, by coming here, I have been able to convince myself how falsely the people in Europe judge the Poles in America, and happy also, that I can tell it to you.

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"It is sufficient to have seen for myself, to become convinced that the work you are doing here is no 'humbug' or play, but most important work, patriotic, and religious. This faithfulness, as I see it here, has always been lacking in our European brethren, but we are learning it from you. American, perhaps but that is a minor matter and, of course, we are grateful for it. But we are learning to stick to the job.

"But not only steadfastness. We are learning how to work together. The many societies here are proof of this. This is another very important gain for us, because in the past our big drawback was failure to co-operate. Every Pole is ready for sacrifices, ready to give all he has for his fatherland, even his own life, to save it; but he feels that he alone should save his country, and when others appear to help, he will not continue, will not co-operate with them; in fact, he will interfere with them because he himself wants the honor of saving it, and nobody else.

"That is the reason of all our defeats and why we could never build anything

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Dziennik Chicagoski, June 17, 1896.

worthwhile.

"But much has been done here already to rid ourselves of this evil. This co-operation is not merely a theory any more.

"And what shall I say about schisms and the Independent churches?

"It is, indeed, a sad situation. But the evil is not so terrifying, when there is an effort to overcome it, and that there is an intelligent effort--the projected Polish Catholic Congress in America--is the greatest proof of it.

"We here in this free country, not being shackled, must pass a certain temporary phase of existence. A person born in subjection, suddenly given his freedom, unlimited freedom, cannot help but lose some of his equanimity.

"I hope that these schisms, although painful, will serve to strengthen our Catholic faith.

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Dziennik Chicagoski, June 17, 1896.

"Catholicism, which is more a matter of feeling with us, will, through these difficulties, become a matter of self-knowledge. It will strengthen itself.

"On concluding my remarks, I wish to again extend my sincere thanks for everything you have done for me, for yesterday's theatrical performance, the childrens recital, and today's reception.

"I wish to thank all the societies, the parochial choir, and the Dramatic Circle.

"Allow me also to thank the good Sisters of Notre Dame for their effective services to the parish. I had the opportunity to see not only here, but also in Canada, how faithful they are in their work, and how quiet and gentle they are. I noticed especially how particular they are about the Polish language. In Berlin, Canada, there is a group of Polish people, and the Polish children are naturally being lost to us among the great mass of German children in the school. The Sister Superior of this school, therefore, arranged to have a Polish nun to teach these Polish children our language. I wish to offer them my

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Dziennik Chicagoski, June 17, 1896.

congratulations and my deepest thanks.

"Let me close with God bless you for everything!"

So ended the beautiful reception. The Reverend Father General, on leaving the hall, was given a sincere, hearty farewell.

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III C

POLISH

Dziennik Chicagoski, June 12, 1896.

REVEREND JOHN PIECHOWSKI WINS CASE

The case against the Reverend John Piechowski, unjustly accused of criminal libel, was finally called yesterday by Judge Eldred (of Logan Square), who then gave his decision.

The charge was dismissed.

We have already printed a few items about this case. The accuser was a certain Mr. Kowarzyk, an undertaker belonging to the independent sect of the Reverend Anthony Korlowski, who felt insulted by the innocent /Polish/ word "Drab" (strong man), which, he alleged, referred to him.

This case will go no further, and it will not be appealed to the Criminal Court. Those who started the proceedings will themselves be judged.

In the trial the facts were disclosed, in spite of the objections of Mr.

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Dziennik Chicagoski, June 12, 1896.

Kowarzyk's attorney, who is the excommunicated priest Kozlonski, and what the purpose of the accusation was.

Attorney John King, defending the Reverend Father Piechowski, spoke very well. He condemned the entire independent religious movement and showed clearly its sorrowful aim and beginning.

Further particulars of the trial and a reprint of this speech, full of wisdom and of logic, will be published in tomorrow's paper.

The trial lasted all afternoon and was finished late at night.

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POLISH

Dziennik Chicagoski, June 10, 1896.

Sztandar-- Against Priests

(Editorial)

Sztandar (Banner), a paper published for young people and an official organ of the Alliance of Polish Young People in America, has for some time been published under a new editorial policy, which, however, does not seem to have benefited it very much.

The last few issues of this publication seem to be filled with a spirit that does not do credit to a paper supposedly devoted to educating young people, a spirit of quarrelsomeness and of inclination to incite revolt among the communities. Sztandar openly attacks the priests and wishes to awaken among its young readers a feeling of hostility and disgust toward the servants of the Church and, undoubtedly, toward the Church itself.

The last issue of Sztandar illustrates this plan of action. In three separate arti-

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cles it publishes severe, unjustifiable attacks on the priests. Especially wild and infamous is the article entitled "Who Are They?" in which, to the shame of our Polish community, the author, "N", represents to his readers certain Polish priests as the root of all evil.

This is not the proper attitude to take. This is not the way to educate the young Polish people. You do not wish to urge it to patriotic efforts, to make it better respected and wiser, but to make it sink to the lowest level. "God and Religion" has been the national motto for ages. Our forefathers rushed into battle with the cross and the sword to fight for their ideals, Polish and Christian. There should be no other path for our young people. Whoever wishes to poison them with anarchistic ideas, whoever casts the most hideous insults on the servants of the Church, is their enemy, not their friend.

Sztandar, which publishes these odious attacks against the priests, is in reality not the /proper/ guiding light for our young people.....They should reject such leadership.

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POLISH

Dziennik Chicagoski, June 5, 1896.

A WORD OF THANKS

I wish sincerely to thank all the societies that so willingly participated in the blessing of the bell of SS. Peter and Paul's Church.

I wish especially to thank the St. Casimir Military Society, the SS. Florian and George Krakus Society, the St. Martin Hussars, the Pulaski Volunteers, and the St. Adalbert Cadets. I also thank the St. Francis Xavier Society of the Blessed Virgin Mary of Perpetual Help parish of Bridgeport and the Uhlan Society and the Unity Society of the Town of Lake.

I am also heartily grateful to those societies which were unable to take part in the above celebration but sent generous contributions to help this young parish. The following made contributions:

Saint Joseph Society of the Blessed Virgin Mary of Perpetual Help parish, $20

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Dziennik Chicagoski, June 5, 1896.

St. Stephen Society, $10

St. Adalbert Society of the parish of that name, $10

Bartosz Glowacki Society, $10

Donations from St. Stanislaus Kostka's parish:

St. John the Apostle Society,	$10
St. Casimir Young Men's Society,	$10
St. Stephen Society,	$5

From St. John Cantius's parish:

St. John Cantius Society,	$8.70

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Dziennik Chicagoski, June 5, 1896.

From the Holy Cross Society of Holy Trinity parish, $5

From St. Adalbert's parish:

St. Dominic Society, $5

St. Joseph Society, $5

Society of the Most Sacred Heart of Mary, $5

Holy Family Society, $5

I wish to thank all these societies with a sincere "God bless you!"

Paul Rhode

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POLISH

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Dziennik Chicagoski, June 4, 1896.

SACRIFICE-- A DUTY

(Editorial)

This is a world of aches and pains. Every person must endure his burden and the whip of opposition. For the sake of the general welfare it appears that some must sacrifice for others their own desires and claims.

We Christians are not called upon like our predecessors thousands of years ago to sacrifice our lives, but all of us can sacrifice our own selfish desires and pleasures.

Sacrifice is one of the fires that purify the soul. It strengthens the human heart. It teaches us to feel for others, whether friends or enemies, and to help them. It eradicates selfishness. There is nothing greater than this idea of God's and the sacrifices flowing from it. To sacrifice one's self for one's brethren that is one of the greatest of virtues and one of our most important duties.

Dziennik Chicagoski, June 4, 1896.

Sacrifice gains for us God's grace. Nobody will achieve a crown without first carrying the cross. Without sacrifice there is no merit. The journey, difficult and troublesome, through life would otherwise be a jaunt across the ocean, without fears, storms, or waves. Sacrifice is not only indispensable to our welfare, but in addition, and above all, it is a duty.

If you want to be a Christian, sacrifice yourself daily, quietly and in silence.

If you want to be a good Pole, do the same.....Stop thinking only of yourself; think of our mutual cause, of your neighbors, of an ideal--and you will be truly a Christian and a Pole.

WPA (ILL.) PROJ. 302275

Dziennik Chicagoski, May 12, 1896.

THE POLISH CATHOLIC CONGRESS IN AMERICA

Today we can reassure all our readers that the Polish Catholic Congress, in spite of adverse gossip and insinuations, is on its way to a successful realization.

The Buffalo committee, as can be seen from the appeals it has published in our newspaper, is working energetically.

Societies and parishes in an increasing number are signifying their decision to take part in this congress.

Finally, our West, which heretofore had done little about this matter, according to information from private sources, in the next few days will begin working in a manner befitting the importance of the occasion. We cannot divulge particulars regarding this movement at this time. In a few days, however, all the particulars will be published.

WPA (ILL.) PROJ. 30275

Dziennik Chicagoski, May 12, 1896.

To the best of our knowledge everybody is in the best of spirits.

The Polish Clergy understands the importance of the Polish Catholic Congress and will not want to spoil, on account of minor misunderstandings or personal grievances, an action so important for the general good.

We are certain of this.

We wish to note also that the date originally chosen for the congress may eventually be changed. It depends on many practical reasons. Information about this and all other matters pertaining to the congress will be published for the information of all Polish Catholics in America.

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POLISH

Dziennik Chicagoski, May 12, 1896.

THE POLISH CATHOLIC CONGRESS

A copy of the following letter has been sent by the main committee of the Polish Catholic Congress to all Polish societies:

"To all Polish parochial societies in America: A few weeks ago we sent an appeal to all societies, inviting them to participate in the discussions at the Polish Catholic Congress and to send their delegates to it. Many societies have not as yet answered this appeal because-- we believe--they think there is plenty of time to take care of this matter." However those who understand the difficult problems to be solved and how much trouble, care, and effort is necessary to make the proper arrangements for such a congress, will realize that there is no time to waste. Everything has to be properly planned, arrangements must be made, letters must be exchanged between the Polish priests, societies, and prominent Poles in America, and an understanding with the Polish Catholics in the old country must be arrived at. All this consumes a lot of

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Dziennik Chicagoski, May 12, 1896.

time. If the congress is to be a success, everything must be in readiness--the list of delegates must be completed, the program arranged, and some time in advance an approximate idea as to the number of delegates participating must be known, what matters are most vital for discussion, and what matters must be decided.

"The calling of the Polish Catholic Congress is in reality more troublesome than calling a simple convention of any large organization, because for a convention a call is issued to the societies of the organization, while in calling a congress such as this it is necessary to contact large organizations, societies belonging to it, and societies that do not belong to any organization, as well as many prominent individuals. Arrangements for a convention are all carefully prepared in advance, while, in calling a congress, everything must be organized, various proposals must be considered, the program must be properly arranged, and many other matters and preparations must be made.

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Dziennik Chicagoski, May 12, 1896.

"We don't write this to praise our own labors, but simply for the purpose of convincing all the societies that there is no time to lose, that now is the time to announce participation in the congress.

"We also wish to announce once again that all Polish societies whose members are of the Roman Catholic faith are entitled to one delegate for each one hundred members, and societies numbering less than one hundred members, even the small societies, may also send a delegate to the congress.

"We therefore beg the presidents and secretaries of all Polish Catholic societies to submit this proposition to their members at the earliest possible moment, discuss the propositions they would wish to submit and elect delegates to the Polish Catholic Congress.

"With true brotherly greetings,
Reverend John Pitass, president,
S. Slisz, secretary.

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Dziennik Chicagoski, May 12, 1896.

"P. S. Please address all correspondence to S..Slisz, 227 Lovejoy Street, Buffalo, New York."

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Dziennik Chicagoski, May 11, 1896.

THE POLISH CATHOLIC CONGRESS

We have received a copy of the following appeal sent to all pastors of Polish parishes by the committee in charge of arranging the Polish Catholic Congress:

"Buffalo, May 7, 1896.

"Dear Reverend Father: According to the decision of the members of the main committee in charge of preliminary preparations and the calling together of the Polish Catholic Congress, every Polish Roman Catholic parish is entitled to one delegate for each 1,000 parishioners. Parishes having less than 1,000 members may also send one delegate.

"Only those should be selected to represent a parish who are not delegates of and society.

"Hoping, that the parish of which you, Dear Father, are pastor will gladly take

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Dziennik Chicagoski, May 11, 1896.

part in this Congress, we cordially request you to call a parish meeting at which delegates may be chosen to represent the parish. We hope you will accede to our request, because certain very important matters concerning our religion and our nationality will be discussed.

"We also wish to state that an appeal will shortly be sent out calling the Polish Catholic Congress to meet at the most opportune time.

"Please send the names and addresses of the chosen delegates as soon as possible to the secretary of the committee, Mr. S. Slisz, 227 Lovejoy Street, Buffalo, New York.

"Finally, we wish to state that it would be advisable if the parishes chose laymen as delegates, because the priests are delegates by virtue of their office and can participate in the discussions at the Congress.

"With sincere greetings, we remain,
Your humble servants,
Reverend John Pitass, president,
S. Slisz, secretary."

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POLISH

Dziennik Chicagoski, May 9, 1896.

ANOTHER APPLICATION TO THE POLISH CATHOLIC CONGRESS

We have received the following correspondence with a request for publication:

"At its May 5 meeting, the Saint John Cantius Society of Saint John Cantius Parish in Chicago decided to take part in the proposed Polish Catholic Congress. Mr. Apolinary Jasinski was named delegate.

"Casimir Bukowski, Recording Secretary".

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POLISH

Dziennik Chicagoski, May 6, 1896.

THE "INDEPENDENT" JOSEPH KASZUBOWSKI LOSES HIS CASE

A curious case was decided yesterday by Judge Wolf in Chicago.

Joseph Kaszubowski, 17 Pulaski Street, a member of two groups--the Jacob Wejer Society No. 1, under the protection of Saint Francis Xavier, and the Saint Hedwig Parish, joined the "Independents" at the time the unfortunate schism began in Saint Hedwig Parish. As a result, he was expelled from the Wejer Society, the constitution of which denies membership to anyone not in accord with the Catholic Church.

This was perfectly right, but Kaszubowski felt that he had been mistreated, so he sued the Jacob Wejer Society for $200.

The case was assigned to Judge Wolf. An American lawyer represented Kaszubowski. Attorney Clemens J. Bielinski, together with Mr. Hubert Abraham,

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Dziennik Chicagoski, May 6, 1896.

president of the society, represented the defendant.

The society was victorious.

The Judge decided that the "Independents" demands were baseless and unjustified and dismissed the case. Now Kaszubowski will have to pay court costs also.

May this case be a warning to all the other "Independents".

By renouncing membership in the true Catholic Church, they lose the right to belong to Catholic Societies....This certainly is easy to understand.

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POLISH

Dziennik Chicagoski, May 5, 1896.

FROM SAINT JOHN CANTIUS PARISH

We have received the following correspondence for publication:

"At the call of the pastor of our parish, Reverend John Kasprzycki, the administrations of all the societies in our parish met in the school hall on Sunday, May 3, after Vesper services.

After prayer, the undersigned was unanimously chosen as secretary of the meeting, and the pastor explained the purpose of the meeting.

He said the meeting had been called in order to come to an understanding in regard to the picnic which is to be held on July 4 for the benefit of the proposed Thaddeus Kosciusko monument.

Every society has received an invitation to the meeting sent out by the main committee in charge of the picnic.

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Dziennik Chicagoski, May 5, 1896.

The picnic idea was accepted in principle, and, on a motion by Mr. L. Kalisz, a subcommittee of twenty-five was selected to make further arrangements. The following were selected members of this subcommittee /Translator's note: Only five names are given, so the figure twenty-five is evidently a typographical error/: L. Kalisz, from Holy Cross Society; Joseph Wyrvchowski, from Saint Joseph Society; Joseph Walinski, from Saint Casimir Young Men's Society; and Jacob Rybandt and Frank Sobieszczyk, from Saint John Cantius Society.

The reverend pastor earnestly recommended that some action be taken to buy bells for our church.

The meeting was adjourned with a prayer.

Joseph Walinski, secretary.

Dziennik Chicagoski, May 1, 1896.

THE POLISH CATHOLIC CONGRESS

In certain local papers there have been articles and insinuations, claiming previous knowledge, that the Polish Catholic Congress in America, on account of some outside interference, cannot be held, and has been cancelled.

We consider it proper and just to deny these rumors absolutely. In spite of the troubles encountered, the congress has every reason for success. Nobody stands in its way. On the contrary, everybody wishes it success--knowing full well the necessity of holding such a congress.

Differences of opinion as to the manner in which the congress is to be held, if they do exist, will be settled through mutual understanding and compromise. Everything will be all right. Our Poles in the West have shown less interest in the congress than those in the East, but no doubt the former group will soon awaken and begin working, so that a congress may be held. The enemies of the Catholic faith need not be so happy too soon.

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POLISH

Dziennik Chicagoski, Apr. 25, 1896.

FORTY-HOUR DEVOTION IN SOUTH CHICAGO

We have received the following correspondence for publication:

"The forty-hour devotion--April 21-23--has never before been so solemnly celebrated in our Immaculate Conception of the Blessed Virgin Parish as it was this year.

"All credit is due to the pastor, Reverend /Frances/ Wojtalewicz, who bent every effort to give his parishioners an opportunity to receive the greatest possible spiritual benefits.

"The Pastor was assisted by the following priests: U. Raszkiewicz, from Otis, Indiana; F.X.Lange, Stanislaus Nawrocki, Paul Rhode, F. Raczynski, K. Truszynski, M. Krawezunas, F. X. Kroll, Albert Furman, all from Chicago; John Szukalski and Anthony Pradzynski, from Milwaukee, Wisconsin; E. Wrobel, from Michigan City, Indiana; K. Kobylinski, from Hammond, Indiana; F. M. Chodniewicz, from Downers

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Dziennik Chicagoski, Apr. 25, 1896.

Grove, Illinois; John Kubacki, from North Judson, Indiana; P. J. Rosch, from South Chicago.

"In addition, Reverend U. Stanowski from Saint Louis, Missouri, who was passing through Chicago, very kindly consented to help also.

"May God reward you a hundredfold, Dear Reverend Fathers, for the troubles you undertook to save our souls.

A Parishioner"

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POLISH

Dziennik Chicagoski, Apr. 20, 1896.

THE POLISH CATHOLIC CONGRESS

(The following article was printed in the Polak W Ameryce /The Pole in America/.).

The chairman of the committee, the Reverend Father John Pitass, and the secretary, Mr. S. Slisz, sent the following letter to all the members of the committee, in which certain motions regarding the projected Polish Catholic Congress in America were submitted.

"Buffalo, New York,

"March 31, 1896.

"Dear Reverend Father:

"In order to help the committee authorized to call the Polish Catholic Congress in its work, we have decided to submit the following proposals regarding the

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Dziennik Chicagoski, Apr. 20, 1896.

future delegates to the Congress. These are:

A. All the priests, in deference to the positions they hold, may be delegates to the projected Congress.

B. The editors of Polish Catholic newspapers have the right to vote at the Congress, regardless of whether or not they were chosen as delegates.

C. Every Polish parochial school may send one representative to the Congress.

D. Parishes are entitled to one delegate for each one thousand parishioners.

E. Every parish, even if it has less than one thousand members, may send one representative to the Congress.

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F. Every Society will be allowed to have one delegate to each one hundred members.

G. Societies having less than one hundred members, may elect one delegate.

H. Each delegate is entitled to one vote only.

I. The Polish Catholic Congress is to be held on August 18, 1896.

"If you agree to the above proposals please place your signature at the bottom of this letter and return it to the secretary. For any of the proposals which you do not consider proper you may substitute a different suggestion. As soon as answers are received from all priests, parishes, and societies, we shall be able to announce the manner and number of delegates to be elected.

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Dziennik Chicagoski, Apr. 20, 1896.

"Expecting an early reply, we remain,

"Sincerely,

"Organization Committee."

We received replies to the above letter from all of the members of the committee, and an analysis of the replies convinces us that a great majority agree with these proposals.

The second and third proposals encountered opposition from a majority of the committee, so we are forced to cancel them.

Among others, many members gave as their reasons for rejecting the second proposal the fact that it would be difficult to decide which papers are Catholic and whether their editors are Catholics. Even such papers as Wiarus, Jutrzenka, and Głos Ludu, are trying to hide under the Catholic banner, although

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they have entirely renounced the Catholic doctrines. If an editor is a Catholic he no doubt belongs to some Polish Roman Catholic society, where he should be able to earn the confidence of the members and thereby be elected a delegate to the Congress.

As to the school representation at the Congress, these will be represented by the priests and parish delegates, in any case; hence any additional representation is unnecessary. And then in some of the schools they have sisters for teachers, and they cannot act as delegates to the Congress.

The male teachers, if they are good Catholics and are members of Polish Catholic societies, may like the editors, be elected delegates to the Congress by the members of their societies.

The sixth proposal was changed by the members of the Committee to read, "Every Polish Roman-Catholic society, etc".

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Thomas Bisconeni, Jr. Chgo. Ill.
Ruth A. Howard, s\s\t.
R. 4, Box 2. Phone 40.

Dziennik Chicagoski, Apr. 20, 1896.

As to the date of the projected Congress, two members are in favor of a later date, and one of an earlier date, but because a large majority agreed to August 18, 1896, the Committee does hereby announce that the Polish Catholic Congress of America will be held on that day.

In a few days a conference of all the members of the committee will be called, and at this conference various subcommittees will be formed, and all the preliminary preparations will be divided among them.

Let us, therefore, continue to work honestly and continuously, and God will bless our endeavors. Finally, we beseech the members of the conference committee to answer as soon as possible, because haste in these matters is most important. If we are to perform our duty properly, we must remember that we can do so only if you and others help us sincerely and willingly.

Reverend Father J. Pitass, president,

St. Slisz, secretary.

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POLISH

Dziennik Chicagoski, Apr. 9, 1896.

/SOUTH CHICAGO SOCIETY TO TAKE PART IN POLISH CATHOLIC CONGRESS/

The Saint Michael the Archangel Society, of the Parish of the same name in South Chicago, has announced that it will take part in the Polish Catholic Congress to be held in Buffalo.

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Dziennik Chicagoski, Apr. 4, 1896.

/BROTHERHOOD OF ST. BARBARA ORGANIZED IN AVONDALE/

(We have received the following correspondence with a request that it be published in the Dziennik Chicagoski.)

The Brotherhood Of St. Barbara has been organized in the St. Hyacinth Parish in Avondale. The first induction ceremony will take place in church on Monday, April 6, at 9 A. M. Whoever wishes to join the Brotherhood may apply before the services or after the services to the undersigned. The initiation fee is fifty cents, and monthly dues are ten cents.

Joseph Krystan, 822 West George Street.

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POLISH

Dziennik Chicagoski, Apr. 3, 1896.

THE POLISH CATHOLIC CONGRESS

(Correspondence)

A cause so important as the Polish Catholic Congress should interest all Poles to the greatest degree, and it is the duty of the Polish press to discuss it very thoroughly and to take notice of every forward step made.

The Polish press is interested in the Polish Catholic Congress, but some of them do not believe in its lofty mission or in its success, but prophesy, in advance, that it will come to nothing, or they scornfully remark that "the mouse wants to bring forth a mountain," etc.

Naturally, these are the tactics employed by the non-Catholic papers.

Such articles endeavor to weaken the meaning of the Polish Catholic Congress,

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Dziennik Chicagoski, Apr. 3, 1896.

to create disbelief, and to curtail the energies of the more ambitious. It is proper, therefore, that the Polish Catholic papers repel the attacks of the enemies of the Polish Catholic Congress.

It surely is not necessary to answer such prophecies as "the mouse wishes to bring forth a mountain".

Every person possessing his five normal senses will recognize that only a person bearing ill will would make such remarks about a gathering in which all Polish priests and good Polish Catholic citizens are to participate.

To the assertion that the Polish Catholic Congress will have no meaning and will not include the entire Polish nation, we find a ready answer.

Several attempts have already been made to unite all the Poles in America

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so that they will work together sincerely in the name of love of country, but it has been shown that love of country can be found only on the tongues of some of our so-called "patriots". This dead and selfish love of country did not permit them to make even the slightest sacrifices; it did not impel them to make compromises; it did not help to unite us. Because of a few words, because they disliked one paragraph in the constitution, a great and noble cause was dropped and all efforts were made to condemn and destroy it [the Polish League].

Can there be any talk about love of country and a true desire for uniting the Poles in its name, if, when the time comes for action, those who shout loudest of their love are unable to make any compromises, or any sacrifices?

Let us not, therefore, fool ourselves, but let us frankly confess that the mass of the Polish people in America can only be united under the banner

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Dziennik Chicagoski, Apr. 3, 1896.

of faith.

This banner will not stop us from being--or feeling ourselves to be--true Poles, who love our country and are willing to make sacrifices for it. Quite the contrary; this love will be strengthened, it will become vibrant, alive and fruitful!

That there should be outside the pale of this organization a few hundred or even a thousand Polish Catholics who do not subscribe to the Catholic doctrines, who cannot bring themselves to co-operate with the priests, and who refuse to stand under the banner of faith--is a minor matter.

They represent only a small percentage in comparison to the hundreds of thousands united in a single thought,the same blood, and the same faith.

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Dziennik Chicagoski, Apr. 3, 1896.

Let them go ahead and do the best they know how according to what their own conscience and love of country dictate.

The majority, the great mass of the people, will follow the lead of their spiritual directors, for to them this meeting of the Polish priests is of tremendous importance.

It is only necessary that all the Polish priests take part in the Congress and carry out its decisions, which, no doubt, will be good and noble. We hope that this will be accomplished, and that the committee in charge of arrangements will see that it is done. In this regard it would be best to enlist the help of the local bishops.

The arrangements committee will probably make an appeal that will be

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considered satisfactory to all the bishops in whose dioceses Polish priests reside, pointing out to them the beneficial purpose of the Congress, and invite them to participate in it and to support it.

Undoubtedly, the local bishops, in view of the many parochial disturbances and the ever increasing strength of the schismatic monster, will understand the benefits to be derived from such a Congress, and will urge all Polish priests to participate actively in its deliberations. This is most important.

If all of them gather, then surely, with God's help, they will act as one person, and will accomplish much, very much that will benefit our faith, our country, and our Polish people in America.

Szckesny Zahajkiewicz.

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POLISH

Dziennik Chicagoski, Mar. 28, 1896.

ANOTHER "SHOW" BY THE "INDEPENDENTS" IN CHICAGO

Tomorrow another sacrilege, another humbug, more mockery of the true faith will be enacted by the "Independent" charlatans to befuddle further the poor people who broke away from the St. Hedwig Parish over a year ago.

Those excommunicated priests are promising us that tomorrow they will stage the "Blessing of Bells" in the "Independent Parish of All Saints".

What will this gathering really be? Everybody knows that it will be nothing but a show and a sacrilege.

The excommunicated priests, self-styled prelates, the charlatans in violet robes, have no authority to perform any rites prescribed by the Roman Catholic Church, and all their assurances that they are in perfect accord with the Roman Catholic Church are deliberate falsehoods, as we are all well aware.

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Dziennik Chicagoski, Mar. 28, 1896.

We are not writing these words to tell the befuddled sheep of these "Independent" charlatans anything new, but once again to try to bring them to their senses. Let them not stay mired in the mud and set these additional bad examples; for, even though they are deceived, they will answer to God for their misguided sins.

A hundred times worse is the responsibility of the guilty leaders. These include all those that knowingly lead these poor people from the path of righteousness. With the charlatans and prelates in violet robes, those papers that lie to the people are included. Those papers deserve the most severe condemnation for their actions.

This condemnation is applied particularly to the local Dziennik Polski (Polish News) which, after publishing a great number of notices containing the lies of the "Independent" schism, yesterday again published a perverse, misleading, and false article urging the people to take part in this hideous and sacrilegious "show".....Such an article plainly marks this paper as deliberately dishonest.

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POLISH

Dziennik Chicagoski, Mar. 27, 1896.

COMMITTEE ARRANGING THE POLISH CATHOLIC CONGRESS GETS BUSY

The committee selected in Detroit to make arrangements for the Polish Catholic Congress has already started to work.

We have received a copy of an appeal prepared by this committee and signed by Reverend Deacon Pitass, president, and Mr. Stanislaus Slisz, secretary, both of Buffalo.

This appeal is addressed to the Polish societies in America, and will be sent to them all, without exception. The appeal explains the necessity for a Polish Catholic Congress in the following words:

"Evil has grown to such tremendous proportions lately, that something must be done to stop it from spreading further. Disbelief, immorality, and evil conditions are growing worse; perverse persons are creating disturbances in our Polish parishes; societies are being organized to wage war on the Catholic

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Dziennik Chicagoski, Mar. 27, 1896.

church; the "Independent Church," a schismatic movement, is raising its ugly head among us. To put it briefly, these conditions are very serious. Shall we remain indifferent? No, to do so would be a crime. We must stand ready to fight and repel the attacks of our enemies, who want to steal our dearest possessions, our Holy Faith, and our national existence. For this purpose a Congress is being called, at which Polish priests, representatives of Polish parishes, and Polish Catholic societies will discuss remedies and the means by which these evils shall be eradicated."

Further on the appeal gives a synopsis of the motions passed in Detroit. (These have already been published in the Dziennik Chicagoski.) It also states that all societies are being invited to take part in the Polish Catholic Congress.

No doubt all societies will receive a copy of this invitation, so we will not publish it. We merely wish to mention that answers to this invitation should be addressed to S. Slisz, 227 Lovejoy Street, Buffalo, New York.

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Dziennik Chicagoski, Mar. 27, 1896.

So the first step has been made. A meeting will probably be held soon, or more correctly a gathering of the committee arranging this Congress. (If we are permitted, we wish to propose that this gathering take place either in Toledo or Cleveland.) At this meeting the committee will make the final arrangements for holding the Congress, and it will decide on: a method of determining the selection of delegates, the date of the Congress, the work to be assigned the various committees.

Thus the work has started, and it will continue, so as to insure success for this worthy enterprise. We wish them all success!

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POLISH

Dziennik Chicagoski, Mar. 23, 1896.

NEW SCHOOL NAMED AFTER PULASKI

The new city school on Leavitt Street has been named "Casimir Pulaski School". The name is carved in great big letters on the front of the building.

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POLISH

Dziennik Chicagoski, Mar. 21, 1896.

THE BLESSING OF THE BELLS BY THE "INDEPENDENTS"

We are informed that a new joke is about to be perpetrated in St. Hedwig Parish in the "Independent Church of All Saints", namely, the blessing of church bells.

A guest to this affair will be that notorious excommunicated "prelate," Kolaszewski, from Cleveland, Ohio, in violet robes (naturally), and, at the same time, Kozlowski, so as not to lose in impressiveness, will also dress in violet robes.

Will there be fun! But, joking aside, if this "blessing" of the bells really takes place, it will create a new scandal, a new sacrilege, which will once more fool the people.

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Dziennik Chicagoski, Mar. 21, 1896.

Oh, those bells! They will ring not to serve God, but to offend Him, and to emphasize the shame of the deluded people.

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POLISH

Dziennik Chicagoski, Mar. 20, 1896.

THE POLISH CATHOLIC CONGRESS
Advance Conference Held in Detroit, Michigan, to Discuss Program

As is known to our readers, about two weeks ago an invitation was published in various papers, and also was mailed to members of the Polish clergy and to some outstanding laymen, to meet in a preliminary conference at the Polish Seminary, in Detroit, Michigan, for the purpose of deciding on the date, the place, and the program of the Polish Catholic Congress.

The invitation was signed by Reverend J. Pitass, Reverend P. Gutowski, Reverend Frank Mueller, and Reverend J. Dabrowski.

In response to this invitation the following clergymen and laymen met yesterday, at 2 P.M., at the Polish Seminary in Detroit, Michigan:

From Detroit, Michigan: Reverends P. Gutowski, J. Dabrowski, Frank Mueller,

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D. Zmijewski, John Mueller, Zgudzius, Buchaczkowski, and Kisielewicz, and Messrs. Joseph Kromke, Louis Szymanski, Valentine Budnik, John Dalman, Frank Jaworski, Michael Lesman, and Ignatius Wolf.

From Chicago, Illinois: Reverends Eugene Sedlaczek, John Kasprycki, and Adolf Nowicki, and Messrs. Clemens Bielinski, Albert Jendrzejek, Paul Giersz, Peter Kiolbassa and Stanislaus Szwajkart.

From Buffalo, New York: Reverends Deacon J. Pitass, Flaczek, and Swiniarski, and Mr. Jacob Rozan.

From Toledo, Ohio: Reverend Simon Wieczorek and Felix Matulewski.

From Cleveland, Ohio: Reverends Rosinski and Cwiakala.

From Berea, Ohio: Reverend Suplicki.

From Philadelphia, Pennsylvania: Reverend Tarnowski.

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From Pittsburg, Pennsylvania: Reverend Rydlewski.

From Port Austin, Michigan: Reverend F. Gzelba.

It is worthy of mention here, that Reverend Tarnowski announced that he also represented many priests of New York, New Jersey, and parts of Pennsylvania, whom he had met at various parishes during forty-hour devotions and other church celebrations, and who had requested him to act in their behalf.

The Congress will be held.

The conference was called to order by Reverend Gutowski, who explained the purpose of the meeting and requested those present to select a chairman; he himself proposed Reverend Swiniarski of Buffalo for this office. Those present unanimously endorsed his proposal and Reverend Swiniarski took over the position of chairman. Mr. Stanislaus Szwajkart was selected as secretary.

The first question brought up for discussion was whether a Polish Catholic

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Congress should be called.

There was some doubt expressed as to whether those assembled could decide such a question, because not all the Polish parishes or even all the states were yet represented.

After a brief debate the assemblage decided that the time had come to take action. The papers had published a great number of letters from priests and laymen, who had proclaimed that they favored the calling of a Polish Catholic Congress and who gave their reasons for it; many of them could not come to Detroit for this conference because it was being held on a day of devotion and also because of the lenten season. Since it was impossible to delay further if the Congress was to be held this year, it was decided to settle the question at this conference and to elect a committee to take care of the details of arranging the Congress.

Then it was decided, practically without debate, that the Congress shall be held in Buffalo, New York.

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After a short debate it was decided that a committee, consisting of twenty-one persons, eleven priests and ten laymen, should be selected, and that some not present at this conference, but who had publicly expressed their endorsement of the Congress in various periodicals, might also be selected for this committee.

This committee was also to have the power to fill vacancies if some of those absent should refuse or could not accept the mandate.

The Committee was then selected; the following priests were named on it: Reverends Deacon J. Pitass, Eugene Sedlaczek, Tarnowski, Gutowski, Barabasz (from Baltimore), Rosinski, Grembowski (from Polonia, Wisconsin), Gramlewicz (from Nanticoke, Pennsylvania), Kwiatkowski (from Jersey City, New Jersey), Stanowski (from St. Louis, Missouri), and I. Tarasiewicz (from Milwaukee, Wisconsin).

The following laymen were elected to the committee: Messrs. Stanislaus Slisz (from Buffalo, New York), Clemens J. Belinski and Peter Kiolbassa (of Chicago,

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Illinois), Martin Grzadzicki (of Pittsburg, Pennsylvania), W. C. Korpal (of South Bend, Indiana), Valentine Budnik (of Detroit, Michigan), Joseph Gomulski (of Toledo, Ohio), Joseph Slomkowski (of Philadelphia, Pennsylvania), Michael Zagorski (of St. Paul, Minnesota), and Aloyisius Nagorski (of Erie, Pennsylvania).

During these elections, telegrams expressing wishes for success of the conference were received from Reverend Barabasz, Reverend Ignasiak, and Reverend Alexander Lipinski.

Next followed consideration of what suggestions to give to the committee just elected.

It was first decided to recommend that, after having chosen the date of the Congress, they issue an appropriate proclamation, and then, that the committee be divided into subcommittees, whose duties it would be to prepare the various subjects to be discussed at the Polish Catholic Congress.

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In order to give the committee certain instructions, various questions that would be proper to consider were discussed. Plenty of material was furnished by the motions submitted by many priests and published by the Polak Wameryce (Pole In America). Reverend Eugene Sedlaczek submitted a brief of these proposals and suggested that the arrangements committee be divided into seven subcommittees to embrace all these subjects.

After a lengthy discussion, however, it was decided to advise the committee to form only three subcommittees:

1. A committee on church affairs, which shall prepare briefs to be discussed on (a) the question of organizing the Polish clergy, (b) the question of the independent churches, (c) the question of a spiritual seminary, (d) the question of considering the activities of the Polish National Alliance, and other appropriate questions.

2. A committee on labor relations, which shall prepare briefs to be discussed on: (a) the question of a general Polish Catholic organization,

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(b) the question of organizing a labor association, (c) the question of the Polish Immigration House, and other proposals.

3. A committee on schools and education, which shall prepare briefs for discussion on: (a) the question of establishing a teachers' seminary, (b) the question of the Polish press, (c) the question of standardizing studies in the parochial schools, (d) the question of an organization for teachers and organists.

In addition it was decided, on the advice of Reverend Adolf Nowicki, that after having prepared the program for discussion, the committee should ask for the approval of the bishop of the diocese in which the Polish Catholic Congress is to take place, and also ask for the approval of the apostolic delegate.

It was also decided to suggest to the Committee not only to publish an invitation to the Congress in the Polish press, but also to mail individual invitations to all priests and to all church societies.

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It was further decided to advise the committee to invite prominent priests and laymen from Europe to the Congress, and when Reverend Pitass announced that he personally would be willing to cover their expenses from his own funds, those assembled received the announcement with a rising vote of thanks.

Finally a very lively debate ensued over the question of whether members of the Polish National Alliance should be received as delegates to the Polish Catholic Congress, and after a long discussion it was decided decisively that no members of the Polish National Alliance would be received as delegates.

A temporary chairman was then elected, as was also a temporary secretary of the arrangements committee, whose duty will be to call the committee together in order to elect permanent officers. The Reverend Deacon J. Pitass was selected as temporary chairman and Mr. Joseph Slisz as temporary secretary.

This concluded the discussions at this conference. The chairman spoke of the

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importance of this first step made by the delegates in preparation for the Polish Catholic Congress, and the assembled delegates arose from their seats and voiced their thanks for his effective handling of his duties. The conference then ended with a prayer.

The above report is not official; the secretary was authorized to send a copy of the official minutes of the conference to Reverend Swiniarski for his approval and signature, and several days must elapse before this can be done.

Tomorrow we will publish further details of the conference in Detroit.

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Dziennik Chicagoski, Mar. 18, 1896.

ON THE EVE OF THE PRELIMINARY CONFERENCE IN DETROIT

In accordance with the plans submitted in our paper, a conference preliminary to the projected Polish Catholic Congress in America will be held tomorrow in Detroit, Michigan. A large group of Polish Catholic priests and laymen from all parts of America will participate in this conference.

This preliminary conference is to be held for the purpose of deciding on the place and the date of the Congress, and also to formulate rules as to the representatives to be admitted to the Congress, and, finally, and most important, the program to be discussed at the Polish Catholic Congress.

We wish our respected priests and laymen the most successful and most far-reaching results in solving our most difficult problems; and because this issue of the Dziennik Chicagoski will be distributed in Detroit during the conference,

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we take the liberty of once more making a few suggestions as to the method of arranging the Congress. These suggestions will not be new by any means, for they are really a synopsis of the many suggestions made in the articles published by us regarding the Congress.

In our opinion the Congress should be held in either Buffalo, Cleveland, or Detroit. The central location of each of these cities would suggest this.

Every Polish priest, as the guardian of our Holy Faith, ought to be a member of the Congress, as ought also the administrations of the Polish Catholic organizations. Every Polish society should have one delegate for every fifty or one hundred members. The parishes also should have a representation.

The program of the Congress, should be carefully decided on in advance. We consider it most important to include the following points in the program.

1. Organization of the Polish Catholic Clergy in America.
2. Condemnation of the so-called "Independent" churches.

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3. Support of the Polish Immigration Home.
4. Organization of the spiritual seminary.
5. Formation of an all-embracing Polish Catholic labor organization in America on the federation method, for the purpose of spreading enlightenment and participating in labor matters.

We believe that these specific problems should be settled at this Congress.

Other matters, such as that of a Polish bishop, the regulation of schools conducted by the school brothers, the census of Polish population, etc., could be initiated at this session of the Congress and entrusted for further consideration to various committees. Still other matters, such as condemnation of the evil press, etc., could be disposed of at the Congress by appropriate resolutions.

The question of a teacher's seminary, which Reverend Pitass, of Buffalo, is

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establishing at his own expense, could be dispensed with.

Not a voice should be raised at the Congress to condemn either the Polish National Alliance, the Rapperschwyl Fund,or any other institution.

Naturally, after deciding on this or some other program, the conference should entrust the preparation of specific points to special committees.

No matters should be discussed beyond those decided on in advance.

Finally, at tomorrow's conference a central committee should be selected to make arrangements for the Congress in the city where it is decided it will be held; also local committees in all settlements should be organized and the financial question should be discussed.

These are the problems, in our opinion, that face tomorrow's conference in Detroit.

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In publishing these suggestions we do not mean to force our opinion on anybody. Our main interest is in the meeting, and we have only been giving a brief synopsis of various problems that have often been discussed with the most sincere motives in the Dziennik Chicagoski.

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Dziennik Chicagoski, Mar. 17, 1896.

APPLICATIONS TO THE POLISH CATHOLIC CONGRESS IN AMERICA

Today, practically on the eve of the Detroit conference, we must agree that the Polish Catholic Congress in America will be most impressive.

One hundred and sixty Polish priests, and as many societies, all Polish organizations, have endorsed the Congress.

From all directions, both laymen and clergy are all preparing to travel to Detroit and a large number of delegates will go from Chicago.

Everybody is talking about the Congress; our people are beginning to think of it and realize its importance. These are self-evident facts.

New applications are arriving every day, proving conclusively that the masses of Polish Catholic people in America will support the Congress with all their heart and soul.

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We have already published the names of many of the societies, and here are a few more:

Wiara i Ojczyzna (Faith and Fatherland) publishes a list of seven societies from the St. Stanislaus Bishop and Martyr Parish in Nanticoke, Pennsylvania. These are: St. Stanislaus Bishop and Martyr, The Pulaski Guards (under the name of St. Floryan), the St. Joseph Brotherhood, the Society of Yellow Uhlans (under the protection of Saints Peter and Paul), the Soldiers of St. John, the St. Hedwig Society, and the Society of the Sacred Heart of Jesus.

These societies severely condemn the "Independent" churches and everything that is inimical to the Roman Catholic Church and its followers.

From Scranton, Pennsylvania, we have received similar favorable news. The Polak w Ameryce (Pole in America) has published a list of eleven local societies that have decided to support the Congress with all their strength, and in addition have expressed the severest condemnation of the "Independent"

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churches. The names of these societies are: The Guard of Thaddeus Kosciusko; The Soldiers of the Holy Cross; The Guard of Casimir Pulaski; The Society of the Most Sacred Hearts of Jesus and Mary, Branch No. 1; The Society of the Most Sacred Heart of Jesus, Branch No. 2; The Society of St. Stanislaus Kostka, Circle No. 1; The Society of Polish Hand Workers; The Society of the Name of Sobieski; The Dramatic Circle; and Lutnia (The Lute).

In addition the St. Stanislaus Bishop and Martyr Society, in the parish of the same name in Buffalo, New York, vigorously endorsed the Congress. This is one of the oldest, and the largest local organization.

Finally, the following societies have sent us letters endorsing the Polish Catholic Congress: The St. Casimir Society of Philadelphia, Pennsylvania (Branch 125 of the Polish Roman Catholic Union, under the protection of the Sacred Heart of Jesus); The Society of Brotherly Help of St. Casimir the Prince, of the parish of the same name in Chicago (notification sent by the secretary, Mr. Max Adamowicz); The St. Hyacinth Society, of St. Adalbert Parish in Grand

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Rapids, Michigan; The Brotherhood of St. Casimir, of the parish of the same name in Detroit, Michigan.

Altogether, twenty-two new Polish Societies have endorsed the Congress.

We see, therefore, that this is not a mere gentle stream but a powerful wave of sentiment, that will, undoubtedly, beginning with the Detroit conference, become ever larger, and will embrace slowly but surely the entire Polish Catholic population of America.

The Congress will, therefore, be very impressive. This can be said definitely today, without a shadow of a doubt.

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Dziennik Chicagoski, Mar. 16, 1896.

CONCLUSION OF THE MISSION IN ST. HEDWIG'S PARISH

Since last Thursday our missionary, Father Szulak, has been assisted by the Reverend Father Matuszek of St. Louis, Missouri, a priest serving God among the Poles in America since 1864. Both of them are Jesuit priests, and are among the oldest of our immigrant clergymen. They alternated in preaching the sermons during this mission.

The closer it was to the end of the mission, the greater was the crush of the faithful in the Church, and the larger was the attendance of visiting priests.

The first Mass, at four o'clock yesterday morning, was offered by Reverend Szulak. The second Mass, at seven o'clock in the morning, was offered by Reverend Matuszek. At both of these Masses the members of various parochial societies received Holy Communion. At eight o'clock in the morning the pastor, Reverend John Piechowski celebrated the first Mass, and then Reverend Matuszek

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preached the first sermon.

After the next Mass, offered by Reverend Dr. Biela, a High Mass was celebrated by the Reverend S. Turski. Father Szulak then preached the words of Christ.

In the afternoon the ceremonial vespers were celebrated by Reverend Dr. Biela, and Reverend Matuszek preached the sermon. In the evening the Rosary was recited by the Very Reverend Simon Kobrzynski, the superior father of the Resurrectionist Congregation, and the last mission sermon was preached by Reverend Szulak.

Great crowds of the faithful filled the church, the aisles, and the stairways, or stood on the street if unable to get into the Church.

In an impressive spiritual array, the crowds assisted during the ceremony of blessing the Mission Cross, to which certain indulgences are attached. All of

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the priests visiting the parish at the time also took part in these unusual ceremonies, which were performed by the Reverend Szulak, who then bestowed the Apostolic Blessing on the faithful, and concluded with the Benediction of the Blessed Sacrament.

The singing of "Te Deum Laudamus" (We Praise Thee, O Lord) by the entire assembly ended the mission in the St. Hedwig Church.

Those taking part in yesterday's ceremonies, besides the two local priests, Reverend John Piechowski and Reverend Dr. Biela, were the two Jesuit priests, Reverend Szulak and Reverend Matuszek, Very Reverend Simon Kobrzynski, Reverend Theophil Szypkowski, Reverend Joseph Gieburowski, Reverend Casimir Furman, Reverend Truszynski, and Reverend B. Nowakowski, all of Chicago, and Reverend S. Turski of Bay City, Michigan.

Twenty priests, all Poles, took part in this mission.

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Reverend Father Szulak left Chicago this morning to labor in Michigan. Reverend Father Matuszek is leaving tonight for the same place. Both he and Reverend Turski expect to visit their brother clergymen and some other friends in the neighborhood.

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Dziennik Chicagoski, Mar. 14, 1896.

SUGGESTIONS OF THE PRESIDENT OF THE POLISH ROMAN CATHOLIC UNION TO THE POLISH CATHOLIC CONGRESS

In the last issue of Polak W Ameryce (The Pole in America), among a number of opinions and expressions regarding the scope and program to be undertaken by the future Polish Catholic Congress in America, we find an article written by Mr. Clemens J. Bielinski, president of the Polish Roman Catholic Union (under the protection of the Sacred Heart of Jesus).

Mr. Bielinski endorses the following points that must be settled at the Congress:

1. Solidifying peace and brotherly love among our Polish Catholic clergy.

2. Condemning the "Independent" churches.

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3. Condemning liberal-patriotic societies that are inimical to the Catholic Church.

4. Combining all Catholic organizations.

5. Perfecting the parochial schools.

6. Organizing a seminary for priests.

7. The question of a Polish bishop.

8. Condemning immoral and scandalous newspapers.

9. The Polish Immigration Home.

10. A census of the Polish population in the United States.

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In addition, Mr. Bielinski proposes that we secure at least one Austrian consul of Polish extraction in the United States of America. Such a consul could be of great service to the Poles who come here from Galicia, Poland.

Mr. Bielinski's letter touches on practically all of the important questions that should be submitted to the Congress, and it was written in beautiful style.

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Dziennik Chicagoski, Mar. 12, 1896.

ANOTHER SOCIETY TO SEND A DELEGATE TO THE POLISH CATHOLIC CONGRESS

(We have received the following notice with a request that it be published in the Dziennik Chicagoski.)

The King Ladislaus Jagiello Society (under the protection of St. Chester), of St. Hyacinth Parish in Avondale, decided at its last regular meeting to take active part in the Polish Catholic Congress by electing and sending a delegate to the Congress.

Leon Lugowaki.

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MORE ABOUT THE CONFERENCE TO BE HELD IN ADVANCE OF THE CATHOLIC CONGRESS

Yesterday we published an announcement in the columns of our paper, that the conference to be held in advance of the Polish Catholic Congress, will take place on March 19, in Detroit, Michigan. This announcement was signed by Reverend Pitass, of Buffalo, and by three Detroit priests. One of them, Reverend Gutowski, who is at the moment in Chicago, requests us to publish a few more words on this subject.

The aforementioned invitation was mailed to every Polish priest in America, without exception, and to many lay people. Several hundred invitations were mailed and the work was not accomplished at once. This may be the reason--or perhaps incomplete addresses of some priests were used--that some priests have not yet received their invitations. Therefore, Reverend Gutowski repeats the invitation and requests the presence of all the Polish priests at this conference.

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CHARTER REVOKED BECAUSE THEY ARE "INDEPENDENTS"

Gazeta Katolicka (Catholic Gazette) states:

We are informed that the St. Hedwig Court of the Catholic Order of Foresters had its charter revoked, because some of its members belonged to the group of "Independents" organized by the fallen pseudo-priest Kozlowski.

Is it not a shame that some of our countrymen, just because they are not Catholics, are thrown out of our ranks?

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POLISH PARISHES IN THE ARCHDIOCESE OF CHICAGO

From the newly published Hoffman's Catholic Directory For 1896, of the Chicago Archdiocese, we have obtained the following particulars about Polish parishes and the priests assigned to them.

This list of parishes and priests in Chicago is as follows:

St. Adalbert Parish: Reverend John Radziejewski and Reverend Truszynski.
St. Peter And Paul Parish: Reverend Paul Rhode.
St. Casimir Parish: Reverend Albert Furman.
St. Hedwig Parish: Reverend John Piechowski and Reverend Biela.
Holy Trinity Parish: Reverend Casimir Sztuczko and Reverend E. Raczynski.
St. Hyacinth Parish (Avondale): Reverend Joseph Gieburowski.
St. John Cantius Parish: Reverend John Kasprzycki, Reverend Fluryan Matuszewjki and Reverend Anzelm Babski.
St. Josephat Parish: Reverend Francis Lange and Reverend B. Nowakowski.

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Holy Mary Of Czestochowa Parish: Reverend Nawrocki and Reverend Byrgier.
St. Michael Archangel Parish (South Chicago): Reverend Adolph Nowicki and Reverend Gurowski.
St. Stanislaus Kostka Parish: Reverend Simon Kobrzynski, Reverend Vincent Barzynski, Reverend John Barzynski, Reverend Eugene Sedlaczek, Reverend L. Machdzicki, Reverend Vincent Rapacz, Reverend John Kruszynski, Reverend J. Obyrtowicz, and Reverend F. Breitkopf.
St. Joseph Parish: Reverend Michel Pyplatz.
Immaculate Conception of the Blessed Virgin Mary Parish: Reverend Francis Wojtalewicz.
St. Stanislaus Bishop and Martyr Parish (Cragin): Reverend Theophil Szypkowski.

Altogether we have in Chicago (including Cicero and South Chicago) fifteen Polish parishes and thirty-one priests.

In parishes outside of Chicago we have the following priests:

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Sobieski: Reverend Zaleski.
Lemont: Reverend C. Kozlowski.
Downer's Grove (Gostyn): Reverend Chodziewicz.
Joliet: Reverend B. Pawlowski.

The number of children attending the Polish Parochial Schools according to the directory is as follows:

At St. Adalbert: 975; at St. Peter and Paul: 50; at St. Casimir: 208; at St. Hedwig: 761; at Holy Trinity: 437; at St. Hyacinth: 80; at St. John Cantius: 628; at St. Josephat: 524; at St. Joseph: 483; in Cicero: 70; at the Holy Mary of Perpetual Help school: 805; at St. Michael in South Chicago: 740; at St. Stanislaus Kostka: 3,550; at the Immaculate Conception of the Blessed Virgin Mary (South Chicago): 600; in Sobieski: 50; in Lemont: 282; in Joliet: 92.

We are publishing these figures just as they are printed in the directory,

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but, at the same time, we wish to state that they seem to us quite low. In all probability, the number of Polish school children attending the Polish parochial schools in Chicago is considerably greater. We ask the reverend pastors to notify us of any mistakes in the list; we will gladly publish the correct figures.

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MORE SOCIETIES TO SEND DELEGATES TO THE POLISH CATHOLIC CONGRESS

(We have received the following correspondence with a request that it be published in the Dziennik Chicagoski.)

The St. John The Baptist Society, of St. Stauislaus Kostka Parish, has unanimously decided to support the Polish Catholic Congress and to take part in it. The Society has selected the following members as delegates to the congress: Mr. Jacob Mucha, Mr. John Buda, and Mr. J. Gniot.

J. Gniot, president.

(The second letter received by the Dziennik Chicagoski reads as follows:)

The St. Hyacinth Society, of St. Stanislaus Kostka Parish, decided at their last meeting to take part in the Polish Catholic Congress and to send a

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delegate to represent them at the congress. Every Catholic Pole should support this cause.

B. Kraskiewicoz,
recording secretary.

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THE FIRST STEP

On another page we are publishing a letter, inviting priests and laymen to a preparatory conference in regard to the Polish Catholic Congress, which will take place on March 19, in Detroit.

The first step has been made; others will follow.

At the Detroit conference, a specific plan for the convention, which will follow it, will be worked out, and the foundation of the edifice of peace and unity of the Catholic Poles in America will be laid.

Such a cause, once begun, must continue.

One hundred and fifty priests have endorsed the Congress. This is strength. The summons calling the conference to Detroit was signed by Reverend Pitass of Buffalo and by priests of Detroit.

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So we are getting together at last.

The enemies of the Church who heretofore have been having their own way, will now find things going against them.

The pitcher will carry water until the handle breaks.

Already we can confidently assert that solidarity of action by the Polish priests is having its effect, not as anything idealistic, but as a plain, actual, and logical necessity for the maintenance of the Catholic faith among our people, who are thoroughly imbued with it. A pure disinterestedness is visible among all our priests. We do not wish to travel to Detroit to rehash old quarrels, so we go with a desire for peace with our fellow men and God uppermost in our hearts.

This step will, in a short time, destroy the confusion existing in some of our Polish parishes. And it will help to improve many ignorant priests, who, in

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spite of their good intentions, permitted themselves to be misled by people of evil minds.

Jesus Christ in plain language commanded his representatives on earth to be "one". This "oneness" was not often exhibited. There were many camps, and in them the devil often reaped a harvest.

So let us go ahead, brother laymen and clergymen, and in the name of Jesus Christ, let us cleanse ourselves of these "independent" tendencies and of others of similar ilk! Be faithful to the traditions of our great nation and let us become the bulwark of Christianity here in America.

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INTRIGUES IN ST. CASIMIR PARISH

(We have received the following correspondence with a request that it be published in the Dziennik Chicagoski.)

From the very beginning perfect order and peace have reigned in our Parish, under the guidance of our pastor, Reverend Albert Furman. However, some people inimical to us have recently been spreading reports to the effect that some of our parishioners are not satisfied with our pastor. To make matters worse, signatures were being solicited for a petition to be sent to the Archbishop attacking our pastor.

To ascertain how much truth there was in these reports, a group of parishioners called on the pastor and requested him to call a parochial meeting, so that they could find out who was responsible for the reports that discord existed among the parishioners and that it was caused by dissatisfaction with the management of our pastor.

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This meeting was held on Sunday, March 1, in the school hall, and the parishioners filled the hall. After the purpose of the meeting was explained, everybody was in a state of expectancy and watched to see who the dissatisfied agitators were. But, thank God, not one appeared.

It was evident that every one of us was heart and soul with the pastor, and to prove it, everybody demanded that the signatures of all those present be affixed to a declaration of confidence, and that the declaration with the signatures be sent to the Archbishop. By this action we hope we have put an end to these scoundrelly intrigues.

The committee which took care of this matter then called another meeting. This second meeting took place on Wednesday, March 4, on the holiday of our patron saint, St. Casimir. The parishioners appeared at the meeting as one man. A petition affirming our respect and our confidence in the pastor was read in the English and Polish languages, and it was decided unanimously to send the petition to the Archbishop. The following were selected as a committee for

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this purpose: Mr. W. J. Pijanowski, Mr. Joseph Zajeski, and Mr. Andrew Belinski. This committee then called on Mr. Joseph Kozlowski, a notary, before whom they swore that everything embodied in the petition was right and just, and that they were authorized by the entire parish to present it to the bishop.

Finally for the third time this committee called a meeting, which was held on Sunday March 8. At this meeting the committee gave a complete report of their visit to the Archbishop.

The report is as follows:

The Archbishop received the committee cordially, and, after accepting the petition and reading it, said:

"I am happy, my children, that you came to me with this matter, because such committees are rare. Thank God, that you come with praise for your pastor and

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not with complaints."

He assured us that to this day he had not received any bad news about our parish or about our pastor, the Reverend Furman. Finally the Archbishop added: "You did well, my children, that you brought this to my attention; in the future I will know what to do."

Our Archbishop received the delegation cordially, as our fathers would do; he inquired about many other matters in our parish, and these were thoroughly explained by the committee.

After talking over various matters of the parish for almost an hour, the committee left the Archbishop's palatial residence, satisfied and happy

The parishioners gathered at this meeting raised a happy, loud cry of, "Long live Reverend Albert Furman! Long live St. Casimir Parish! May the parishioners always work together in peace and brotherly love!"

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And, undoubtedly, such will be the case.

We sincerely love and respect our pastor, for he is our loving shepherd. This should satisfy those who would like to disturb the peace and brotherhood in which we live. The agitators' intrigues did not succeed--and we hope they never will.

John Grzegorzewski, secretary,
1064 South Albany Avenue.

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Dziennik Chicagoski, Mar. 9, 1896.

ORDER OF SERVICES DURING THE MISSION AT THE ST. HEDWIG PARISH

For the information of persons living in various parishes in Chicago, we are publishing herewith the order of services during the duration of the mission in the St. Hedwig Parish:

The first of the High Masses will be at 5 A. M., the second at 8 A. M., and the third at 9 A. M.

Confessions will be heard from 6 A. M. to 9 A. M. and from 9 A. M. to 12 noon, up to 5:30 in the afternoon, and from 7:30 until 10 o'clock in the evening. The parish societies, the ladies' sodalities, the women's societies, and the girls' sodalities will come to confession and receive the Sacrament of the Blood and Flesh of Jesus Christ in a body.

The Missionary, Reverend Father Szulak, will preach a sermon each day at .

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9:30 A. M., at 3 P. M., and at 7:30 P. M.

The Mission will close next Sunday, March 15, and the papal blessing will be administered then.

Every person who receives the Sacraments worthily during this Mission will gain a plenary indulgence.

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Dziennik Chicagoski, Mar. 9, 1896.

FROM THE ST. MICHAEL THE ARCHANGEL PARISH IN SOUTH CHICAGO

The forty-hour devotion services which began last Wednesday, March 4, in the St. Michael The Archangel Parish in South Chicago, was concluded on Friday, March 6.

Besides the two parish priests, Reverend A. Nowicki and Reverend Xavier Gurowski, the following priests also came to help in the services and to deliver sermons: Very Reverend Simon Kobrzynski, Superior of the Resurrectionist Congregation; Reverend John Radziejewski, pastor, and Reverend Paul Rhode, of St. Adalbert's Parish; Reverend Floryan Matuszewski and Reverend Anzelm Babski, of the St. John Cantius Parish; and Reverend Biela, of St. Hedwig's Parish.

On Wednesday and Thursday, the Holy Mass was celebrated by the Reverend Xavier Gurowski, and on Friday by Reverend Biela.

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All of the parish societies participated in a body. Over one thousand persons received Holy Communion.

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Dziennik Chicagoski, Mar. 3, 1896.

A STATEMENT BY THE PASTOR OF ST. JOSAPHAT PARISH

(Correspondence)

In view of the gossip and falsehoods broadcast by libelous papers, I wish to state once and for all that the St. Josaphat Parish has a debt of fourteen hundred dollars--and not one cent more. It owes this debt to a private person.

Reverend Fr. Lange.

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Dziennik Chicagoski, Feb. 27, 1896.

FROM THE ST. JOSEPHAT PARISH TO THE DZIENNIK POLSKI

(An open letter)

In Tuesday's edition of your paper you published a long article about the St. Josephat Parish and about Reverend Lange. If you are so smart and can talk about our debts, which do not exist, will you then please explain the following three points:

1. Please explain in what way Reverend Lange is a liar. Knowing him in this parish for six years, we know well that he has never lied to anybody, and the St. Josephat parish has full confidence in him, and he in his parishioners.

2. When and where did Reverend Lange ever cheat anybody?

3. How is Reverend Lange a criminal? In the category of criminals I include burglars, thieves, people who swear falsely, and others like that. Now show

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me, gentlemen, anybody whom Reverend Lange defrauded or injured in any manner whatsoever.

Finally, I ask you: Where, and to what bank, is the St. Josephat Church indebted for the sum of twenty-nine thousand dollars?

Your Dziennik Polski, which smells of tar and sulphur, will not get far with such lies and falsehoods. If these infamous lies are not retracted within a very short time, you will get acquainted with the "Kaszubs" (Poles from Pomerania); heretofore you have not known them. They will talk to you in a different manner.

One of the St. Josephat parishioners.

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Dziennik Chicagoski, Feb. 27, 1896.

A DELICATE MATTER

(Editorial)

According to the various opinions expressed by the Polish clergy concerning the Polish Catholic Congress in America, the question of a Polish bishop or a papal delegate for the Poles in America seems to be the most delicate, although not necessarily the most important. We have noticed a certain pessimism concerning our own affairs. To us, the situation of the Polish Catholic Church in America does not appear as black as some people claim.

In a comparatively short time we have accomplished a great deal of good. We have much good material, exceptional strength, and the will to do things among our Polish Catholic people, who need only to be shown the way.

The evil which already exists, and which always will be among us, was caused

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by the division of our Polish clergy into small and large camps.

When the Polish priests in the United States come to the realization that all dissension is so much more oil for the fire of the enemies of our Church, then will come the greatest remedy for all evil. Let peace reign, peace that is sincere and Christian in spirit, for love of God, our neighbors, and our own souls.

If the Congress should devote, even as a side issue, any time to the baring of our wounds, not yet completely healed, we can guarantee in advance that it will be a fiasco.

Peace in his own mind, and the desire for peace with others, is what each one should bring to Buffalo, and he should not expect to look for it there. No higher authority, no bishop or delegate can propose any kind of reform; reform should, in the final analysis, come of itself.

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Now let us consider the need of a Polish bishop:

1) A Polish bishop, exclusively for Poles, is something we cannot expect, because this would be contrary to the organization of the Catholic Church, especially in the United States. Rome has never permitted the separation of certain parishes into different dioceses, under the jurisdiction of different bishops. An exception was made in the case of Galicia (Poland), where Catholics of different religious practices live next to each other. Here the boundaries of the Latin diocese encroach on the boundaries of the Russian diocese, and in Lwow itself three Catholic archbishops reside, each heading a different diocese. The Russian question in the United States was solved by placing the Russian priests under the jurisdiction of the American bishops. Catholics in the United States, Germans, Irishmen, Frenchmen, Poles, etc., perform the Latin rites. All the bishops will oppose the proposal that a bishop be appointed exclusively for the Poles. Anarchy would result from it, because other nationalities would demand the same consideration, and then under whose jurisdiction would the parishes in farming districts be, where Poles, Germans, and Irish attend

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church? Finally, no bishop, knowing America, would care to shepherd and control parishes from the Atlantic to the Pacific coasts, and from Canada to the Mexican border. We, therefore, advise that this idea of a bishop exclusively for the Poles be abandoned.

2) What can we do then? We complain, and in a way justly, of the lack of higher protection in church affairs. According to our opinion, Pope Leo XIII himself pointed to the right road, by appointing a delegate to the United States. The authority of this delegate is as great as the authority of the bishops in individual dioceses. If the Poles were to accept their own delegate, other nationalities would demand similar representation, and the above-described difficulties would be repeated. We can be certain that the popes will appoint only proper personages as delegates. But for the unique position of the Polish Catholics in America, we could petition the Holy Father for a subdelegate for Polish affairs, who would be subject to Cardinal Satolli, the Papal Delegate. We are mainly interested in the idea that the Catholic Church understands our difficulties and will give them proper consideration. Added to this is the

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knowledge of our language, and a knowledge of our organizations, our press, and our lives.

Such an assistant Papal Delegate would, therefore, be a link joining us closer to the Church. It would not be absolutely necessary that he be a bishop, although, if he were, the influence on our people would be greater. The authority of the church would not be violated. The bishops, as heretofore, would remain our first judges, and from their decision an appeal could be made to the Papal Delegate; the Polish assistant Papal Delegate would be the best judge of our affairs.

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Dziennik Chicagoski, Feb. 26, 1896.

A WORD ABOUT THE POLISH CATHOLIC CONGRESS

(We have received the following correspondence about the Polish Catholic Congress, which we are requested to publish in the Dziennik Chicagoski.)

Today we can confidently predict that the proposed Polish Catholic Congress is coming closer to realization. The enthusiasm that has enveloped the reverend clergy and the societies leave no room for doubt. One thought, one idea is in the minds of everybody--that there will be a Congress.

There are certain people who see a lack of unity in any undertaking suggested by the clergy. Let them put on their glasses; then they will see that they are not wise. The flag is raised, and on it are the words, "In Hoc Signo Vinces"--"By this sign thou shalt conquer".

Among the opponents of the Congress are some who fear that the Congress intends to declare war on the Polish National Alliance. They are wrong, and

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their fear is groundless. The Congress, according to our views and according to the views of all sensible people, does not intend to fight anything that is good--and we consider every organization a necessity in its own particular sphere--but will fight anything and everything that appears to be harmful and dangerous to Polish people. Those, therefore, who fear the Congress must be the harmful elements of our population.

The Polish Catholic Congress wants to create a spirit of unity among the clergy, a spirit which, united and powerful, will fight against all 'libelous-liberal-socialistic' elements, so as to preserve our people in the faith of our forefathers, and to foster patriotism in God's spirit.

The Polish Catholic Congress will also consider ways and means to support and develop the Polish Catholic press. Such a press puts forth a healthy, nutritious food for which our people hunger. We must admit that today the good-for-nothing liberal-Jewish press has remade a part of this truly Polish people in a manner to suit their own nefarious schemes. It excuses itself on

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the plea of progress. We understand progress, certainly; but not liberal-Jewish progress. We favor progress, but only reasonable progress, dependent on religion.

So the satanic influence of imaginary progress will fight the Congress, in order to turn the hearts of the faithful away from their spiritual mentors. The Congress will expose to the public the whole shame of these scoundrels, who, shielding themselves with a kind of liberal patriotism, are organizing congregations pleasing to the "Moskals" (Russians).

Briefly stated, the Congress aims to improve our religious, national, and social well-being. It does not want to destroy, but to correct that which the oppositionists have damaged.

So to work, you Polish Catholic societies! You are the bulwark of religion and Polish nationality against rotten, radical calumnies--give each other your hands and show that you have not discarded the religion and customs of

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your forefathers. There will be a Congress, so do not linger behind; state your views and our necessities. We will consider them seriously.

The priest with the people--the people with the priest; that is unity and strength--and therefore victory, which is so feared by our enemies.

X. Omega.

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Dziennik Chicagoski, Feb. 26, 1896.

APPLICATIONS TO THE CATHOLIC CONGRESS

We have received the following correspondence, with a request to publish it in the Dziennik Chicagoski:

"The St. Dominic Arch Sodality of St. Adalbert's Parish, in Chicago, Illinois, decided at its last meeting to give full support to the proposed Polish Catholic Congress in America, and selected Mr. John Wiszniewski and Mr. Joseph Susmarski as delegates.

"A. Preius, recording secretary,
"1042 W. 19th Street."

We are also informed that the St. Stanislaus Bishop and Martyr Society in Nanticoke, Pennsylvania, has decided to support the proposed Polish Catholic Congress in America.

It can truly be said that the cause of the Congress is progressing.

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Dziennik Chicagoski, Feb. 25, 1896.

NEWS ITEM

The St. Hedwig Society of Polish Women, from the parish of the same name, was incorporated in Springfield yesterday. The following signed the papers: Mrs. Mary Osuch, Mrs. Catherine Srczepanski, and others.

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Dziennik Chicagoski, Feb. 24, 1896.

ST. HEDWIG PARISH AND THE POLISH ROMAN CATHOLIC UNION

In spite of the pitiless fight declared on the Polish Roman Catholic Union, under the protection of the Sacred Heart of Jesus, by the enemies of Catholicism and opponents of unity, and in spite of the damnable conspiracy hatched in Milwaukee against this oldest Polish Catholic organization in America, the Polish Roman Catholic Union is being revived and is growing.

The void created in the ranks of the Polish Roman Catholic Union in Milwaukee is filling up, and soon it will not be recognizable.

We have, in the last few days, mentioned that new members and new societies are joining the Polish Roman Catholic Union. Now we wish to announce a new departure which is highly effective.

At a meeting held yesterday, the societies of St. Hedwig Parish in Chicago

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decided, as one man, to join the Polish Roman Catholic Union, and to fight under its banner, on which is written "Bog I Ojczyzna" (God and Country).

This is a highly significant occurrence.

In this parish, where the greatest storm was raging, and in whose bosom was born that infamous "independent" schism--in this same parish, in a few months there has settled (thanks to the sincere efforts of the reverend priests) such peace and understanding that this parish, as one person, has decided to increase the membership of the largest and most important Polish Catholic organization in America--and simultaneously, by joining this great Catholic movement, it strengthens its own members spiritually.

All honor to the priests and their work; hail to the people who understood so well the necessity of unity with the true church and co-operation with their brethren!

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This news, so pleasant to our ears, speaks well not only for the Poles in St. Hedwig Parish, but also for our old, honored Polish Roman Catholic Union.

It proves that the Polish Roman Catholic Union will withstand all dishonest attacks, that it will go forward without harm, as it has heretofore. Waves of inciters, scoundrels, and blinded hoodlums have rolled high against this Catholic and Polish edifice, but have broken against it ignominiously.... The cross, rising on the ramparts of the Polish Roman Catholic Union, has repulsed them. National solidarity is ever strengthening these ramparts.

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Dziennik Chicagoski, Feb. 24, 1896.

SOME NEWS FROM ST. HEDWIG PARISH
by
A Parishioner

Among the members of the various societies in St. Hedwig parish, the necessity for unity of action has long been evident. This has been discussed in various ways. Some suggested organizing a local association, others expressed a willingness to join one of the larger death benefit organizations. Our pastor decided to call a meeting yesterday, after vesper services, and members of all the local societies attended. All the officers of the general administration of the Polish Roman Catholic Union also were present.

After an appropriate speech by the pastor, Reverend John Piechowski, and the saying of prayer, Mr. Charles Armknecht was chosen chairman, and Mr. Michael Wachowski secretary.

Then followed a debate, in which Mr. Clemens Belinski, the president, and Mr.

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Jedrzejek, the treasurer, of the Polish Roman Catholic Union, spoke on one side; Mr. F. Sobieszczyk and Mr. C. Armknecht spoke on the opposing side. The speakers stressed the necessity of joining some organization, one of which is opening its gates wide for agitators who are endeavoring to overthrow our faith, and for the expatriation of our countrymen; the other guards our dearest treasures, religion and nationality, and at the same time dries the tears of orphans and widows in the case of death of the husbands and fathers.

Catholics and Poles will do best, in the speakers' opinion, by joining the oldest Polish Catholic organization, to which a great number of our Polish priests belong; it is left to the decision of those present, to which organization the St. Hedwig parish societies will belong.

When the time came for voting, all present arose from their seats and decisively announced that they wished to join the Polish Roman Catholic Union of America, under the protection of the Sacred Heart of Jesus.

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'I am also pleased to announce that our young women's society exists not merely for show. A week ago it gave a sum of money for the Kosciusko monument, and yesterday contributed fifty dollars for a library for girls in our parish. Such generosity for so noble a cause is eloquent proof that our Polish women understand on what foundation true patriotism is built. The daughters of such Polish women will never be lost to our religion and our nation.

Dziennik Chicagoski has already mentioned the mission which is to be held in our parish. I understand that the mission will commence on Sunday, March 8. It will strengthen the ties binding us to the Catholic church, and those attacking it will lose their influence. The eyes of sober, thinking people are opening wide. They are beginning to realize the necessity for spiritual supervision.....

All this is happening quietly, without publicity. We hope that the coming mission will do us all some good, and especially that it will please St. Hedwig,

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our patron saint, who never will stop in her prayers for the conversion of our poor, misguided brethren.....

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Dziennik Chicagoski, Feb. 20, 1896.

ADDITIONAL APPLICATIONS TO THE POLISH CATHOLIC CONGRESS

We have received the following correspondence, with a request that we publish it in the Dziennik Chicagoski:

"The Holy Trinity Society of the St. Stanislaus Kostka Parish, at its meeting held Monday, February 17, decided to take part in the proposed Congress of Polish Catholics in America.

"John Kortas, president,
"Thomas Krolik, secretary."

Further, in the last issue of Wiara I Ojczyzna (Faith and Fatherland) we read as follows:

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"South Bend, Feb. 16, 1896.

"The St. Stanislaus Kostka Society, at its last meeting, decided to support heartily the proposed Congress of Polish Catholics in America, and unanimously agreed to send two delegates to it as soon as it is called.

"Peter Bielecki, secretary".

A similar announcement is made by the Sacred Heart Benevolent Society of Town of Lake (Chicago). Mr. Bernard Maza, secretary of the Society, says:

"Our Society considered it necessary to defend Christian truths, and to condemn those enemies who 'like roaring lions, seek whom they may devour,' and endeavor to sow the seeds of discontent and hatred among Catholics."

Finally, in the same issue of Wiara I Ojczyzna, Pastor Lange (in Lake View)

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announces that St. Josaphat's Parish considers the Polish Catholic Congress very necessary, and will take part in it.

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Dziennik Chicagoski, Feb. 19, 1896.

THE POLISH CATHOLIC CONGRESS IN THE UNITED STATES
(Correspondence)

The thought of a Polish Catholic Congress in the United States has electrified all Catholic people.

Just as, once before, Reverend Kordecki, the prior of the Jasno Gora monastery, struck the most vital spot in the life of our Polish nation by appealing to the Most Holy Maiden (Holy Mary) for protection in the midst of an avalanche of Cossack and Swedish attacks, so do we, the Polish Catholics in the United States, seeing that awful monster of irreligious, "independent" church-social politics, say to ourselves: "Enough of this; we are Catholics, and will not permit ourselves to be dragged down by the evil influences attacking the rock of Peter!"

Thus came the thought of a Polish Catholic Congress, quickly heartening and urging every Polish Catholic in America to co-operative endeavor. What is a Congress?

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Dziennik Chicagoski, Feb. 19, 1896.

The Catholic Church, under all forms of government, whether it be czar, emperor, king or monarchial constitution, or even under the rule of the Turks or pagans, is able to take care of itself. The Church, of course, unaware of any distinction in the human body before God, (sic) is indifferent to the form of government, providing the immortal souls do not suffer in their search for salvation. Therefore the Popes endeavor to co-operate with whatever form of government rules each individual country. They make treaties with monarchs, they receive the support of Catholic parties in various parliaments, as in Germany and in Belgium, or they appeal directly to the Catholic people, so that there may be no interference with the work of saving immortal souls.

We, the Catholics in the United States, are not represented in the Congress of the United States by any Catholic party. Heretofore, there was no need of one. We are represented by our bishops and priests, our churches, schools, homes for the aged, orphanages, societies, and larger organizations. To these,

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therefore, Pope Leo XIII speaks: "Gather in the name of Christ, to teach each other, to consult each other, to defend ourselves against the enemies of our faith!"

The Catholics in Austria met not long ago in Vienna, the Germans have been meeting for over fifty-three years in various cities, the Irish-Americans met in Washington, and the German-Americans in different places for many years. Now we Polish Catholics are called to such a Congress.

This is not to be a gathering of members of the Polish Union, or the Polish Roman Catholic Union, or any other single faction, of which we have plenty, but it is to be a gathering of all good-thinking Catholic Poles, without regard to which Catholic party they have heretofore adhered.

Such is the thought of this Congress.

We, also, from the viewpoint of the Polish Catholics in Chicago will permit ourselves to make a few observations. This is not the first time we have

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been invited to a gathering. We know from experience how the wheel of fortune turns at such affairs. If a program is prepared in advance, in a sensible manner and with peace in the heart, then it is possible to pass practical motions, which will, sometime in the future, be useful to all. But how many such gatherings have brought benefits only to the railroad companies and the hotels?

And this has oftentimes taken place in the name of Catholicism!

We, therefore, reserve for ourselves the right not to propose frivolous programs, but will offer some suggestions, some proposals, that we honestly believe may bring a measure of good to all the Poles in America:

1) Our position regarding the influence of so called "independent" churches needs, first of all, proper historical clarification. The Catholic Church, at all times and everywhere has condemned the activities of "independents", because they insult Christian motives and harm the mission of the Catholic Church. It is not like the study of a science, where frequently new discoveries

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are made.

2) As to social and labor questions: Our Polish people in America are composed principally of workingmen. All around us are unions and industrial organizations, permeated with the spirit of socialism. Have we not here a large field for the sowing of the seed of true christian enlightenment?

3) As to the Polish Catholic Youth organizations: In twenty or thirty years these youths will dictate public opinion. As we educate them, so will they be. If we were considering calling a Congress for the Catholic Poles from the old country, then we would rather not waste paper in such a cause. We are interested in laying a foundation for organic work among our young people which shall flourish when all of us oldtimers will be resting in our graves.

4) We urge active support of the Immigration Home.

Let this suffice for the time being.

F.

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Dziennik Chicagoski, Feb. 19, 1896.

ADDITIONAL APPLICATIONS TO THE POLISH CATHOLIC CONGRESS

We have received a few letters signifying willingness to take part in the proposed Polish Catholic Congress. Here are some:

"The Society of St. Francis Xavier, No. I, in the St. Josephat Bishop and Martyr Parish (in Lake View), Chicago, unanimously voted, at their last meeting, to support the proposed Polish Catholic Congress in America.

"The delegates will be named later.
"To the best of my knowledge, the St. Josephat Parish is heartily in favor of the Congress.

"So, let us go to work, brothers! Let us prove to the world that nothing can snatch us away from our Holy Faith, which our forefathers have professed for hundreds of years. Let the false teachers of our people and the destroyers of our Polish parishes know that their hellish work means nothing, in

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view of our faith! Let the enemies of the faith of our fathers know that, in the end, they and their adherents must perish miserably.

"Father Bieszke, recording secretary."

. . . . . .

Next comes the following application: "The St. Casimir The Prince Young Men's Society of the St. Stanislaus Kostka Parish in Chicago, at their meeting last night, voted to participate in the proposed Polish Catholic Congress in America. It wishes, also, publicly to announce that it heartily supports the plan, proposed by the Rev. Eugene Sedlaczek, of calling an advance conference, as published in the "Dziennik Chicagoski," issue of February 14th, 1896.

"Vincent J. Jozwiakowski, secretary."

. . . . . .

And, finally, the third application:

"The St. Martin's Soldiers Society of the St. Stanislaus Kostka Parish in

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Chicago has voted to support the proposed Polish Catholic Congress in America.

"Andrew Plocinski, recording secretary,
"448 Elston Avenue."

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Dziennik Chicagoski, Feb. 14, 1896.

ABOUT THE CONTEMPLATED POLISH CATHOLIC CONGRESS IN AMERICA

We have received the following correspondence with a request that we publish it in the Dziennik Chicagoski:

The agitation for calling a Polish Catholic Congress in America is interesting many persons and groups. Everybody will agree as to the necessity of, and benefits to be derived from, such a Congress; everybody is willing to participate in the Congress. Much is said and written about it, but it is progressing very slowly from a practical viewpoint. To date, as far as I know, no effort has been made to call the Congress.

As I understand it, nobody wishes to do so, chiefly because he does not wish to be the first one. And yet, the ice must be broken, and the first step must be taken. Without a beginning, there can be no further action, and no

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accomplished work. This is only natural.

I propose, therefore, to the reverend priests and to all Polish Catholics in America the following method of tackling the problem:

1) First of all there must be a preliminary conference to decide on the program, the place, time, and composition of the proposed Polish Catholic Congress.

2) This conference should be held in any one of the three cities most centrally situated among the Polish communities in America: Buffalo, Cleveland, or Detroit.

3) It should take place not later than April of this year, after Easter.

4) The conference should be attended by representatives of Polish settlements from New York, Philadelphia, Baltimore, Nanticoke, Buffalo, Cleveland,

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Pittsburg, Toledo, Detroit, Chicago, Milwaukee, St. Paul--in fact, from all settlements that can be represented--at the rate of one delegate (either clergyman or layman) from each community.

5) The delegates should be selected by the local clergy of each individual city.

Such a conference would have the authority to:

1) Determine the place and time of the Polish Catholic Congress.

2) Outline the purposes definitely.

3) Define the composition of the Congress, and the manner in which delegates to it are to be elected.

4) Select a central executive committee (preferably from the city where

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the Congress is to be held) to publish suitable appeals, actual summons to the Congress, etc.

5) Authorize the delegates of the various communities to organize local executive committees in their respective cities.

6) Select a special committee to prepare a definite program for discussion at the Congress.

By this method of calling the Congress together and deciding on the above suggestions, we will be able to begin working.

How to call such an advance conference together is the question which will be asked by every reader of this article.

Here is my solution: Let every pastor of a Polish church in America interested

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in this important cause, and every society or organization that has already signified willingness to participate in the Congress, prepare the following statement (even on a plain postal card)!

"I agree (or we agree) to the calling of an advance conference concerning the Polish Catholic Congress in America in the city.....(here mention one of the three cities suggested above, or some other place), on.....(mention the date in April, or another time), with the understanding that every Polish colony (city) will send one (or more) delegates to this conference. The conference is to be authorized to consider.....(mention the points proposed herewith in this article, or mention any other points).

"Date.....Signed....."

Let everyone send one of these forms, properly filled out and signed, to one of the following three Polish priests: Most Reverend Pitass, Buffalo;

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Reverend J. Radziejewski, Chicago; or Reverend Majer, St. Paul, Minnesota.

Of course, these forms must be sent within a specified time limit, perhaps before March 25 of this year.

After receiving these forms, the three priests mentioned above will consult with one another, will count the votes, and will publish the time and the place, the composition, and the scope of discussion of the advance conference, according to the expressed opinion of the majority, and to the best of their understanding.

In this manner, the work will be begun, and it will then proceed in a proper manner for the benefit and good of everybody.

I have considered this matter at length, and feel that we will never realize our aim in any other way.

Without any further comments, I submit this for your consideration. All newspapers favorably inclined toward this proposal are cordially requested to

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reprint my article, and to pass judgment on it.

Reverend Eugene Sedlaczek,
Congregation of the Resurrection Fathers.

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POLISH

Dziennik Chicagoski, Feb. 13,1896.

GOLD CROSSES FOR MEMBERS OF THE KOSCIUSKO COURT

We are informed that, at the last meeting of Kosciusko Court, No. 285, of the Catholic Order of Foresters, two of the most active members were rewarded by their fellow members for their good work for the good of the court.

The first of those rewarded was Mr. Paul Giersz, who was given a gold medal in the form of a cross. Mr. Ign. Krakowski, an officer of the Foresters, performed the ceremony in the presence of the members of the Court, and then Mr. Giersz thanked the members for the honor.

Mr. Frank Wengierski, the circuit leader of the Foresters, was present, and his few remarks were well received.

The second member rewarded with a gold medal was Mr. M. Borkowicz, who likewise has been of great service to the Court. Because of Mr. Borkowicz's absence,

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the presentation of the medal will take place in a few days.

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POLISH

Dziennik Chicagoski, Feb. 11, 1896.

LOTS IN THE POLISH CATHOLIC CEMETERY

The other day, two Polish women, friends of the excommunicated priest Reverend Kozlowski, came to a certain Chicago pastor to inquire about their lots in the Polish-Bohemian Catholic cemetery. These confused women could not understand why they could not bury dead members of their family on a parcel of ground which they had paid for.

According to canon law, not a handful of ground in a sacred cemetery can be sold for complete possession to anybody. If a certain space or lot is set aside for somebody for a certain price, then the money is simply considered an offering paid for the privilege of burying the dead on a family plot. The lot continues under the control of the cemetery administration, or in other words, continues to be church property. The church watches to see that the purchaser does not desecrate the Catholic cemetery with the corpses of people who did not die as Catholics.

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If, therefore, a family which owns a lot, renounces the church, it forfeits the right to bury its dead there. It cannot demand a return of its money from the cemetery administration. The cemetery administration did not force them to renounce their faith.

On the other hand, the cemetery administration cannot forfeit this lot, if it is paid for. The cemetery administration does not have the right to inquire into the religious conduct of those who purchase lots. The administration obeys the orders of the pastor of the church, in other words receives a permit from him to bury the dead.

Do not listen, therefore, to these "independent humbugs," and you will rest in peace in a Catholic cemetery.

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POLISH

Dziennik Chicagoski, Feb. 4, 1896.

NEWS ITEM

An Educational Society has finally been organized in the Holy Trinity Parish in Chicago.

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POLISH

Dziennik Chicagoski, Feb. 1, 1896.

KOSCIUSKO CELEBRATION IN SOUTH CHICAGO

(We have received the following correspondence with a request that it be published in the Dziennik Chicagoski.)

The Polish societies in the St. Michael the Archangel Parish of South Chicago have decided to celebrate the 150th anniversary of the birth of Thaddeus Kosciusko. The celebration will be held on Wednesday evening, February 12, in the hall at 84th Street and Buffalo Avenue.

Because the time is short--we have decided to notify the societies of the other Polish parishes in South Chicago through the columns of this newspaper, instead of by mail. We cordially invite all of the Polish societies in the Immaculate Conception of the Blessed Virgin Mary Parish to take part in this celebration.

The local societies, in order to do their share in erecting a monument to Kosciusko, have voluntarily assessed each member the sum of twenty-five cents

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for this purpose.

The executive committees of all the societies are requested to meet at Reverend Nowicki's rectory, Monday evening, February 3.

In the name of the committee,

W. Pacholski, secretary.

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POLISH

Dziennik Chicagoski, Jan. 29, 1896.

APPEALS FOR THE POLISH CATHOLIC CONGRESS

We received the following correspondence with a request to publish it in the Dziennik Chicagoski (Polish Daily News):

"The Society of the Holy (Mother) of God of Czenstochowa, in the St. Stanislaus Bishop and Martyr Parish in Erie, Pennsylvania, unamimously decided at their semiannual meeting to take part in the Polish Catholic Congress, because all the members feel that such a Congress is absolutely necessary for the good of the Poles in America and should be realized.

"Signed: Jacob Malinowski,
624 E. 14th Street, Erie."

In addition, in the last issue of Wiara I Osczyzna (Faith and Fatherland), we find an announcement that the St. John The Baptist Society of St. Adalbert's Parish in Chicago also decided to exert all its efforts in favor of calling

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Dziennik Chicagoski, Jan. 29, 1896.

such a Congress. Mr. Anthony Polenz and Mr. Frank Czerwinski were elected as delegates to this Congress.

This Society urges all groups belonging to the Polish Roman Catholic Union to support this project.

We quote the following beautiful paragraphs from the eloquent appeal signed by Mr. A. Polenz and Mr. J. Renklewski:

"....We, dear brethren, who have the honor of belonging to such a noble and wonderful organization as the Polish Roman Catholic Union, whose motto is 'Faith and Fatherland,' can do much to hasten the call for this Polish Catholic Congress and help our spiritual directors in this cause, which is so important to all Polish Catholics.

"It is only through such action that we can oppose our enemies, who are attacking

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Dziennik Chicagoski, Jan. 29, 1896.

the Catholic church and us from all directions, because we are still faithful to this church; but they wish to take away this Holy Faith, this great treasure for which we should be willing to give not only a small offering, but even our lives if it were necessary.

"So let us get to work, brothers, for such a wonderful opportunity is presenting itself; let us take a very active interest in this matter so that the Congress will be called, because it can do a lot of good for us, especially here in America; let no true Pole neglect this matter, because it is of great importance for every faithful Polish Catholic.

"Let every society that has not heretofore announced its support of the Polish Catholic Congress do so at its very next meeting; let none be left in the background, but let them follow our example, and the Polish Catholic Congress will undoubtedly be a reality."

O, that this wonderful appeal may be successful--that is our fervent wish!

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POLISH

Dziennik Chicagoski, Jan. 28, 1896.

A PROTEST OF THE HOLY APOSTLES PETER AND PAUL PARISH DENOUNCING THE LIES OF THE DZIENNIK POLSKI

We received the following correspondence with a request to publish it in the Dziennik Chicagoski (Polish Daily News):

A great mass meeting was held Sunday, January 26, in the newly organized Polish parish of Sts. Peter and Paul in Chicago. Every member of the parish was present. Mr. Jacob Hebel was elected chairman and Mr. Joseph Zietak was chosen as secretary. The chairman explained the object for which the meeting was called, namely, to denounce and condemn the lies attacking their parish which were published by a disreputable paper called the Dziennik Polski.

After hearing the details of the charges, all the assembled members expressed contempt for those who dared to attack the parish and our beloved pastor, Reverend Paul Rhode.

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Our parish is composed of people who love peace and unity, and our pastor is a young priest, but honest and sincere in his labors for the welfare of the parish, and he is greatly respected by his parishioners, in fact, by every Pole who has had the honor of knowing him intimately. We have absolutely no complaint to make against him.

On January 20, in issue no. 17 of the Dziennik Polski, there appeared an article attacking Reverend Rhode. It was signed by two persons, presumably our parishioners, whose names are supposed to be Fr. S. Weclewski and August Mach. Therefore we, in the name of the entire parish, authorized at today's mass meeting feel duty-bound to state that everything mentioned in the aforesaid article is a dastardly falsehood.

The article is full of lies. It is a lie that F. S. Weclewski and Aug. Mach are members of our parish, because we have no knowledge of any persons bearing such names, and we judge that the names are therefore

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spurious.

It is a lie that Reverend Paul Rhode was supposed to have employed a teacher by the name of Mr. Frank Daniel contrary to our wishes. This is not true. We, the parishioners, decided to employ him as an organist and teacher if he proved himself to be qualified. And, after a month's trial, we have found him to be competent as a teacher in our newly organized school. The children are making rapid progress under his tutelage.

It is an infamous lie that Reverend Rhode did everything to suit himself, without asking anybody's advice. It never was that way and it is not that way now. Reverend Rhode consults us in even the slightest affairs concerning the parish.

It is a lie that there were six hundred parishioners when the parish was organized and that since Reverend Rhode took charge, the number has decreased;

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on the contrary, since the time when services were begun, forty new members have been added to our rolls.

You gentlemen, Weclewski and Mach, or whatever may be your true names, must be great falsifiers.....You shed crocodile tears for our children and the knowledge taught them, and where are you headed for? You evidently lack enough knowledge to be able to understand and to apply God's Commandment to love your neighbors.

You are not concerned about our children, but, in a diabolically clever manner, you want to create disturbances among us, deprive our pastor of his good name, sow seeds of dissension among us, and destroy all our good work.....That is the reason you are hiding behind assumed names.

Considering matters further, it is also a lie that Mr. Fr. Daniel, our organist and teacher, received a salary of sixty dollars a month; every

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Dziennik Chicagoski, Jan. 28, 1896.

sensible person can understand that so small a parish, rising in these terribly difficult times, is unable to pay such a salary.

It is a lie also, that Reverend Rhode is leading the parishioners blindly. When he wants to do something, he does it with the consent of the people, and not as he pleases. This is proved at every one of our parish meetings.

Your lies or the lies of that disgraceful paper will not touch us or our parish.....They would not be worth-while answering if they concerned us alone. And we would not have answered them at all, were it not for the fear that the lies so boldly published in the Dziennik Polski might blind some of our good people to the truth.

Our concern to enlighten them causes us to issue this protest, and we categorically deny all the foolish and irresponsible lies. We want the public to know that among us in this parish, peace and love are the rule, and we hope that the public will severely condemn these snakes in the grass

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and liars.

In the name of the Holy Apostles Peter and Paul Parish: /There follows a list of parishioners./

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POLISH

Dziennik Chicagoski, Jan. 25, 1896.

FROM ST. HEDWIG'S PARISH

[We have received the following correspondence, with a request for publication in the Dziennik Chicagoski.]

The St. Hedwig's Ladies Society was organized in December, 1895, in the parish of the same name, for the purpose of mutual enlightenment and of supplying moral and material help to the Polish women in St. Hedwig's Parish. Particularly, the object of the Society is the murturing of the Polish spirit and the upkeep of national traits.

The following were elected officers of the Society: Mrs. Maryanna Osuch, president; Mrs. Catherine Szczepanski, vice-president; Mrs. Lillian Wolski, recording secretary; Mrs. Ladislawa Kortas, financial secretary; Mrs. Rosalie Glowczewski, treasurer; ways and means committee, Mrs. Apolonia Korzeniewski, Anna Czapski, and Joan Kliwer, trustees, Mrs. Mary Anna Sakwinski, and Mary Anna Konczykowski.

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POLISH

Dziennik Chicagoski, Jan. 25, 1896.

FROM ST. HEDWIG'S PARISH

/We have received the following correspondence, with a request for publication in the Dziennik Chicagoski./

The St. Hedwig's Ladies Society was organized in December, 1895, in the parish of the same name, for the purpose of mutual enlightenment and of supplying moral and material help to the Polish women in St. Hedwig's Parish. Particularly, the object of the Society is the nurturing of the Polish spirit and the upkeep of national traits.

The following were elected officers of the Society: Mrs. Maryanna Osuch, president; Mrs. Catherine Szczepanski, vice-president; Mrs. Lillian Wolski, recording secretary; Mrs. Ladislawa Kortas, financial secretary; Mrs. Rosalie Glowacewski, treasurer; ways and means committee, Mrs. Apolonia Korzeniewski, Anna Czapski, and Jean Kliwer, trustees, Mrs. Mary Anna Sakwinski, and Mary Anna Koszykowski.

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Dziennik Chicagoski, Jan. 25, 1896.

The regular meetings are held in the school hall of St. Hedwig's Parish the last Sunday of every month.

Please address all correspondence to:

Lillian Wolski, recording secretary,

1107 North Leavitt Street.

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POLISH

Dziennik Chicagoski, Jan. 24, 1896.

NEWS ITEM

Contributions for the bells for Holy Trinity Church were made by the Society of Polish Shoemakers, under the name Kilinski, $10, and the Harmonia Society, $25.

III C POLISH

Dziennik Chicagoski, Jan. 22, 1896.

WHAT THE EDITOR OF SZTANDAR WRITES ABOUT THE INDEPENDENT

The ownership of the local weekly Sztandar has been transferred--as we have already announced--to the Polish Young Men's Alliance Of America. At present this paper is edited by Mr. Stanislaus Osada, former editor of the Buffalo Reforma (Reform), a defender of the Independents' schism in Buffalo.

A very significant statement by Mr. Osada in the last issue of Sztandar reads as follows:

"It has been proven in practice that Independent churches never enter the realm of ideals. In the ranks of the priests and civilian leaders of this movement there are too many contemptuous individuals who think only of their own pockets. Sad, but it is true".

We repeat, such an assertion by Mr. Osada is interesting. We are glad however,

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Dziennik Chicagoski, Jan. 22, 1896.

that the Polish Young Men's Alliance of America, which is quite progressive, has announced in its own organ that it has nothing in common with the Independents.

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POLISH

Dziennik Chicagoski, Jan. 20, 1896.

ANOTHER SOCIETY TO TAKE PART IN POLISH CATHOLIC CONGRESS

(We have received the following correspondence with a request that we publish it in the Dziennik Chicagoski.)

We wish to announce that the Most Sacred Name of Jesus Society of Brotherly Help, of St. Adalbert's Parish, (Group No. 12 of the Polish Roman Catholic Union, under the Protection of the Sacred Heart of Jesus), held its regular monthly meeting on January 4. At this meeting the Society decided to take an active part in the Polish Catholic Congress, which is to be held this year in America.

We urge all our dear Polish brethren all over America to take part in this Congress, and we also hope that our brethren from across the ocean will help us in this undertaking.

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Dziennik Chicagoski, Jan. 20, 1896.

Dear brothers! It is evident that the Polish people in America do not come up to expectations, and seem unable to compete with the representatives of other nationalities. It is time we considered ourselves and discussed matters together; then, with God's help, we will be able to eradicate the evil tendencies in our midst.

The matter is important and urgent. Let's go to work, brothers!

The Society of the Most Sacred Heart of Jesus selected the three members whose names are signed below, to act as delegates at the coming Polish Catholic Congress in America.

Adam Martyn,
Frank Nowak,
Joseph Kraner,

828 West 17th Street,
Chicago.

Dziennik Chicagoski, Jan. 18, 1896.

THE POLISH ROMAN CATHOLIC UNION IS GROWING

The number of members of the Polish Roman Catholic Union is growing steadily.

Two new societies from outside of Chicago, numbering about one hundred members, have joined this organization.

The last assessment roll of the Polish Roman Catholic Union has been already sent out, Mr. Frank Wleklinski, secretary of this organization, assures us; the list contains names of 8,090 members. With this new hundred, the membership of the Union will reach close to 8,200 members. The Milwaukee split will soon be remedied.

More particulars about this matter will be published in the next issue of Wiara i Ojczyzna (Faith and Fatherland).

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POLISH

Dziennik Chicagoski, Jan. 17, 1896.

THE POLISH CATHOLIC CONGRESS IS GAINING GROUND

The projected Polish Catholic Congress of America is progressing very satisfactorily.

We are authorized to announce that during the forty-hour devotion at the St. John Cantius Parish in Chicago, the contemplated Catholic Congress was very thoroughly discussed by all the priests (including a few from out of town).

Everyone, without exception, thought well of the project and promised his heartiest support.

Simultaneously we read in the Gazeta Katolicka:

"The project of calling a Polish Catholic Congress in America is creating a great deal of interest even in the old country, as we have been able to infer

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from a letter received from Wielko Polska (Greater Poland), which assures us that the Congress can be sure of full support. Several prominent Catholic men have expressed their willingness to come to America to participate in the deliberations of the Congress."

Briefly, when we examine all these comments of the Polish press, the assurances by the priests, the applications of societies and other similar expressions it becomes clear that the necessity of and the benefits to be derived from such a Polish Congress Of Catholics is perfectly understood by them and loudly proclaimed by all who desire the welfare of the Poles in America. This Congress should therefore become a fact.

In view of all of this, isn't it time to get to work, to actual preliminary preparations for the Congress? That is the question which we place before all good-thinking people.

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POLISH

Dziennik Chicagoski, Jan. 17, 1896.

FORTY-HOUR DEVOTION IN ST. JOHN CANTIUS PARISH

(Correspondence)

The Forty-Hour Devotion was celebrated in St. John Cantius Parish from the fourteenth to the sixteenth of January.

The services were begun and concluded by Right Reverend Father Simon Kobrzynski, head of the Chicago home of the Resurrectionist Fathers.

It is worthy of note that very many of the faithful approached the Holy Sacraments. The priests worked in the confessionals from morning till night in order to satisfy the demands of the faithful.

Many out-of-town priests came over to help the local priests. They deserve the greatest credit for their sincere and conscientious labor, and I wish to thank them most heartily.

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Dziennik Chicagoski, Jan. 17, 1896.

The following participated in the services: Father Simon Kobrzynski, C. R. (Resurrection Congregation), offered the Holy Mass on Tuesday morning and concluded services on Thursday; Reverend Francis Gurowski from South Chicago officiated at High Mass on Tuesday, at which Reverend P. Rhode preached the sermon; Reverend H. Truszynski from Holy Trinity Parish preached the sermon Tuesday evening; Reverend John Kruszynski, C. R., celebrated High Mass on Wednesday; Reverend John Obyrtacz preached the sermon Wednesday morning, and Reverend A. Lipinski of Saginaw, Michigan, preached the sermon on Wednesday evening; Reverend John Radziejewski celebrated High Mass on Thursday morning, at which Reverend John Gieburowski, C. R., of Avondale, preached the sermon; Reverend Biela, C. R., of St. Hedwig's, preached the concluding sermon.

The following priests were also present: Reverend Adolph Nowicki; from South Chicago; Reverend D. Mayer, from St. Paul, Minnesota; Reverend R. Guzowski, from St. Paul; Reverend Vincent Rapacz, C. R., Reverend Eugene Seolaczek, C. R., Reverend Francis Breitkopf, C. R., Reverend Theophil Szypkowski, C. R., Reverend John Barzynski, from St. Stanislaus Kostka Parish, and Reverend

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Dziennik Chicagoski, Jan. 17, 1896.

John Piechowski from St. Hedwig Parish.

The devotional services, attended by so many priests, were grand. The church was continually filled with the faithful. The brotherhoods and the children were present every day to give homage to the All Highest.

All the ceremonies created a fine impression, and we hope they will bring lasting benefits to the participants.

We have, mainly, to thank the reverend priests, who so gladly rushed to help us, and to whom I once more wish to extend my sincerest thanks in the name of the Parish.

Reverend John Kasprzycki, C. R., pastor.

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POLISH

Dziennik Chicagoski, Jan. 16, 1896.

THE POLISH UNION IS GROWING

In the last issue of Wiara i Ojczyzna (Religion and Fatherland) there is an article entitled as above and reading as follows:

"It is a pleasure to announce the glad news to the members of the Polish Roman Catholic Union under the protection of the Sacred Heart of Jesus, that our brethren in Mt. Pleasant, Schenectady, Wilkes-Barre, St. Louis, and other localities are organizing and forming new societies; that even in the smaller communities there are signs of awakening life; and that, despite the intrigues and libelous articles of newspapers hostile to us, the Polish Union continues to grow. Concrete evidence of this is the St. Joseph Society newly organized in Houtzdale, Pennsylvania, which has joined our Polish Union.

"This convinces us that our brethren are beginning to wake up in all of our Polish communities, and that, with God's help, once we dispose of some of our

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Dziennik Chicagoski, Jan. 16, 1896.

loud-mouthed enemies, we will grow in numbers, and be proud of ourselves. We will prove to all the world that we know how to fight our traducers, and then we will go peacefully forward shoulder to shoulder.

"We will give our young people a good example so that they may also join our organizations. After that we can look to the future peacefully, knowing that our young generation will love our national traditions and will not permit the loss of its nationality here in a strange country.

Father Wleklinski,
Secretary of Polish Union."

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POLISH

Dziennik Chicagoski, Jan. 15, 1896.

RESOLUTION
Adopted By St. Adalbert Parish Societies

Yesterday we promised to publish the exact text of the resolution adopted last Sunday at a meeting of representatives of societies in St. Adalbert Parish. We are herewith fulfilling our promise. The resolution reads as follows:

"Whereas, there appeared last week in various Chicago newspapers--including Dziennik Polski (Polish Daily), Zgoda (Peace), Sztandar (Banner), and Nowe Zycie (New Life)--an article entitled "Protest," dated January 5, 1896, and directed against Mr. C. Bielinski, president of the Polish Roman Catholic Union of America under the protection of the Sacred Heart of Jesus, and signed by the officers of the Society to Build Pulaski Hall; and

"Whereas, several days ago the Chicago Record, an American newspaper, also published an article of a similar nature containing falsehoods and insinuations,

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Dziennik Chicagoski, Jan. 15, 1896.

libeling the members and societies belonging to the Polish Roman Catholic Union of America under the protection of the Sacred Heart of Jesus; and

"Whereas, the persons who signed this protest published in various Polish newspapers--and specifically mentioned in the article published by the American Chicago Record--represent the officers of the Society to Build Pulaski Hall and have several times called meetings in this hall solely for the purpose of damaging the Polish Roman Catholic Union of America under the protection of the Sacred Heart of Jesus, endeavoring to persuade certain societies of the Polish Roman Catholic Union to break away from it, libeling the administration of the Polish Roman Catholic Union, and especially its president and secretary, and in general for the purpose of creating dissatisfaction and ill will in the ranks of said Polish Roman Catholic Union;

"We the undersigned, representatives of the societies belonging to the Polish Roman Catholic Union of America under the protection of the Sacred Heart of

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Dziennik Chicagoski, Jan. 15, 1896.

Jesus, in meeting assembled in the church hall of St. Adalbert Bishop and Martyr Parish, this twelfth day of January, 1896, solemnly protest against the unprincipled, unjustified, unpatriotic, hostile, and underhanded actions of the representatives of the officers of Pulaski Hall, and declare:

"1. That at the meeting held in Pulaski Hall on the third day of December, 1895, and called by the officers of the society of this hall, at which the protest published in the Polish newspapers was adopted, and at subsequent meetings at this hall, no person was authorized to represent any society belonging to the Polish Roman Catholic Union of America under the protection of the Sacred Heart of Jesus; that the article in the Chicago Record is not based on the facts, in that it falsely and intentionally stated that presumably ten societies had been represented at these meetings and that these societies, numbering around 3,500 members, contemplate breaking away from the Polish Union;

"2. That the mere publication of said article in an American newspaper, or the

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Dziennik Chicagoski, Jan. 15, 1896.

supplying of the information on which the article was based--the consequences of which must be borne by those persons who had called the meetings and taken part in them--is an act extremely unpatriotic, underhanded, scurrilous, shameful, and concocted for the purpose of discrediting the Polish Roman Catholic Union of America under the protection of the Sacred Heart of Jesus, and causing it both moral and material damage;

"3. That all the statements made in said protest, published in the Polish newspapers, were either invented or not based on the true facts and therefore do not in the least justify such a protest; to wit:

"a. The first article has absolutely no bearing on the matter;

"b. The second and third articles completely misrepresent the facts when it accuses the president of the Polish Roman Catholic Union of causing unrest and dissension in the societies, whereas the unrest and division of opinion are

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Dziennik Chicagoski, Jan. 15, 1896.

caused by those who call such meetings and prepare such protests;

"c. The fourth paragraph is an evident falsehood. Mr. Bielinski did not speak at the November patriotic celebration to attack the honor and good name of the stockholders and directors of the Pulaski Hall; he did not say anything against the hall itself. At another occasion, however, he did condemn the misuse of the hall, saying that meetings were allowed for the purpose of propagating the movement of the independent church--the leech of our communities --and causing quarrels and fights;

"d. In the fifth paragraph the facts are again misrepresented. The reason why Mr. Bielinski is condemning the Pulaski Hall Alliance members is because the latter are supporting the independent church;

"4. That this traitorous, scheming, damaging, action against the largest and oldest Polish organization in America, by the representatives of the officers

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Dziennik Chicagoski, Jan. 15, 1896.

of the Pulaski Hall, is condemned by us as anti-Polish, anti-Catholic, deserving the praise of the greatest enemies of our nationality, the A. P. A. (American Protective Association, anti-Catholic), nonbelievers, and Muscovites;

"5. That no society affiliated with the Polish Roman Catholic Union of America under the protection of the Sacred Heart of Jesus, and no true and faithful member of this Polish Union, in the confines of our parish, contemplates resigning from this organization;

"6. That we are sorry for those deluded and lost members of our Polish Roman Catholic Union, who libel our organization in such a manner in the American and Polish newspapers, and we consider them evil and false members of the Polish Roman Catholic Union;

"7. That we praise the actions of the present administration of the Polish Roman Catholic Union of America under the protection of the Sacred Heart of Jesus with

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Dziennik Chicagoski, Jan. 15, 1896.

our whole heart, consider it the best possible and with only the best interests of the organization in mind;

"8. That we particularly consider the unjustly attacked president of the Polish Roman Catholic Union an upright citizen; an energetic, sacrificing, and steadfast defender of our good organization, worthy of the highest honors and praise, bringing glory to our organization, and we congratulate the last convention of the Polish Roman Catholic Union for selecting a man well worth all honors and respect to head the Polish Roman Catholic Union.

"This protest is signed by the following societies and their representatives:

St. Adalbert's Society:

Frank Kaminski
Frank Kolminski

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Soldiers Society of St. Casimir:

Joseph Tamasz

Holy Name Society:

Joseph Kruczkowski

Brotherhood of St. Dominic:

John Pacholski
Joseph Plewa

St. Stanislaus Kostka Society:

Andrew Anczewski

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Society of Our Lady of Sorrows:

Anthony Szydlowski
Frank Tychiewicz

Society of the Most Sacred Name of Jesus:

Joseph Dolski
Jacob Kowalski

Holy Family Society:

John Pankanin
Frank Kirszensztajn
Reverend John Radziejewski

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Archbrotherhood of St. Dominic:

John Wisniewski
Joseph Susmarski
John Wieczorek

August Kordecki Society:

Theodore Pawlowski
Casimir Cichon
Matthew Pawlowski

St. Adalbert's Society No. 1:

Frank Czerwinski
Frank Pawlowski
Matthew Piatkowski

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St. Florian Krakus Youth Society:

John Renklewicz
Peter Tomaszewski
Frank Pawlowski

St. Martin Society of Hussars:

Ignatius Tyma

Society of St. John the Baptist:

Anthony Polenc
Joseph Lehman
Ladislaus Gecewicz

"All Polish newspapers are respectfully requested to reprint this resolution.

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Frank Czerwinski, president,
John Pacholski, secretary."

The above resolution, as can be seen, refers not only to Mr. Clemens J. Bielinski as president of the Polish Roman Catholic Union under the protection of the Sacred Heart of Jesus, but also to the organization itself.

It speaks for itself. [Translator's note: The name Bielinski is spelled Belinski in his advertisement as an attorney in the same issue.]

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POLISH

Dziennik Chicagoski, Jan. 14, 1896.

SOCIETIES IN ST. ADALBERT PARISH PROTEST

For some time past, St. Adalbert Parish has been the scene of unpleasant activities on the part of certain individuals who are continually trying to antagonize and split our ranks by creating quarrels and disputes.

The attacks have been primarily directed against the president of the Polish Roman Catholic Union under the protection of the Sacred Heart of Jesus, Attorney Clemens J. Bielinski, because he is a brave defender of the organization he heads, and because he defends our religion and our church. These attacks have culminated in an incoherent protest against Mr. Bielinski, as published in the local liberal papers, and signed by a few individuals from St. Adalbert Parish.

These protests have exhausted the patience of our societies and the Polish citizens of our parish.

A meeting of various societies of St. Adalbert Parish was held Sunday,

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January 12, in the parish school hall, for the purpose of considering this matter. The meeting was opened by Reverend John Radziejewski. Mr. F. Czerwinski presided and Mr. J. Pacholski acted as secretary. Many of those present took part in the discussion, severely condemning the attacks on Mr. Bielinski.

As a result resolutions were adopted which condemned these vilifiers in the proper manner.

These resolutions, due to lack of space, will be published tomorrow, but here we wish to mention that they were adopted by representatives of the following societies from St. Adalbert Parish: St. Adalbert's, Soldiers of St. Casimir, Holy Name of Jesus, Brotherhood of St. Dominic, St. Stanislaus, Our Lady of Sorrows, Most Sacred Name of Jesus, Holy Family, Archbrotherhood of St. Dominic, Reverend August Kordecki, St. Adalbert No. 1, "Krakus" of St. Florian (a military group), Hussars of St. Martin, and St. John The Baptist.

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POLISH

Dziennik Chicagoski, Jan. 14, 1896.

A LETTER OF THANKS

I wish to thank the amateur actors, men and women, who so generously contributed their time in the performance of the very laughable comedy "Dwoch Gluchych" (The Deaf Two), on January 12, for the benefit of the St. Hyacinth Church in Avondale, and especially Miss M. Sikorski, whose antics pleased the audience very much.

Reverend Gieburowski, pastor.

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POLISH

Dziennik Chicagoski, Jan. 14, 1896.

SUPPORT FOR THE CATHOLIC CONGRESS

Mr. Peter Bocian, secretary of the Saints Cyril and Methodius Society of St. John Cantius Parish, has notified us that, at its last meeting on January 9, the society unanimously decided to support the projected Catholic Congress of the Polish Catholics in America and to take an active part in it. Mr. Isidor Komorowski was elected a delegate.

Good work. Who is next?

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POLISH

Dziennik Chicagoski, Jan. 11, 1896.

FROM ST. HEDWIG'S PARISH

The local Przewodnik Mlodziezy (Youth's Guide) published a very interesting letter about the situation in St. Hedwig Parish, parts of which we gladly reprint:

"Everything in our old parish (St. Hedwig) church is as pretty as a picture. The altars are repainted, renewed, repaired, and shining as never before. And how beautiful are the services! What wonderful sermons do our priests preach from the pulpit! What a spirit of Christian love do they inspire in our hearts!

"Why, everyone must agree that we have never showed such love for one another as now. One is not jealous of the other, we love each other as brothers--and it agrees with us, especially in our societies, which vie with one another to work hand in hand with our pastor and to praise God--all for our own benefit.

"For what benefit? Well, you see, I refer to the children. What happened to our school children? These rascals are studying like nobody's business. They

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Dziennik Chicagoski, Jan. 11, 1896.

know more than some of their parents, and in addition they are so modest, so peaceful, so God-fearing, that the souls of their fathers and mothers are overflowing with joy.

"Just let anyone try to tell me that our parish is not Polish. Don't you remember our national celebrations? Here was no parrot-like recitation. Everyone spoke with feeling, and those youngsters of ours--the girls and boys--recited, sang, and played various musical instruments, so that our hearts were thrilled and I didn't know whether to cry or laugh with joy.

"All of this demands work and supervision, but our priests find time for everything. That is why members of the various committees work with them so freely; the Sisters labor like ants; new societies, choirs, orchestras, theatrical groups, patriotic clubs, women's clubs, etc., are growing like mushrooms after a rain and survive.

"Finally, our pastor has established a library, purchased a lot of books, and

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Dziennik Chicagoski, Jan. 11, 1896.

created more bother for himself. Crowds swarm to the rectory, crowding in and borrowing books as if the place belonged to them, as if the pastor had nothing else to do but be a servant of his parishioners.

"He really is a servant, a brother, a teacher, a friend and a father to all of us. Everybody loves him, both old and young, and St. Hedwig, the patron saint of Poland and of our own church, is rejoicing in heaven, observing how our Polish people, with their Polish pastor, comprise one great multitude of faithful Catholics.

A Parishioner."

As can be seen, conditions in the St. Hedwig Parish are beautifully settled. Thank God.

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POLISH

Dziennik Chicagoski, Jan. 10,1896.

NOWE ZYCIE BEGS FOR HELP

We have been reliably informed that Nowe Zycie (New Life), the local "A. P. A.-istic" and anarchistic paper, has sent a communication to various groups of the Polish Alliance asking them for financial assistance....due to hard times and imminent failure. This is a fact. One of these begging letters has been shown to us. No comments necessary! [Translator's note: A. P. A. stands for American Protective Association, an anti-Catholic organization.]

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POLISH

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Dziennik Chicagoski, Jan. 9, 1896.

THE POLISH ROMAN CATHOLIC UNION IN GOOD CONDITION

The financial condition of the Polish Roman Catholic Union is eminently satisfactory in spite of the lies and calumnies cast upon it by anarchistic pamphlets and the Senator's organ in Wisconsin.

The report for the fourth month after the convention, published in the last issue of Wiara i Ojczyzna (Faith and Fatherland), is sufficient proof.

This report is as follows: In the fourth month, that is, from December 1, 1895, to January 1, 1896:

Income	$7,580.36
Expense	7,212.05
Balance from December	368.31
Balance from first quarter	$1,698.50
Net balance, as of Jan. 1, 1896	$2,066.81

Dziennik Chicagoski, Jan. 9, 1896.

This is convincing proof that all talks to the effect that the Polish Roman Catholic Union is failing are deliberate and shameless falsehoods. Cash on hand is growing greater, and when the debts are paid this balance will be doubled.

Jealous complaints, lies, and accusations cannot stop this.

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POLISH

Dziennik Chicagoski, Jan. 7, 1896.

FINANCIAL REPORT OF ST. JOSEPHAT PARISH

We have received a copy of a printed financial report of the St. Josephat Bishop and Martyr Parish in Chicago (Lake View) for the year 1895, from January 1, 1895 to January 1, 1896.

This annual report was distributed among the members of the parish on New Year's Day.

The regular income of the parish last year amounted to $6,039.72 (included in this amount are pew rent, $4,006.05; Sunday and holiday collections, $970.58; etc.). Extraordinary income amounted to $12,742.14 (including deposits of $4,995; home and monthly collections, $4,874.40; school dues, $2,009.01, etc.). Total income was $18,781.86.

Regular expenses amounted to $2,481.18 (included in this sum are $1,555.32 for the priests; $600 for the organist; $255.86 for minor church expenses;

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Dziennik Chicagoski, Jan. 7, 1896.

etc.). Extraordinary expenses were $11,986.60 (including repaid deposits of $8,305; $1,625 for the Sisters; coal and wood, $436.10; etc.). Total expenditures amounted to $14,467.68.

The balance in the treasury amounts to $4,314.08.

Including the deposits newly received and deducting those repaid from the total indebtedness, it appears that the St. Josephat Parish has a debt of only $2,335.92, which in reality can be considered as a private loan and not a bank loan.

This financial report was signed by Reverend Francis Lange, pastor, who, at the conclusion of the report, writes the following very timely note:

"Various inimical articles published in Dziennik Polski (Polish News) and Kropidlo (Sprinkler), attacking our parish, are nothing more than figments of the paganistic imagination of those fallen away from our faith.

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Dziennik Chicagoski, Jan. 7, 1896.

"Publishing lies against our pastor and this peaceful parish has only one object in view: to create disturbances and hatred of the people toward the priest and, finally, to increase the number of faithless, among whom the writers of these articles belong.

"They are the real brothers of Antichrist, who presumably is to appear riding on a red-hot stove at the end of the world; they are already showing their hatred toward Jesus in their poisonous articles."

To these words of the pastor of St. Josephat Parish nothing need be added. They describe excellently those uncalled-for guardians of Polish parishes.

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POLISH

Dziennik Chicagoski, Jan. 6, 1896.

PAROCHIAL REPORT OF THE ST. STANISLAUS KOSTKA CHURCH FOR 1895

We announced in the first part of last year that a book was to be published containing a complete financial statement of the St. Stanislaus Kostka Parish from its very beginning.

This book has been distributed among the members of the St. Stanislaus Kostka Parish and has been accepted without a single complaint.

And now, in order to continue this practice, the parish will publish a financial report every year.

The first one, from January 1, 1895, to January 1, 1896, was distributed on New Year's Day.

From the copy sent to us, we note that during the past year the parish's income amounted to $46,034.76, which sum includes the following: pew rent, $15,967.35;

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Dziennik Chicagoski, Jan. 6, 1896.

church collections, $10,107.79; parochial collections, $8,646.25; school dues, $8,370.65.

Expenses during the year amounted to $44,008.52. Included in this sum are the salaries of priests and church helpers, as well as daily expenditures, $8,189.74; upkeep of the buildings, $7,530.35; upkeep of other church properties, $2,012.20; upkeep of school, $13,147.31; interest on loans, $10,470.94; diocesan expenses, $1,355.00; etc., etc. The net income, therefore, was $2,026.24.

This balance will be used to pay part of the debts of the parish, which amounted to $172,489.45, as of January 1, 1896.

After considering that the value of all church property (enormous buildings occupying practically a whole block) amounts to at least $600,000(probably much more than that), we must agree that the financial condition of the parish, considering the terribly hard times we are going through, is comparatively quite prosperous.

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Dziennik Chicagoski, Jan. 6, 1896.

This financial report of the St. Stanislaus Kostka Parish is signed by Reverend Eugene Siedlaczek, who is acting pastor, and by the parish committee, composed of A. W. Rudnicki, Albert Jendrzejek, John Kortas, Frank Maca, John Lanczyk, John Kolodziejski, Frank Okon, John Maca, John Arkuszewski, and Paul Ratkowski.

As it is evident, this report--itemized, published, sent to every member of the parish, verified by a committee of experienced and honest people--is the best and most decisive answer to the scurrilous and libelous lies of enemies of our religion and our parish, enemies who want to destroy everything and create disturbances.

It would seem now that they would be silenced. Not so. Nothing in the world will stop them from lying, attacking, and libeling. As proof of this, we point to the gangster-like tactics of D. P. (Translator's note: A rival Polish paper), who has begun a campaign against the report. Its clowning articles are a long river of mud. We don't know which to admire most--their foolishness or their brazenness.

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Dziennik Chicagoski, Jan. 6, 1896.

If we mention this paper here it is just to show everybody what is the object of this A. P. A. [American Protective Association] and gangster-like paper and others like it.

Their object is clear and simple: to distort the truth; to confuse logic and even figures; to paint black what is white; to muddle the waters, and, in this way, by their gibberish talk and underhand method, to lead the people falsely to the Independents' swindle, so that they may lose here and in eternity.

Their object is perfidious, and the work of these sons of evil and the devil is shameful!

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POLISH

Dziennik Chicagoski, Jan. 3, 1896.

CONTRIBUTIONS FOR HOLY TRINITY'S BELLS

Fourteen societies have contributed $386.96, in sums ranging from $7.30 to $124.43, for a fund to buy bells for the Holy Trinity Church, [Noble and Division Streets].

In the name of the parish, we thank these societies and their members for their generous contributions.

Committee:
John Grzeca
Adam Majewski
Julian Marcinkiewicz
F. X. Kucharzewski
Ignatius Przekwas
A. Raczynski

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POLISH

Dziennik Chicagoski, Dec. 30, 1895.

PASTOR APPOINTED FOR ST. PETER AND PAUL PARISH

The Reverend Paul Rhode has been appointed the permanent pastor of the new St. Paul and Peter Parish by the Archbishop of Chicago. This was made possible by the combined efforts of the parishioners, who insisted on a regular pastor.

Initial services were celebrated by the Reverend Rhode on December 22, without the assistance of any other priests. Since then regular services have been held.

At the first services a choir was made up of the Misses Helen and Agnes Tater and Messrs. Pawlowski, Ligmanowski, and Truchalski. The choir was directed by the new organist, Mr. Daniels.

The school children's choir sang at yesterday's services.

Although the pastor has not taken permanent residence because of lack of rooms,

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Dziennik Chicagoski, Dec. 30, 1895.

quarters are being arranged for him. In order to facilitate matters the parish committee convened last night to take up the problem of making a home for their new pastor.

A school has been organized and opened.

The church will not be consecrated until next year. From all outward appearances, the parish seems to be growing steadily.

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POLISH

Dziennik Chicagoski, Dec. 19, 1895.

POLISH ROMAN CATHOLIC UNION IN GOOD FINANCIAL POSITION

In the last issue of the Wiara i Ojczyzna (Faith and the Fatherland) a comprehensive statement of the new administration of the Polish Roman Catholic Union (under the guidance of the Sacred Heart of Jesus) was published, covering the quarter from September 1 to December 1, 1895, the first quarter after the South Bend Convention.

It is gratifying to note, according to the facts and figures cited in the report, that the Union stands on a firm financial footing, contrary to the rumors, false reports, lies, etc., spread by the opposition. Despite the fact that the Milwaukee group was taken off the books, the membership of the Polish Roman Catholic Union is growing steadily. Before the next quarter passes the number of new members will far exceed that of the expelled Milwaukee faction.

In general the Union stands on a firm foundation. It is immune to any discord

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Dziennik Chicagoski, Dec. 19, 1895.

or dissention, such as the Milwaukee faction tried to stir up. The future may be looked forward to with the greatest calm. The figures given in the report are the best proof.

Let us look at the number of old and new members. According to the report, they are as follows:

Old members as of September 1, ...	8,782
New members as of December 1, ...	419
Total	9,201
Number of deaths during first quarter	22
Number taken off books	1,219
Total number dropped . .	1,241
Total number of members as of December 1	7,900(sic)

These figures indicate that despite the loss of the 1,219 Milwaukee members, one third of this number or 419 were added, thus cutting down the loss considerably.

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Dziennik Chicagoski, Dec. 19, 1895.

At the present time the Polish Roman Catholic Union has almost 8,000 members on its books. This makes it the largest Polish organization in America.

The following societies joined the Union during the past quarter: St. Joseph Society of Schenectady, New York; Sacred Heart Society of Dorr, Allegan County, Michigan; St. Adalbert Society of Berea, Ohio; St. Michael Archangel Society of Alden, Pennsylvania; St. Joseph Society of Chicago; and the Holy Name of Mary Society of Peru, Illinois.

Out of the above seven societies, six are from out of town. This again indicates that the Polish Roman Catholic Union is not merely a local organization. The opposition cannot refute these figures.

On the other hand it can be said that Chicago could play a greater part in this organization and undoubtedly it will in time. But this does not mean that it is going to interfere with the out-of-town members. On the contrary, all will be treated with equal consideration.

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Dziennik Chicagoski, Dec. 19, 1895.

As to the financial status of the Union, according to the report of the quarter, it is as follows:

INCOME

As of the month of September	$ 4,526.80
As of the month of October	6,700.46
As of the month of November	6,501.10
Balance on hand September 1, 1895	4,050.50
Total	$21,778.86

EXPENSES

Total paid out in September	$ 7,416.10
Total paid out in October	5,689.95
Total paid out in November	6,974.31
Grand Total	$20,080.36

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Dziennik Chicagoski, Dec. 19, 1895.

Income	$21,778.86
Expenses	20,080.36
Balance on hand December 1, 1895	$ 1,698.50

These figures definitely indicate that the Polish Roman Catholic Union is by no means on the verge of bankruptcy, and at the present time it has a surplus in its treasury. Out of the $20,080 listed under expenses, $18,300 were paid out in death benefits.

In other words the Union is resting on a sound foundation. Despite the assertions made by the opposition and the expelled members from Milwaukee, the treasury has a surplus. Its officers and staff are working energetically to improve the standing of the Polish Roman Catholic Union.

The officers of the Union made reference to the misleading articles written about their organization by its enemies at the last meeting. A resolution was unanimously passed to make a reply to all such attacks and to have it published for the information of the public. This resolution is being drawn

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Dziennik Chicagoski, Dec. 19, 1895.

up by B. Klarkowski.

The publication of this resolution will be a very good and timely step, and should once and for all seal the lips of the opposition.

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POLISH

Dziennik Chicagoski, Dec. 16, 1895.

BELLS OF HOLY TRINITY PARISH BLESSED

(The following article was received by the Dziennik Chicagoski for publication.)

Yesterday at 3 P. M. the Reverend A. Morrisey, president of Notre Dame University, South Bend, Indiana, with the assistance of the Reverend F. Byrgier, A. Schott, chaplain of St. Elizabeth's Hospital, the Reverend E. Raczynski, C. S. C., and the Reverend Casimir Sztuczko, pastor of Holy Trinity Church, opened the ceremonies for the blessing of the two new bells of Holy Trinity Church.

The larger bell, weighing one thousand three hundred pounds, was named after St. Casimir, and the other, weighing six hundred and seventy pounds, was named after St. Florian.

After the consecration ceremony, the Reverend Morrisey delivered an address in

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Dziennik Chicagoski, Dec. 16, 1895.

English. He lauded the people for their ardent belief and support of the faith and urged everyone to continue to adhere to the religion of their ancestors. The visiting priest concluded by saying that a good Catholic will always make a true patriot.

He was followed by the Reverend Byrgier, who expressed his hopes that the tolling bells would remind the congregation to offer prayer for the souls of the dead. "The sound of the bells", he said, "should also remind you that death is awaiting you; therefore, you should live piously so that you may have a happy end."

The following societies took part in this event: St. Joseph Society, Holy Cross Society, St. Florian Society, Holy Trinity Parish Singers' Society, and the Polish Cadets of Holy Trinity Parish. The Polish Uhlans Society of St. Stanislaus Kostko Parish also participated.

The following national groups also took part: Kosciusko Society, Young Business

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Men's Society, Boleslas Chrobry Society, Cabinet Makers' and Carpenters' Society, Pulaski Guard, King Miecislas I Society, St. Casimir Jagello Society, Polish Krakuses Society, Polonia Society, John Kochanowski I Society, and Gmina Polska (Polish Commune) Society.

Among the individuals that took part in the blessing ceremony were: J. Scherman, M. Majewski, S. Slominski, A. Groenwald, T. Nalepinski, J. Kowalski, J. Wojtalewicz, M. Wojtalewicz, P. Binkowski, F. Sergott, and J. Marcinkiewicz.

The Wanda Society also took part.

Sincere thanks are extended to all those that took part in this event.

The Holy Trinity Parish Committee.

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POLISH

Dziennik Chicagoski, Dec. 10, 1895.

REVEREND JOHN OBYRTACZ CELEBRATES FIRST MASS AT ST. STANISLAUS KOSTKA PARISH

This morning the Reverend John Obyrtacz, C. R., who was recently ordained by Archbishop Feehan, celebrated his first Mass at the St. Stanislaus Kostka Parish. The services began at 9:30 A. M. The new priest was assisted by the Reverend Andrew Spetz, who acted as archdeacon, and the Reverend John Kruszynski, who served as deacon, and the Reverend Vincent Rapacz, who assisted as subdeacon.

The master of ceremonies was the Reverend Eugene Sedlaczek, C. R. He also sang a solo "O Salutaris Hostia," accompanied by the parish choir.

A fiery and impressive sermon was delivered by the Reverend Adolph Nowicki, pastor of St. Michael Parish of South Chicago. The theme was: "The Cross of Suffering". He stated that there is salvation in the Cross. He spoke with a deep, serious voice and in conclusion paid tribute to the new priest.

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Dziennik Chicagoski, Dec. 10, 1895.

After the Mass services, the Reverend Obyrtacz performed the blessing ceremony.

Among the guest priests were the Reverends John Kasprzycki, John Radziejewski, Paul Rhode, Casimir Truszczynski, J. Gieburowski, and all resident priests of St. Stanislaus Kostka Parish.

Besides blessing the above priests, the Reverend Obyrtacz also blessed the Sisters of Notre Dame and all their present candidates, the Sisters of Nazareth and their candidates, and all those present at the ceremonies.

The church was filled to capacity. All the school girls of the Sisters of Notre Dame School were dressed in white. The altars were beautifully decorated with fresh flowers.

The new priest celebrated his first Mass in rich vestments which were donated to him by the Polish Women's Society. The silver chalice was contributed by the Young Ladies' Sodality and the missal by the Women's Sodality.

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Dziennik Chicagoski, Dec. 9, 1895.

ARCHBISHOP AT ST. STANISLAUS KOSTKA PARISH

Yesterday was a day of festivity at St. Stanislaus Kostka Parish. At 7 A. M. a number of local church societies gathered before the church in order to welcome and escort Archbishop Feehan, who was to take part in the ordination ceremonies for Deacon J. Obyrtacz, C. R.

About 8 A. M. the Archbishop arrived with his escort. The parade was a sight to see.

The services began at 8 A. M. Mass was celebrated by Archbishop Feehan. He was assisted by local and visiting priests, among whom was the Reverend John Kasprzycki, pastor of St. John Cantius Parish.

St. Stanislaus Kostka Church was filled to capacity by the devout parishioners.

The services continued for over two hours. After the conclusion of the ceremony,

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Dziennik Chicagoski, Dec. 9, 1895.

Archbishop Feehan stopped a while at the parish rectory.

The newly consecrated priest hails from Galicia, a Polish province occupied by Austria. The young priest came to America a few years ago. He completed his novitiate at Cracow under the tutelage of the Reverend Thomas Brzeski. He was consecrated as a deacon at Rome. The Reverend J. Obyrtacz will celebrate his initial mass at the St. Stanislaus Kostka Church on Tuesday, December 10.

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POLISH

Dziennik Chicagoski, Nov. 19, 1895.

PROTEST OF ST. ADALBERT PARISH OF CHICAGO

On Sunday, November 18, a mass meeting was held by the St. Adalbert parishioners at 5 P.M. to show their feeling of respect for their pastor and their trust in him and to voice a protest against the leaders who have tried to cause a schism in the parish.

The parish auditorium was filled to the galleries. On the stage were Reverend John Radziejewski, pastor of St. Adalbert Parish, and his assistants, and Reverends Adolph Nowicki and John Kasprzycki. Besides the administrative body of the Polish Roman Catholic Union, which was fully represented, Modest Maryanski and J. B. McAvoy were also present.

At 5:30 P.M. the meeting was opened with a prayer by Reverend Radziejewski, after which F. Czerwinski was appointed chairman. Mr. Czerwinski called upon Leon J. Schultz to act as recording secretary, and then invited Mr. Maryanski to take the speaker's stand.

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Mr. Maryanski greeted the audience in an old fashioned Polish style: "Praised be the Lord, Jesus Christ," and then went on to speak about the Poles abroad and their churches. He recalled to the audience that those across the seas have their own churches, cemeteries, crosses, and regal graves at Wawel and Czestochowa. All this, and the people too, withstood the onslaught of the Swedes and delivered Poland, thanks to the Knights of Holy Faith garbed in the habits of monks.

Mr. Maryanski recalled to the attention of the assembly the moment when the people were leaving their native country amid woeful tears, when they were bidding adieu to the graves of their forefathers and parents, when they promised the local priests that when they reached the free land of Washington they would abide by the faith of their fathers and raise their children accordingly.

"Today the time has come," continued Mr. Maryanski," to show whether we have broken this vow that was laid down at our baptism and which we have maintained,

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and promised to maintain at our departure. For a situation has arisen in which we must show whether this vow has been broken and whether we have followed the corruptors at the expense of our souls. But this is not all for, by falling away, we also add shame to the Polish name in America."

The speaker also urged the entire group to show their unity, endurance, and love. He concluded his speech by saying: "In our present situation it would be criminal to sever our religious and national solidarity. It would not be right to say that by defending our nationality we defend our religion. But it can safely be said that by defending our religion we also defend our nationality, for our nationality grew and developed upon the rock of St. Peter, upon Catholic,christian soil. Thus it was bred and thus it will remain."

Casimir Bielinski, president of the Polish Roman Catholic Union, was the next speaker. He spoke with great fervor. Carried away by his own enthusiasm, he presented the entire current of agitation as a damnable intrigue.

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The true character of Rademacher and his associates was presented by Mr. Bielinski in his discussion. He stated that this clique is only interested in the dollar. When a righteous Catholic priest leaves one parish he easily finds a place and livelihood in another; on the other hand, if a person without honor and faith, like the independent and schismatic priests, once loses his position, he is always beset with poverty and hunger. That is why they try to agitate the people because they wish to open new fields for their future.... for their existence. But at whose expense? None other than those that they have misled.

Mr. Bielinski further enlightened the audience about the false assertions of Rademacher, who, as a Catholic bishop, involved the Polish parishes and schools in debt for the sole purpose of sending money to Ireland to help the Irish cause. He asked for the removal of this mask of falsehood, stating that, as in Cleveland and Milwaukee, so in other cities, German bishops have charge of the diocese, but they would never think of committing a transgression such as has been committed by these ex-priests.

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After Mr. Bielinski, an Irishman, J. B. McAvoy, spoke to the audience in English. He urged the Poles to band together under the banner, "Faith and the Fatherland", just as the Irish do. Mr. McAvoy also mentioned that even in politics the Irish made no mistake whenever they followed the leadership of their priests. In conclusion he read the resolution, which was adopted unanimously.

The last speaker of the evening was the Reverend Adolph Nowicki, pastor of St. Michael Parish. It is impossible to include his speech in its entirety because of lack of space. However we will give the highlights.

He gave a resume of what the previous speakers had said and then explained the relations of the bishop to our schools and churches. He said that a bishop is not, as the papers say he is, the owner of these institutions; that he acts only as a trustee or guardian.

The audience was stirred by all the speakers, particularly when the local

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Dziennik Chicagoski, Nov. 19, 1895.

pastor, the Reverend John Radziejewski, read the protest and resolutions in Polish and asked the people whether they accepted the document. Not one voice in the crowded auditorium was heard in opposition.

Elevated and comforted spiritually, the people went away satisfied and convinced that the staging of like meetings throughout all parishes would be advantageous to all Polish people, because they would enlighten them and guard them against the agitators. And in this way a staunch barrier would be built against the violence and underground manipulation of anarchism, which is disguised by the mask of patriotism.

The protest reads as follows:

"On November 12 a sad incident occurred at St. Adalbert Parish. A group of persons, actuated by a deep and blind hatred against the Roman Catholic Church, called a local meeting at Pulaski Hall and invited three excommunicated priests,

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namely, Kolaszewski, alias Rademacher, Kaminski, and Kozlowski, to attack the Polish Roman Catholic members of this locality, and at the same time to spread the scourge of schism.

"In view of this fact, we, the members of St. Adalbert Parish, have gathered at the school hall on November 17 and wish solemnly to announce the following protest:

"In the first instance, we consider those ex-priests, who have given impetus to this diabolical work, renegades and deserters of our faith.

"In the second instance, we consider this schismatic movement to be influenced by anarchism and condemn it as such, and brand it as criminal, because it is a movement the purpose of which is to divide our society.

"In the third instance, we declare, as faithful and firm believers in the faith of our forefathers, that we will continue to adhere firmly to the principles handed down by St. Peter, and that nothing will deter us from our obedience to our bishops and our attachment to our pastors."

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POLISH

Dziennik Chicagoski, Nov. 15, 1895.

KOLASZEWSKI AND KAMINSKI ARRESTED

As is well known, the two apostates, Kolaszewski of Cleveland and Kaminski of Omaha, or from God knows where, came to Chicago to disturb the peace of the Poles, to agitate and incite brother against brother, to sow scandal and cast slander and, in other words, to provoke anarchy. It is apparent, however, that the law did not let this pass without taking some action.

Just as a means was found to combat the anarchists who tried to arouse one class against another, so a method was found to check those lordlings who hastily tried to bring about a disturbance of social peace, create friction amid the Poles, and even cause bloody battles.

That a remedy for this type of propaganda can be found is set forth by the following facts: One of the local citizens, Isadore Komorowski, was present at the infamous and scandalous "agitation" meeting in St. Adalbert Parish /held at Pulaski Hall on November 12./

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When he heard loathsome and abominable reflections cast upon the Roman Catholic clergy of Chicago he realized that the aim of the gathering was the disturbance of the peace and the creation of misunderstandings. It was then that Mr. Komorowski decided to take action against these strangers from Cleveland and Omaha--these intruders and disturbers of the peace.

On the following day he had a warrant issued for the arrest of Kolaszewski and Kaminski charging them with disturbing the public peace.

Judge M. A. LaBuy issued the warrant against these disturbers of the peace, and officers Zwierzynski and Laskowski made the arrest on November 13, at 5 P.M., at the home of their companion, Kozlowski, the excommunicated priest.

Immediately after the arrest, a peregrination about town was started by the friends of the arrested men to find a judge who would accept a bond for their release. It was not until 8 P.M. that a judge, Judge Blum, was found who would release them under bond. As soon as this was done the entire clique repaired to Town of Lake to preside at another "agitation" meeting.

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Dziennik Chicagoski, Nov. 15, 1895.

This affair, of course,did not fare so well. Yesterday at 1 P. M., after a preliminary hearing in Judge LaBuy's court, the case was postponed until November 21. The arrested men remained under bond.

The law in the case is very simple, and it will be difficult to gainsay it before a competent judge. Moreover, common sense and logic teaches us that some kind of action should be taken to put an end to these disturbances of the peace.....The law should protect us from the activities of such individuals.

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III C POLISH

Dziennik Chicagoski, Nov. 14, 1895.

FARCICAL MEETING HELD BY "INDEPENDENTS" IN TOWN OF LAKE

The leaders of the independent church movement [free from the jurisdiction of the Pope] have made another stop in their tour of Chicago relative to promoting their doctrines. Last night the band wagon and its excommunicated leaders, Kozlowski, Kolaszewski, and Kaminski, stopped in Town of Lake.

This trio brought their entire "guard" with them and, with the help of some local persons who have fallen away from the local parish [St. Joseph], and some enemies of the Roman Catholic Church, arranged a so-called meeting.

Mr. Paczkowski, one of those who for a long time wanted to start discord and trouble in this parish, but to no avail, presided at this session.

Derogatory statements were cast at the clergy of the Roman Catholic religion; slanderous and brutal words flowed like water from a fountain..... The events that took place were literally a repetition of those that took place in St.

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Dziennik Chicagoski, Nov. 14, 1895.

Adalbert Parish the day before yesterday. This time, however, Kolaszewski surpassed himself. He took complete charge of the comical performance.... His gesticulations and diction indicated that he could make a large profit as an actor--naturally, as a comedian.

The people that attended this "performance" virtually rolled with laughter--and beat a thunderous applause.....

If one wishes to believe the story written by a reporter of the local Chronicle, a slight misunderstanding created a disturbance during the meeting. Several, or perhaps a score of individuals, followers of the true Roman Catholic religion, began to protest loudly when they became offended by the scandalous remarks made by the excommunicated priests. Others from the audience pounced upon them and escorted them from the hall.

Shortly afterwards a brick came flying through a window into the hall, according to the report in the Chronicle. The identity of the person who threw the brick

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Dziennik Chicagoski, Nov. 14, 1895.

was not established.

Both of these meetings indicate that the Catholic people are beginning to lose their patience with these agitations which the condemned priests are continuing.... This has been anticipated. Today we exorcise our people not to stray from the true path; but at the same time we appeal to the excommunicated agitators, who have come from God knows where, to discontinue their sowing of dissention and discord among us, and to put aside their hatred, if they do not wish to be responsible for the various conditions which may arise from this type of activity.

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POLISH

Dziennik Chicagoski, Nov. 13, 1895.

REVEREND VINCENT BARZYNSKI MAKES AN APPEAL TO HIS PARISHIONERS

Dear parishioners, beloved brothers and sisters in Christ:

By the express recommendation of my physician, and through the permission of the local Bishop, and with the help of a number of leading parishioners, I have decided to make a change of residence for a few months. It has been suggested that I leave the Chicago climate behind and recuperate in the sunny clime of California. To safeguard my health I have chosen to stay at Los Angeles, California, until my condition improves.

I do not wish to make this change without informing you about it, and saying good-by. Since my health does not permit me to speak to you in person, I am compelled to use the medium of the printed word.

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Dziennik Chicagoski, Nov. 13, 1895.

Therefore, my dear and beloved parishioners, you all know that we are always to abide by the will of God--and to do so willingly and sincerely. I judge that not one member of St. Stanislaus Kostka Parish will be angry with me because I am to leave for the first time in twenty years, to go to another part of America for the purpose of regaining my health and strength after so many years of hardship.

At any rate, there are a number of old and young priests at St. Stanislaus Kostka Church who are capable of executing all of the duties and services in this parish. As long as you will place trust in them there will be no lack of spiritual help. Then, too, I am not leaving you for long, nor am I going far across the ocean. Although it is far, I will feel for you--and will not stop praying for all of you.

As to the management of the parish, especially since Advent is approaching,

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Dziennik Chicagoski, Nov. 13, 1895.

nightly meetings will be held by the parishioners, who will make arrangements and come to a mutual agreement with the parish committee.

The chairman of these sessions, as my substitute, will be the Reverend Eugene Siedlaczek /also Sedlaczek/, C. R.

At these meetings everyone will receive a copy of the financial report and a copy of the transactions of the parish. Remember to attend these meetings when you are called, and bring along your parish book. Those who have not obtained a parish book as yet are requested to do so at their earliest convenience. At these meetings you will be informed about the procedure used in the management of the parish. As soon as God permits me to regain my health I will return and take over my former duties. On my return all will be relieved of their work and a new parish committee will be chosen.

You all know, dear brothers, in what kind of times we are living. The

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number of godless people is continually increasing. Drunkeness, divorce, family desertion, blasphemy, etc., are increasing to alarming proportions among the Poles of America. The cause of all this to a large extent falls upon the writings in the loathsome papers which tend to poison the hearts of weak-minded persons, and first of all the hearts of the youth. Upon such foundations the devil builds independent temples [churches not connected with the pope] and makes those who have been excommunicated his dignitaries. These individuals then garner all the evil into one sacrilegious flock in order that not one may escape the claws of the devil.

Because of these circumstances I wish to warn you, my dear brothers and sisters in Christ, against coming in contact with such persons, and to advise you to keep a more careful eye on your children. Precautions should also be taken against reading godless literature, for he who swallows this poison becomes lost forever.

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Dziennik Chicagoski, Nov. 13, 1895.

All kinds of schism, history shows, becomes established on lies; it thrives on these poisons. These lies are spread as decayed matter is spread by bugs.

Only the "truth of the Lord lasts forever," and in it life and salvation!

The various forms of schism sin against the Holy Spirit. They not only contradict the recognized Christian truths but at the same time kill in the individual's heart the love for man and God. You all know that sins against the Holy Spirit will not be forgiven in this world nor in the next. That is why all schismatics become lost without penance.

Therefore, you, my most beloved, who have continued for the past twenty-five years as righteous members of the Roman Catholic faith at St. Stanislaus Kostka Parish in Chicago, and have withstood all kinds of storms and

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Dziennik Chicagoski, Nov. 13, 1895.

agitations, and held the banner of Christ upright, should, in this day of scandal, lift your hearts toward the love of the Roman Catholic Church, so that the enemies of the truth may recognize the strength of God's will through your firm determination and demonstration.

Our brotherhoods and arch-brotherhoods, made up of Polish men and women, young men and young ladies, represent the head of St. Stanislaus Kostka Parish, while our societies, imbued with the indomitable spirit of our forefathers, represent the body and arms which guard the Roman Catholic faith. I trust that your prayers will withstand the contumaciousness and blindness of our erring compatriots and help them to see the true light and become reunited in the Roman Catholic religion.

And now, dear brothers and faithful sisters, keeping you in mind in my prayers to God for my recovery and your patience, I anticipate and trust

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Dziennik Chicagoski, Nov. 13, 1895.

that I will return to you in good health and strength and ready for further work.

In conclusion, I wish to bless you, my beloved, and until my happy return I leave you in the protection of the Blessed Virgin, and conclude with an old Polish saying, "Remain with God".

Reverend Vincent Barzynski, C. R., pastor of St. Stanislaus Kostka Church.

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III C

POLISH

Dziennik Chicagoski, Nov. 13, 1895.

SCANDALOUS MEETING HELD BY "INDEPENDENTS" AT PULASKI HALL

As it was announced yesterday, an agitative meeting was staged by the leaders of the Independent Church movement at Pulaski Hall last night.

This was a regular show, presented by the excommunicated priests Kolaszewski and Kozlowski and their associates, for the enjoyment of their followers.

It is regrettable that it must be mentioned that a few prominent Poles of St. Adalbert Parish, for some unknown reason, have joined this group. It is also unknown as why the Pulaski Hall administration permitted the usage of the assembly hall for this purpose.

Those gentlemen that signed up have permanently discredited their good names.

The ex-priests Kolaszewski, Kozlowski and Kaminski spoke to the audience.

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Dziennik Chicagoski, Nov. 13, 1893.

From their lips came the most brutal ideas and scandalous assertions against the bishops and priests, including jeers at the Roman Catholic religion and the authorities of the Church. Such words as "thieves," "rebels," "scoundrels," etc. were plentiful.

It would be too unpleasant to print all the facts of this meeting....It is best just to condemn the meeting and its leaders and followers. It is indeed fortunate that there are only a handful of adherents.

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III C
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POLISH

Dziennik Chicagoski, Nov. 13, 1895.

PROTEST

(The following article has been received by the Dziennik Chicagoski for publication):

Yesterday, November 12, a meeting was staged by the leaders of the "Independent Church" movement at Pulaski Hall. These "Independents" were those who had fallen from the ranks of the Roman Catholic Church.

The purpose of this gathering was to lead our people astray; because of certain conditions this attempt was a failure.

Only a comparative few have seriously considered joining this reactionary group. We severely condemn these few for taking this step.

Mr. [?] Zychlinski opened the meeting and Mr. [?] Stefanowicz was appointed chairman, while the former was made recording secretary.

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Rademacher, Kozlowski and Kaminski spoke at the meeting. They all cast the worst kind of reflections upon the authorities of the Church /Roman Catholic/ and the servants of God.

Consequently a meeting was held by the undersigned and others that same evening to voice our protest against this godless meeting, against the blasphemous assertions made at the meeting and against the slander and insinuations cast upon the priests and the Roman Catholic Church.

(signed) Clement J. Belinski,
Anthony Polentz,
Joseph Susmarski,
Alexander Piatkowski,
John Schultz.

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Dziennik Chicagoski, Nov. 12, 1895.

AGITATION OF THE INDEPENDENTS

(Editorial)

Information has reached us from reliable sources that the so-called "independent" priests of Chicago are planning to hold a series of meetings relative to creating schism among the Poles. This move is more certain now since their new temple in the neighborhood of St. Hedwig Parish has recently been opened and "blessed".

The first in a series of these meetings will be held this evening at Pulaski Hall.

Several prominent Poles of this city were invited to take part in this affair by the leaders of this independent church movement. However, they declined.

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It must be understood that the purpose of this meeting is to start the spread of this independent idea throughout the world. We wish to caution our compatriots not to attend this or other meetings even out of curiosity.

It is not the right thing for those that have reviled against God and slandered the Church to lead other people toward the path of evil.

On the other hand, we caution the leaders of this independent clique not to try the patience of our people who are genuinely religious, because they may consider these approaches unpleasant.

(MEL.) PRO! 30275

III C

POLISH

Dziennik Chicagoski, Nov. 12, 1895.

AFTER THE "BLESSING"

(Editorial)

The "blessing" of the new schismatic temple by the fallen priest Kolaszewski, who was excommunicated from the Roman Catholic Church by the Pope, belongs to the past.

This sacrilegious ceremony was performed last Sunday before an inquisitive and gaping crowd.

It is with regret that we make note of the fact that besides the fallen group from St. Hedwig Parish, two societies of the Polish National Alliance and a portion of a Polish military organization took part in this farce.

This served as an excuse for the schismatics to publicize that societies from

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all Polish parishes of Chicago took part in the parade held prior to the "blessing" ceremony.

It readily can be said that this is only one of the many lies that have been broadcast through one medium or another.

We wish to declare:

That no Polish Roman Catholic society connected with any of the Polish Roman Catholic parishes of Chicago took part in this schismatic comedy;

That no righteous Roman Catholic priest was present during the "blessing" ceremonies of this scandalous temple.

That no righteous Polish Roman Catholic parish of Chicago sympathizes with the fallen priest or his associates.

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Those who desire evidence in this respect are referred to an article of protest sent in by the Holy Trinity Parish and published in yesterday's issue of the Dziennik Chicagoski [translator's note: see article "Holy Trinity Church Protests Against Independent Church Movement" published in the Dziennik Chicagoski on November 11, 1895]. The Holy Trinity parishioners protested against the allegation that sympathy was expressed secretly for the independent church movement.

As a consequence, the Sunday "blessing" actually turned against the schismatics who attempted to make this affair a triumphant event. Through this affair they have demonstrated their insignificance and weakness. It turned out to be a subject of laughter for the crowd.

The befuddled group, perhaps, should be convinced that no bishop will consent to take part in the services held in the temple of the independents; that only those priests who have fallen from the true fold and who have been condemned by the bishop, or those individuals who consider themselves priests will take part

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in the services; that no Polish Roman Catholic priest and no righteous Roman Catholic parish sympathizes with the charlatans--the false prophets who wish to undermine the true faith and lead the people from the path of salvation and God.

This should be sufficient to the befuddled people; it should open their eyes and lead them along the right road.

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POLISH

Dziennik Chicagoski, Nov. 11, 1895.

HOLY TRINITY PARISH PROTESTS AGAINST THE INDEPENDENT CHURCH MOVEMENT

(The following article has been received for publication in the Dziennik Chicagoski.)

During a meeting held last night [Sunday] at the Holy Trinity Parish Hall, the parishioners adopted the following resolutions relative to the independent church movement:

"Because some persons are sympathetic towards the Independent Church movement and talk about the situation existing in our parish, thereby causing it considerable damage, for they present it in a false light in the presence of our parishioners, compatriots, and the authorities of the Roman Catholic Church, especially His Eminence Monsignor Satolli, Apostolic Delegate, to whom we have given an oath of honor that we will uphold the principles of the Roman Catholic Church, therefore, we parishioners of Holy Trinity Church of Chicago, along

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with our pastor and parish committee, gathered at a parish meeting on November 10, 1895 make the following resolution:

"Whereas, The Independent Church, primarily based on the principle, 'The means justify the end' violently opposes the well-understood foundations of morality; and

"Whereas, The Independent Church, as it appears to us, related in spirit and principles to the Russian Orthodox Church, always an enemy of the Poles, threatens the Polish element of America with defeat and endless misfortune; and

"Whereas, The Independent Church, casting away, ipso facto, the recognized authority of the Roman Catholic Church, casts from itself the founder of Christianity and the only hope of salvation, and deceives and leads our compatriots, who are not completely familiar with the tenets of the true faith, and who would rather seek salvation where Christ is absent, to the road of evil;

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be it therefore

"Resolved, That we have not authorized anyone to show sympathy for the Independent Church, and we not only do not favor the movement but are definitely opposed to it. Be it further

"Resolved, That, as we have sworn to Monsignor Satolli, we are going to stand by the principles of the Holy Faith which our forefathers adopted, and will always be faithful to the Roman Catholic Church. Be it further

"Resolved, That we beseech all compatriots who are sympathetic towards the so-called "Independent Church," in the name of the parish, to refrain from such action in the future. Be it further

"Resolved, That the above resolutions adopted by us shall be reprinted in all the Polish papers in Chicago.

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"In the name of the Holy Trinity Parish:

Reverend C. Sztuczko, pastor;
Joseph Gillmeister,
Peter Binkowski,
Joseph Grejczyk, and
John Knietz,
Parish Committee."

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III C POLISH

Dziennik Chicagoski, Nov. 11, 1895.

NEW INDEPENDENT CHURCH CONSECRATED

Residents of St. Hedwig Parish--on the anniversary of the hanging of the Chicago anarchists--were witnesses of an unusual spectacle at which some looked on with smiling compassion and others with disdain, while still others looked on with painful hearts.

Early in the morning many saloonkeepers, followers of Coxey's Army, with headquarters on Lubeck Street or on adjoining corners, hung out German flags, revolutionary French flags or banners of the "red" Socialists. This example was followed by their "customers" who decorated their homes with varicolored banners.

These "businessmen" knew what they were doing.

Their "business" was flourishing with tattlers from all over town since early morning; beer and impressions flowed freely; steins and glasses circulated without restraint; humor began to grow. About noon all the saloons were crowded.

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At about 2 P.M. musical bands began to make their appearances on Robey, Hoyne and other streets. When the blare of horns were heard all patrons of the saloons began to clear out. Some of the tipsy guests formed rows and began to waddle after the American flag-bearers.

This parade went towards Lubeck Street where a large crowd was already gathered before the newly erected "All Saints Church". Four "compatriots", who formerly were Roman Catholic priests but who had fallen to such a degree that they were dropped from the ranks by the church authorities, awaited the paraders. These ex-priests were Kolaszewski of Cleveland, Klawiter of Buffalo and Kozlowski of Chicago, and an unknown ex-priest of Irish descent.

To this foursome was added a fifth priest, Kaminski, a knight from Omaha, Nebraska, allegedly consecrated by Villate. This quintet was awaiting a certain Reverend M-----, who apparently decided not to take part in the "blessing" of this "Independent Church" in this metropolis bordering on Lake Michigan.

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In the meantime it was decided that the five "priests" would be sufficient. Surely there was no other concern than to show the Poles, Germans and Irish that these so-called "priests," despite their excommunication by their local bishops, that they were "righteous Catholic priests," that they have the right to build "Catholic churches" and "bless" them just the same as bishops do.

In accordance with this psychology speeches were made in Polish, German and Irish [sic] to a handful of befuddled persons--and a crowd of inquisitive individuals who wanted to see the comedy. The befuddled attendents, and in part influenced by....drink, loudly applauded the "priests"; while the sober persons smiled ironically and did not trouble to remove their hats during the sacrilegious "ceremony".

The new style "priests", in conformity with their own sacrilegious practices, "sprinkled" [blessed] the assembly, not forgetting about one thing--money

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[apparently reference to making a collection]. They walked among the crowd and asked for contributions in God's grace.

After the "Blessing" of the "new Catholic Church" of the independent followers of Cerny, forty-hour devotional services were started, to which all the wranglers from all Catholic parishes were invited. Those who will attend these services will receive perpetual forgiveness for all their sins, mortal and venial, under the following conditions: that they renounce connection with priests who are complacent to the orders of the bishops and the Pope in Rome; that they must not make offerings to the true church but only to the "holy temple" of the schismatics; that they must make a declaration that only the "churches independent of Rome" are the true "Roman Catholic Churches".

This is a summary of the events that took place yesterday in the once pious, proud and peaceful St. Hedwig Parish.

Goodliness, settishness, wrangling and subversiveness ran rampart in this community from early dawn till sunset.

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Dziennik Chicagoski, Nov. 11, 1895.

Is everything lost at St. Hedwig Parish?

O, no!....things are not as bad as all that.

Beside this group of confused and evil-thinking people live in a large group of righteous members, true Catholics, of St. Hedwig Church.

As is customary, the peals of St. Hedwig Church bells called its flock in orderly fashion for the three divine services. All masses were attended by capacity crowds. The local servant of God [the Reverend John Piechowski, C. R., pastor of St. Hedwig Church], after an example of the Pope, who during the manifestations of the Masons in Rome went to the grave of St. Peter to offer prayers for the faithless, explained to the faithful the useless deeds of the devil. Seeing their pastor fall to his knees, the congregation fell to its knees and beseeched the Lord to forgive those that have strayed from the true faith.

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POLISH

Dziennik Chicagoski, Oct. 29, 1895.

MEETING HELD TO ENLIGHTEN ST. JOHN CANTIUS PARISHIONERS ABOUT THE ADVANTAGES OF MEMBERSHIP IN THE POLISH ROMAN CATHOLIC UNION

A meeting was held last Sunday, October 27, in the St. John Cantius Parish Hall for the purpose of enlightening the parishioners as to the advantages of membership in the Polish Roman Catholic Union. The meeting was opened by Jacob Rybant, who called upon F. Sobieszczyk to preside as chairman and Michael Ptaszek to act as recording secretary.

The chairman began the proceedings with a prayer which the audience repeated after him. He then explained the purpose of the gathering.

C. J. Bielinski, president of the Polish Roman Catholic Union, was the first to take the speaker's stand. He explained the aims and advantages of his organization. He said that, besides joining the Poles in brotherly unity, the Union works for the good of the holy faith and the Polish race, along with

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Dziennik Chicagoski, Oct. 29, 1895.

security for widows and orphans of the members. The financial setup of the organization, including the annual turnover of income, was fully explained.

"Those who wish to assure themselves prosperity and existence under the true faith," continued the speaker, "and work for the good of the fatherland, and those who desire to have their children remain good Poles and Catholics, should join with their brother Poles under the sign of the Cross and unite their strength into one great body. There are a great many obstacles that must be overcome, many battles to be fought and many dangers to be faced. The enemy is lying in wait for us, while its spies are spreading discord and hostility among us. In order to prevent all this, in order not to lose trace of our religion or our fight for the Polish cause [liberation of Poland] on this strange soil, we should join our hands in one common bond for the protection of our mutual welfare. In unity there is strength. That is why the Union [at that time there were a number of them in the United States] should be one great organization."

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Before Mr. Bielinski concluded he told the audience that it was not his purpose to force anyone to join the organization of which he is president. He put this decision entirely in the hands of his listeners, saying that they should make a careful study of all the conditions of the Polish Roman Catholic Union. He told the gathering that his only intention was to impart information about the organization he represents.

The second speaker was W. Wachowski, trustee of the Polish Roman Catholic Union. He also spoke about the noble aims of the organization, urging the people to continue in their belief in the holy faith and to join the Catholic Union.

"There is concern about our moral standing and material gain," said Mr. Wachowski. "Only through the medium of solid organization can we gain recognition and respect from other nationalistic groups. A member of the Union can be sure that after his death his wife and children will be safe. Each member also gains more confidence in this institution and in himself, from a moral

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and religious standpoint, because he knows that no one of questionable character will be taken into the organization."

Isidore Komorowski was the third speaker. He expressed the hope that all societies in St. John Cantius Parish will affiliate with the Polish Roman Catholic Union, and that the officers of these societies will influence their members in this direction.

All speakers thanked the audience for its attendance and kind indulgence.

Upon a motion made by Mr. Komorowski, the audience rose, as a gesture of tribute, to thank Messrs. Bielinski and Wachowski for attending the affair.

Before the meeting came to a close, Mr. Bielinski spoke once more and urged the members of the audience to join the Polish Roman Catholic Union.
J. Rybant also spoke in the same vein.

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The audience responded enthusiastically to all the speeches. All left the hall with a feeling of great satisfaction, and on their way home they all discussed the Polish Roman Catholic Union.

Before closing it should be mentioned that a capacity crowd filled the auditorium of St. John Cantius Parish.

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POLISH

Dziennik Chicagoski, Oct. 21, 1895.

FOUNDING OF ST. HEDWIG PARISH CELEBRATED

The annual celebration of the founding of St. Hedwig Parish, held last night, surpassed all anticipations. A half hour before the opening of the program all seats in the parish hall were occupied. Not only was the hall filled to capacity at 7:30 P. M., but crowds of people were standing in the hallway, around the entrance and on the sidewalk. Hundreds had to be turned away.

The principal speakers of the evening were: Mr. Glowczewski, president of the St. Hedwig Society; Szczesny Zahajkiewicz, guest from St. Stanislaus Kostka Parish; Clement Belinski, president of the Polish Roman Catholic Union; and C. Armknecht, local parishioner.

The themes of all the speeches were the duty of all righteous Poles and Catholics, the relation of the parishioner to St. Hedwig Church, and the recognition of St. Hedwig Society for its zealous work for the parish. All

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Dziennik Chicagoski, Oct. 21, 1895.

speeches were well received, especially that of Mr. Belinski.

Songs, declamations, and piano playing added variety to the celebration. The school children's choir and the parish choir delighted the audience with their songs.

Miss Martha Szczepanska and Miss Lucia Baczkowska, who played the piano like professionals, were rewarded with bouquets. J. Sobieszczyk, a student of St. Stanislaus Kostka school, gave a beautiful recital of the poem "Hedwig". The St. Hedwig Parish school children, dressed in native costumes, enchanted the audience with their singing of national airs. The parish choir surpassed its usual capable performance, and was compelled to repeat a few numbers by request.

Moved by the occasion, the pastor, Reverend John Piechowski, expressed heartfelt thanks to all for their enthusiastic support. He concluded by saying that harmony builds and discord ruins. The audience was greatly stirred by his words.

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Dziennik Chicagoski, Oct. 21, 1895.

The affair was concluded by the singing of "God Save Poland".

Last night's event plainly indicates that one spirit and one thought lives in the heart of the pastor and the hearts of the parishioners, who are faithful to the fatherland and to our religion.

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POLISH

Dziennik Chicagoski, Oct. 8, 1895.

NEW ST. JOSEPH CHURCH IN TOWN OF LAKE CONSECRATED

The Poles living in the community of Town of Lake witnessed a gala event Sunday, October 6, when the new St. Joseph Church was consecrated.

A large crowd gathered before the new church on 48th and Paulina Streets. When the parade started it was estimated that twenty thousand persons were on hand. The following local societies took part in the ceremony: St. Joseph Society, Prince Augustine Kordecki Society, Sacred Heart of Jesus Society, St. Adalbert Society, Holy Name of Mary Society, St. Hedwig Society, and the Women's and Young Ladies' Sodalities.

After the procession around the new church, the consecration services were started at 2 P. M. The ritual was celebrated by the Most Reverend Jaeger, superior abbot of the Benedictine Order, who was assisted by the Reverends Fulgentius and Odo, from the neighboring St. Augustine Parish, 52nd and Justine

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Streets, and the Reverend Skulik.

The sermon was delivered by the Reverend Paul Rhode, who urged ardent respect for the faith.

The Reverend Byrgier of Bridgeport /St. Mary of Perpetual Help Parish/ was also present.

The services were concluded by the Most Reverend Jaeger, who blessed the entire congregation.

St. Joseph Parish, founded nine years ago is under the care of Reverend M. Pyplatz. Until the present time the church has been merely a frame structure. The ever-increasing number of parishioners necessitated the building of a large church.

The present church is a large brick structure, built according to the plans of

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T. Lewandowski, a Polish architect, by Mr. Ratkowski, a Polish contractor. Only a part of the new church has been completed. The basement and main floor have been finished, but the upper part of the church is still in process of construction. When funds permit, the remainder of the new church will be finished.

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POLISH

Dziennik Chicagoski, Sept. 30, 1895.

CHICAGO TRIBUNE CORRECTS ITS FALSE NEWS ABOUT REVEREND PIECHOWSKI

In the Sunday [September 29] edition the Tribune printed the following article:

"Reverend John Piechowski, Catholic pastor of St. Hedwig Parish, states that he was not present at the last meeting of the St. Joseph Society of his church with a club secretly hidden on his person, nor was he there to create a disturbance. He assures us that he was occupied in the rectory during the time of the meeting and entered the hall after the close of the gathering."

Thus, the Tribune corrects in part the story about this affair that took place in St. Hedwig Parish on September 26.

It is a question now whether the two sensational Polish papers, Dziennik

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Dziennik Chicagoski, Sept. 30, 1893.

Polski (Polish Daily) and Nowe Zycie (New Life), which have so eagerly reprinted the false report spread by the Tribune, will follow the Tribune and correct the story of this affair. Apparently they will not do so, as their habit is to lie and not to retract.

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Dziennik Chicagoski, Sept. 30, 1895.

KOZLOWSKI EXCOMMUNICATED BY ARCHBISHOP FEEHAN
Text of Excommunication Read in All Polish and Bohemian Churches

The fallen priest, Anthony Kozlowski, who was instrumental in starting the schism in St. Hedwig Parish, was excommunicated from the Roman Catholic Church.

The text of the excommunication was read yesterday [Sunday] in all Polish and Bohemian [illegible]hes during the divine services. This order [which is in English] reads as follows:

"Whereas, The Reverend Anthony Kozlowski, a Polish priest, not belonging to the Archdiocese of Chicago, and having no jurisdiction in it, has grievously violated the laws and the discipline of the Catholic Church and of the Archdiocese of Chicago; and,

"Whereas, He contumaciously persists in his unlawful and schismatical conduct;

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"Therefore, after due process of ecclesiastical law, the Reverend Anthony Kozlowski is hereby publicly and solemnly excommunicated.

"The effects of this most grave censure of the Church are:

"First. He is cut off from the communion and society of the faithful.

"Second. The faithful are forbidden, under severe penalty, to hold communion or any intercourse with him.

"Third. He cannot receive or administer any sacraments. If he should attempt to give absolution in the tribunal of penance, the absolution is invalid.

"Fourth. He cannot be present or assist at any of the public exercises or offices of religion. He cannot be present at Mass, Vespers, or any other

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public services.

"Fifth. He cannot receive or fill any office in the church.

"Sixth. If he should die in that state, he should be deprived of Christian burial.

"The foregoing, accurately translated into the Polish language, is hereby ordered to be read at all the Masses in every Polish church in the Archdiocese of Chicago, Sunday, September 29, 1895.

"Given at Chicago, September 27, 1895.

"Signed: Patrick A. Feehan,
"Archbishop of Chicago."

The local American papers are also publishing this text in its entirety today.

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In view of this notice, perhaps Kozlowski will discontinue to befuddle the people. At any rate the people know the status of this fallen priest in relation to the Catholic Church.

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POLISH

Dziennik Chicagoski, Sept. 29, 1895.

BIOGRAPHICAL SKETCHES OF THE NEW OFFICERS OF THE POLISH ROMAN CATHOLIC UNION

/Halftone, one-eighth column, of Reverend Vincent Barzynski, vice spiritual counselor./

/Halftone, one eighth column, of Reverend Paul Gutowski, spiritual counselor of the Polish Roman Catholic Union, of Detroit, Michigan./

/Halftone, one-eighth column, of J. Bielinski, president of the Polish Roman Catholic Union./

/Halftone, one-eighth column, of Joseph Jablonski, vice-president of the Polish Roman Catholic Union./

/Halftone, one-eighth column, of Albert Jedrzejek, treasurer of the Polish Roman Catholic Union./

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/Halftone, one eighth column of Francis Wleklinski, secretary general of the Polish Roman Catholic Union./

At the Polish Roman Catholic Union convention held on September 17, at South Bend, Indiana, new officers, most of whom were from Chicago, were elected to office. The only outsider was Reverend Paul Gutowski, spiritual counselor, from Detroit, Michigan.

Because the individuals chosen from Chicago are outstanding representative individuals, Dziennik Chicagoski is giving a short biographical sketch of each.

The vice-spiritual counselor of the Polish Roman Catholic Union is Reverend Vincent Barzynski, pastor of the largest Polish parish in America, St. Stanislaus Kostka Parish, a man who is admired and respected by all Chicagoans. He was born on September 20, 1838, in Sulislawice, Sandomir, Russian Poland.

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Reverend Barzynski completed his studies for the priesthood at the Seminary in Lublin, and was ordained by Bishop Baranowski in 1861. On October 28, 1861, he was sent to Tomaszew [a city in Russian-occupied Poland]. In 1863 he took an active part in the January rising against Russia. It was because of this that he was compelled to leave the country and find refuge in Galicia. He was interned by the Austrians for ten months at Olomuncu and Iglawie, where he finally received a passport to leave Austria through Switzerland. Reverend Barzynski did not hesitate and quickly left for Paris. Through the influence of Reverend Jelonicki, the refugee priest entered the newly established congregation of the Resurrection. And on March 1, 1865, Reverend Kajsiewicz blessed him at Rome as one of the members of the Congregation.

After a stay of eighteen months in the Italian capital, he was sent to America. Reverend Barzynski arrived at San Antonio, Texas, on October, 1866. There he worked diligently for eight years. In September, 1874, he came to Chicago

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and since then has accomplished a great deal in the spiritual and national fields. He was one of the founders and pillars of the Polish Roman Catholic Union of America.

The new president of the Polish Roman Catholic Union is Clement J. Bielinski, one of the oldest and most active members of this organization. He was born on November 23, 1853, at Posen, Prussian-occupied Poland, and was educated in the public schools. After completing his studies he plied the trade of a tailor.

At the age of seventeen he came to America, where he worked in Brooklyn, Hackensack, New Jersey, Oneida, New York, and Radom, Illinois. Finally he came to Chicago. Soon afterward he married Hedwig Nowakowska, a widow. Being very industrious, he managed to work himself up the ladder of success. At first he worked as a laborer, then as a constable, a railroad conductor, driver of a patrol wagon, owner of an undertaking business, etc. All this did not interfere with his personal interests and education. He found time to

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study law at Lake Forest University, and in less than two years received his degree.

For many years he has been living in the vicinity of St. Adalbert Parish. He is considered an outstanding citizen and an example of a self-made man.

Joseph Jablonski, vice-president of the Polish Roman Catholic Union, resides in St. Hedwig Parish. As a businessman he is considered one of the leading contractors of that vicinity. He was born at Swarosin, near Danzig. Young Joseph studied to be an expert carpenter. At the age of 22 he came to America and settled in Chicago. Mr. Jablonski married in 1882. For three years he worked as a carpenter and then opened his own business as a building contractor. He owns his own home, which is located on Hamburg Street.

Mr. Jablonski has been a member of St. Hedwig Parish for the past nine years; he belongs to the St. Hedwig and Holy Cross societies and is treasurer of the former organization.

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The new treasurer of the Polish Roman Catholic Union, Albert Jedrzejek, is considered one of the wealthiest Polish citizens of Chicago. He was born on February 21, 1850, at Wienebeck, Prussia, and came directly to Chicago in 1869. At the present time he is considered one of the "old Polish settlers."

Young Jedrzejek married in 1872. At first he worked as a laborer and later as an inspector in a wood shop. In 1880 he opened his own grocery store at Bradley and Holt Streets. Through saving and careful investments, Mr. Jedrzejek has built up an estate from $75,000 to $100,000. At present he operates two grocery stores, and one saloon, which is located at Dickson and Blackhawk Streets.

Mr. Jedrzejek has been a member of the Polish Roman Catholic Union since its founding. He has already served as its president and treasurer. His record shows that he is an outstanding citizen among the Poles of Chicago.

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The new secretary general Francis Wleklinski, is not a new member in this organization. For the past three years he has acted as treasurer of the Polish Roman Catholic Union, performing his duties like a veteran.

Mr. Wleklinski was born on September 22, 1851, in Powidz, Posen. At the age of nineteen he came to America and worked at whatever job he could find. Although on strange soil he never forgot to do his part of his faith and fatherland. For a number of years he has been the proprietor of a modern bakery on North Ashland Avenue, where he employs ten people. Through his earnest work and inborn ability Mr. Wleklinski has managed to accumulate an impressive estate. Besides the two buildings that are used for his bakery, he owns a three-story brick buidding in the vicinity of St. Hedwig Parish, next to Humboldt Park and a number of lots.

F. Wleklinski has been married for some time and is the proud father of five

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children. Since 1884 he has been a member of the Holy Trinity Society and for the past six years he has been its financial secretary. He is well known in St. Stanislaus Kostka Parish.

Four Chicago Poles were also elected as trustees of the Polish Roman Catholic Union. These four are: Thaddeus Klajn, Francis Benka, Albert Wachowski, and Isadore Kmerowski.

Thaddeus Klajn, of St. Josephat Parish, was born on June 17, 1838, in the village of Lasino, near Danzig. He came to Chicago in 1867 and today is considered one of the old Polish settlers of this city. His first work was in the shipbuilding industry, and later he worked in various factories. He toiled like a true son of the soil and managed to save a few pennies of his earnings. After this he was proprietor of a saloon for fifteen years. In 1883 he began putting up buildings. Today his possessions are valued at $75,000. He also owns a clothing store.

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Mr. Klajn became a member of St. Stanislaus Kostka Society in 1869. A few years later he became one of the pillars of St. Josephat Parish. It is here that he has been enjoying membership in two societies and is also the treasurer of a building and loan association. Mr. Klajn resides on Fullerton Avenue. He is well known and respected in his parish.

Francis Bemka is a member of St. Mary of Perpetual Help Parish. He was born on April 16, 1839, in Wejherow, near Danzig. In 1871 he came to America and stayed at Belvidere, New Jersey. A few months later he came to Chicago, where he worked as a laborer for many years. It was not until five years ago that he opened up his own business. He is one of the founders of St. Stephen Society and has been its president. Mr. Bemka is also a member of other Polish societies.

Albert Wachowski is a member of St. Casimir Parish. He was born in March, 1858, in one of the old villages of Posen. He came directly to Chicago in 1882. At

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first he worked as a carpenter, then as a grocery agent, and then he entered into various businesses of his own. He continued his education where he left it off in Europe. At the present time he is a notary public and operates an insurance office.

Isodore Komarowski comes from St. John Cantius Parish. He is a little over thirty years of age. At first he worked as a laborer, and for the past few years he has been a policeman on the Chicago police force. Mr. Komarowski has been a member in good standing of the Polish Roman Catholic Union for many years.

All these people are faithful Catholics and ardent Poles, and they deserve their ranking.

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III C

POLISH

Dziennik Chicagoski, Sept. 29, 1895.

MORE DONATIONS FOR ST. HEDWIG PARISH FAIR

The following contributions for the St. Hedwig Parish fair have been received by the Fair Committee:

Joseph Ornas: one canary and bird cage.

Marion Zielinska: cradle for doll and table set.

Andrew Zielinski: one canary and bird cage and three rabbits.

J. Ornas: six plates.

Anthony Dorsz: one barrel of beer.

Alexander Koszuik: four boxes of cigars.

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Boleslaw Hoffmann: five dollars.

W. Ozmanski: twelve boxes of cigars.

B. Rold and Son: twenty-five bottles of rum.

John Kosznik: five dollars.

Peter Binkowski: two dollars.

Leon Wielewski: clothing.

Marian Brenk: four pictures.

M. Marciszewski: one silver pitcher and one canary.

Stanislaus Bieganowski: a violin valued at ten dollars.

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Rose 5 of the Women's Sodality of St. Hedwig Parish: $8.75.

Joseph Przedzienkowski: seven pigeons.

Joseph Kamka: one canary and bird cage, and two money boxes.

Marion Kabaczynska: two ducks and two chickens.

Ignace Kabaczynski: one dollar.

Agatha Walczak: one dollar.

Michael Patke: one canary and bird cage.

Felix Recke: one canary and bird cage.

The young women of the St. Hedwig Parish Choir: a large beautiful doll dressed in velvet.

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Vincent Roraj: one stove valued at thirteen dollars.

Rose 13 of the Women's Sodality of St. Hedwig Parish: five dollars.

Sincere thanks are extended to all kind donors.

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POLISH

Dziennik Chicagoski, Sept. 28, 1895.

THE LIES OF THE TRIBUNE RELATIVE TO THE ST. HEDWIG PARISH MEETING

Dziennik Polski and Nowe Zycie Reprint the Lies

Only slight mention was made by Dziennik Chicagoski of the meeting held in St. Hedwig Parish day before yesterday, but the Tribune published a number of lies about the meeting. In yesterday's edition of the Tribune that paper asserted that a riot took place at the meeting.

We know only too well the attitude of the Chicago Tribune. Its political policies (Republican) and its attitude toward the Poles have often been severely condemned in these columns.

This time we find it difficult to believe that such an important paper could write such falsehoods. The fault probably lies with its reporters, who were present at the meeting in St. Hedwig Parish Hall and permitted themselves to be

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influenced and deceived by the schismatics from Kozlowski's camp.

Suffice it to say that the Tribune gave accounts of this affair in its columns that made it appear that a riot had taken place. This is a lie. The Tribune wrote as if all the parishioners from the right were secretly armed with clubs. This is also a lie. The Tribune also claimed that Reverend John Piechowski, pastor of St. Hedwig Parish, presided at the meeting and that he, too, had a club secretly hidden on his person.

All of these claims are lies, a hundredfold. In the first place Reverend Piechowski was not present at the meeting. He came to the hall after everyone had left. Neither did he have a club on his person, hidden or otherwise. The lie-stained article in the Tribune claimed that the pastor did not show his "concealed club." Upon what grounds did the Tribune have the right to say that Reverend J. Piechowski had a club at all?

There was no rioting of any kind in the crowd that attended the meeting. From

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time to time a slight disturbance was created by a group of members of the St. Joseph Society of this parish. The left wing of this society broke away and joined the schismatic faction, and it was this group that opposed the other members.

What really happened was as follows:

Day before yesterday the St. Joseph Society held a special meeting at the parish hall. The meeting was called by the president, W. Orzechowski, for various reasons. Part of the members of St. Joseph Society had joined the schismatic faction led by Kozlowski. This group, headed by Joseph Kostuch, Theophilus Letz and Isidore Strojk, entered charges against Mr. Orzechowski, Michael Fijalkowski and Joseph Sobieszczyk, who belong to the right wing of the St. Joseph Society, and requested that they turn over to them the charter, books and flags of the society.

The last court hearing was held on September 24 before Judge Eberhardt, who

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rendered a decision in favor of the St. Hedwig parishioners and ruled out the charges entered by the schismatics.

The attorneys for the parishioners, Max Drzymala and C. J. Bielinski, suggested that the administration of the St. Joseph Society conform to the constitution and call a meeting. The purpose of this general meeting was to ask those that had broken away from the Society whether they still wished to remain as members and fulfill their obligations as such. Seventy of the dissenters, headed by Joseph Kostuch, John Zynda and Max Marszczynski, attended this special session.

When the meeting was opened by Mr. Orzechowski, who stated the purpose of the meeting, the schismatics began to create discord, claiming that they had been expelled from membership. This was contrary to the truth. While Anthony Sobieszczyk was clarifying the situation, Mr. Zynda began to shout, but was quieted by the marshal, Mr. Zaleski. Other schismatics also began to make noise, but they were removed by order of the police. They went to Dziewioris Hall.

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There was no riot or scuffle of any sort at the meeting.

After the schismatics had left, the members from the right faction continued the meeting. They agreed to form an arbitrary court made up of twelve judges to review the matter concerning the dissenters. In this respect Isidore Strejk, Stanislaus Cyzanowski, Max Marszczynski, financial secretary, and M. Rutkowski and J. Kaminski, trustees, were called upon for an explanation as to why they had not fulfilled the duties required of them by the constitution of the St. Joseph Society, and why they had not paid their monthly assessments. If they do not satisfy the summons only then will measures be taken through proper channels for their removal.

These are the facts. We wish to repeat that Reverend J. Pieschowski was not present at the meeting. He was at the rectory accepting contributions for the approaching parish fair. He came to the hall after the entire meeting was over.

This gives one an idea as to how the facts were twisted and distorted by the

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reporters of the Tribune. These reporters were probably present for the purpose of giving our sensational papers, Dziennik Polski (Polish Daily) and Nowe Zycie (New Life), an opportunity to reprint their reports from the Tribune. In this way the Tribune not only won support but had its article substantiated.

Despite the fact that such a distortion of news was published and reprinted, everyone knows that those stories are pure lies.

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III C

POLISH

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CONTRIBUTIONS FOR ST. HEDWIG PARISH FAIR CONTINUE TO FLOW IN

Contributions for the proposed St. Hedwig Parish fair continue to flow in, according to the parish committee. Acknowledgment is given of the following donations:

Francis Kielma: five dollars and an accordion.

Pauline Tocha: one table set.

Rose 9 of the Women's Sodality of St. Hedwig Parish: $7.45.

Rosalie Trajder: three bouquets and kitchen utensils.

Francis Baczkowski: one long German smoking pipe and a beautiful potted flower.

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Catherine Zacharek: one table cloth.

John Ornas: one canary and bird cage.

Clementine Suchomska: three handmade bouquets.

P. Moszczynski: two beautiful aprons.

Ignace Krajecki: three bouquets and one oleander.

Alexander Tabert: two rabbits.

Rose 7 of the Women's Sodality of St. Hedwig Parish: $5.25.

Joseph Szwichtenberg: five dollars.

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Joan Richter: five dollars.

Julius Recka: 26 pairs of boots, 4 hats, 14 caps, and a gross of collars.

Juliana Piszke: one bag of flour and two pairs of pigeons.

Marion Chojnacka: two canaries and two bird cages.

Catherine Poteracka: one canary and bird cage and two flower vases.

Further announcement of contributions will be made in tomorrow's issue. Sincere thanks are extended to the donors.

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POLISH

Dziennik Chicagoski, Sept. 27, 1895.

MORE CONTRIBUTIONS FOR ST. HEDWIG PARISH FAIR

The following donations have recently been received by the St. Hedwig Parish Fair Committee:

Paul Ogurek: two dozen bottles of wine and two cases of soda water.

Michael Wachowski: three barrels of beer.

Rose 11 of the Women's Sodality of St. Hedwig Parish: $7.50

Rose 23 of the Women's Sodality of St. Hedwig Parish: $4.35

Agnes Lipinska: two oleanders.

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John Nowicki: a pair of pigeons.

Albert Metys: a statue of the Blessed Virgin.

Joseph Pilarski: a pair of pigeons

Stanislaus Mindak: harness for a horse, valued at twenty-five dollars.

Alexander Kwasigroch: one goat.

Joseph Przedziankowski: one lamp.

Anna Kucharska: five dollars.

Joseph Mulzof: one table cloth, one stuffed pillow for a davenport, and a

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table set.

Joseph Fruzyna: one table set, one table cloth and one bedspread.

Michael Osuch: one box of soap, one box of washing powder and a pair of pigeons.

W. Dazowski: one dollar.

Paul Ogurek: one dozen bottles of wine and two cases of soda water.

Sincere thanks are extended to all kind donors by the parish committee.

WORKS PROJ. ADMIN. (ILL.) PROJ. 30275

Dziennik Chicagoski, Sept. 26, 1895.

MORE DONATIONS FOR ST. HEDWIG PARISH FAIR

(Summary)

The St. Hedwig Parish Fair Committee wishes to acknowledge contributions from twenty-seven persons and organizations. Twelve of these contributions were in cash, amounting to forty-five dollars; the other donations were in the form of merchandise.

Branches of the St. Hedwig Parish Women's Sodality contributed as follows:

Rose 19	$4.00
Rose 14	6.00
Rose 11	6.00
Rose 21	5.50
Rose 8	6.50

The National Brewing Company gave two barrels of beer. Francis Lorenz gave one ton of coal.

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The committee extends sincere thanks to the kind donors.

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POLISH

Dziennik Chicagoski, Sept. 25, 1895.

MORE CONTRIBUTIONS FOR ST. HEDWIG PARISH FAIR

(Summary)

Contributions have been received from forty-two individuals and organizations by the St. Hedwig Parish Fair Committee. Of these, thirteen gave $38.80 in cash, while the others gave valuable merchandise.

The largest cash contributions came from John Rogalski and Max Drzemala, who gave five dollars each. The Young Women's Sodality of St. Hedwig Parish gave $4.30.

W. Herek gave a goat, valued a fifteen dollars, and two rabbits. Francis Dobisz gave four young pigs valued at fourteen dollars.

The parish committee extends sincere thanks to the donors.

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POLISH

Dziennik Chicagoski, Sept. 22, 1895.

THE ROAD POLISH YOUTH SHOULD FOLLOW
Excerpt From Przyjaciel Mlodziezy (Youth's Friend)

....Our Polish youth will not permit itself to be caught by the current of influences which are supported in part by bewildered people who are in the hands of self-appointed prophets. These prophets are in the service and pay of the Muscovites, the schismatic enemies of our religion and nation. The road which we should follow is shown by our cardinals, such as Cardinal Ledochowski, and by our archbishops and the thousands of priests appointed to the service of God by the bishops. These are the servants that are true to the Pope at Rome and who show us the light. This is the only faith that our Polish youth understands and they should be taught no other.

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POLISH

Dziennik Chicagoski, Sept. 21, 1895.

FINANCIAL REPORT OF THE ST. JOHN CANTIUS PARISH FAIR

After an agreement between the two parish committees of St. John Cantius Parish and the pastor, it was decided to hold a fair for the benefit of the parish on July 27. A committee was appointed to operate the fair and on the designated day it was opened to the public. The fair continued until September 1--twenty-seven days in all.

With the exception of Wednesdays and Fridays the fair was opened each night and on Sundays at 4 P.M. Everyone who attended the fair must admit that it was a well-planned affair.

Not only our own parishioners took part in this fair but also many good-spirited persons from St. Stanislaus Kostka Parish, St. Hedwig Parish, Holy Trinity Parish, and many other people of different nationalities. Their support and attendance enhanced the spirit of the fair.

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Dziennik Chicagoski, Sept. 21, 1895.

Practically all societies from St. Stanislaus Kostka Parish attended, and the St. Joseph Brotherhood Society and the Masons and Plasterers Union (a Polish Organization) each gave five dollars.

The following societies of St. John Cantius Parish made direct contributions to the pastor:

Holy Cross Society	$54.25
S. S. Cyril and Methodius Society	15.00
St. John Cantius Society	15.00
Holy Temperance Society	15.00
S. S. Peter and Paul Society	10.00

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St. Hedwig Young Ladies' Society $10.00

Other societies purchased merchandise which was used for prizes.

The income of the fair was as follows:

Admission tickets	$ 315.15
Big wheel (sic)	3229.89
Young men's raffle wheel (sic)	984.55
Young ladies' raffle wheel (sic)	732.11
Bar Number 1	373.60
Bar Number 2	439.75.

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Cigar raffle wheel Number 1	$ 286.40
Cigar raffle wheel Number 2	256.90
Restaurant	583.07
Electrical devices	22.76
Women's Sodality	406.88
Prizes given by the parish	473.40
Prizes given by the nuns	246.40
From various societies and individuals	389.75
Total	$8740.61

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Dziennik Chicagoski, Sept. 21, 1895.

The expenses were as follows:

P. Sowinski, for pictures	$1400.00
Revolution Sales, for dolls, etc.	461.15
Music (Wydlak)	218.75
Wood, for fixtures, etc	90.00
P. Michalowski, cigars	128.00
P. Menczarski, cigars	80.00
J. Kowohl, cigars	115.00
P. Lein, cigars	75.00

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F. I. Szablewski, cigars	$ 140.00
John Szymczak, cigars	105.00
Costi and Glomski, soda	52.00
Heyes Bros., soda	40.00
Mr. Suchomski, ham	36.67
Mr. Dortmunder, beer	69.00
Mr. Brandt, beer	72.00
Gas	28.16
Mr. Milosh, chairs, etc.	38.25

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Dziennik Chicagoski, Sept. 21, 1895.

Mr. Giersz, wine	$ 74.40
Mr. Wisniewski	6.34
Mr. Kulczyk	7.40
F. Wieklinski	9.88
Mr. Stentzel, milk	4.20
Joseph Radon, flowers	8.40
W. Wieklinski	8.20
Printing	22.75
License	25.00

Besides involved over $115.00.

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Dziennik Chicagoski, Sept. 21, 1895.

Guard and ice	$53.58
H. C. Kersting	65.00
Purchase of raffle wheel	23.00
Incidentals	3.90
Total	$3471.03
Income	$8740.61
Expenses . . .	$3471.03
Net Profit . . .	$5269.58

Besides this the Polish orphans, who were feted at this fair, received over $115.00.

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Dziennik Chicagoski, Sept. 21, 1895.

As is indicated by the above figures, the St. John Cantius Parish made a net profit of $5269.58, which will be used for the support of the church.

All those who took part in this fair, whether through work or patronage, are extended heartfelt thanks in the name of all St. John Cantius parishioners.

Reverend John Kasprzycki, C. R., pastor.

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POLISH

Dziennik Chicagoski, Sept. 20, 1895.

CONDITIONS IN ST. HEDWIG PARISH ARE LOOKING BRIGHTER

Conditions in the St. Hedwig Parish are looking brighter with each passing day. Respect and co-operation have been won by the new pastor from his flock, and peace now reigns in the parish.

Contributions to the church are also growing. Kochanowski's Dramatical Circle has contributed fifty dollars. The St. Hedwig Parish Choir has donated $192.15 for a new organ. Proceeds from the picnic given for the parish school children at Irving Park recently, netted $113.14.

All those who contributed toward these undertakings are tendered sincere thanks by the pastor.

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Dziennik Chicagoski, Sept. 17, 1895.

IN DEFENSE OF REVEREND PYPLATZ AND ST. JOSEPH PARISH

(We have received the following article for publication:)

Chicago, September 14, 1895.

Dear Editor: Perhaps hell itself has poured out its ire during the past few days so that the respectable name of our pastor and all peace-loving parishioners have been defiled by the surreptitious stories that have been conveyed to the reading public through the medium of the local American press. This campaign of lies has been going on for some time.

In order to put an end to this situation once and for all, the pastor, Reverend M. Pyplatz, called a meeting of the parishioners on Sunday, September 8. An addition to the board of trustees was made and the enlarged staff immediately set out to take inventory of the parish's financial status.

The undersigned members tackled the books energetically and fulfilled their

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Dziennik Chicagoski, Sept. 17, 1895.

obligations to the letter. The findings are as follows:

He who claims that the Reverend Pyplatz has mishandled some of the church funds is a prevaricator. Every penny, both income and expenses, was accounted for in the books, and the receipts for every expense item corresponded to the records in the books.

He who asserts that the pastor has furnished the rectory luxuriously is a liar. This committee has inspected the rooms of the rectory and found that they were furnished with no better furniture than the home of a worker of moderate circumstances.

He who maintains that the pastor has unlawfully made payments to the servants from the parish treasury is a liar. The pastor has a perfect right to make such payments, according to the diocesan report which bears the seal of the Archbishop of Chicago. A caption in this report is entitled "Household Expenses."

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Dziennik Chicagoski, Sept. 17, 1895.

In the annual statement made by Reverend Pyplatz's predecessor the following statement is made: Household expenses for 1892, $357.01, and for 1893, $570. If in a previous year $570 was paid out for household expenses, then why is there a controversy over the expenses of the past year when they only amounted to $346.50?

He who alleges that the use of church apparatus was abused is a prevaricator. In the annual report there is an article that lists "Material and Equipment Purchased." Receipts account for everything that has been bought. They were inspected and estimated by this body. The conclusion was that purchase of the material was essential.

He who claims that the organist received and disposed money of the parish without control is a prevaricator. Mr. Kucharczyk has never acted independently, and we know him to be a trustworthy person.

Those who contend that a large proportion of the parishioners have broken away from the St. Joseph Church are liars. Not one individual in our parish

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Dziennik Chicagoski, Sept. 17, 1895.

has cause to make an accusation against his pastor; they were made, perhaps, by those who for many years disdained Jesus Christ, and for many years never saw the inside of a church, and by those who never gave a cent towards the support of the Church.

He who claims that the organist has wheedled money from the Polish workers for the building of the new church is a liar. Joseph Rus and the contractor are the best witnesses in this matter.

He who claims that the pastor has charged the parish $127.52 for whitewashing the church and purchasing two lamps is a liar. This work specifically belongs to the maintenance of the church and those that do not attend the services at the St. Joseph church do not know anything about such matters.

This statement would go on indefinitely if we were to enumerate all the lies that have been cast about in our parish. Suffice it to say that these story-tellers are people who thrive on lying--for it is their sustenance.

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Dziennik Chicagoski, Sept. 17, 1895.

The more dastardly lies have been exposed and presented for the general public to judge. Let the opinion of the honest sons of Poland pass its judgement. The sowers of these lies have brought infamy to our parish, rent many brotherly hearts, and they should be despised by every Pole and adjudged by the justice of God.

Other Polish papers are requested to reprint this article.

[Signed]:

Andrew Ciudaj, Anthony Rus, Andrew Skonieczaj, Joseph Jankowski, Joseph Rusch, John Wiza, Michael Andrzejewski, Anthony Reesman and Stanislaus Goniakowski.

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POLISH

Dziennik Chicagoski, Aug. 27, 1895.

MAX KUCHARCZYK WRITES ABOUT THE FINANCIAL COST OF THE NEW ST. JOSEPH CHURCH BUILDING

Max Kucharczyk, organist of St. Joseph Church, Town of Lake, has sent a letter to the Illinois Staats-Zeitung to clear up the misunderstandings in St. Joseph Parish. This letter appears in today's edition.

Mr. Kucharczyk, in view of the publication of yesterday's article, "Discord in St. Joseph Parish", has requested Dziennik Chicagoski to publish his letter, also.

The letter reads as follows:

"Chicago, August 26, 1895.

"In regard to your article about the discord in St. Joseph Parish, I wish to state that the root of the evil is the jealousy of certain contractors who lost out on bids for the construction work on the new church building. They

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lost out on this work because their bids were too high. As to the leader of this disturbance, his bid was rejected on the grounds that his previous work was unsatisfactory. A building he put up adjoining the rectory seven years ago sank three inches because of an error in construction.

"I am definitely against the assertions that a majority of the parishioners are opposed to the present pastor, Reverend M. Pyplatz. The discontented do not number more than fifteen and these have never been considered parishioners because they have never fulfilled their duties to the church.

"In respect to the cost of erection of the new church building, the contract was given to a contractor who gave the lowest bid. An agreement was signed and the cost of the new structure will not be more than $21,900. But the interior decoration, such as pews and altars, and repairs on the school building, and bells for the church, will amount to not more than $4,000, making the total cost about $26,000.

"The parishioners have been kept informed about these details, so it is strange

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that certain persons should start a rumor circulating that the work on the new church will cost $45,000. This agitation, however, thank God, did not create any dissention among the parishioners.

"Neither is it true that a majority of the parishioners have demanded an accounting of the parish books and my resignation. The parishioners have received a financial statement each year and will receive one this year also.

"I have never heard from anyone that any of the parishioners were dissatisfied with me or that they have demanded my removal. Reverend Pyplatz has not heard of any such rumor either. I would be the first one to ask to be released from my duties if the parishioners should desire my dismissal, especially if this would avoid dissention.

"It is also untrue that Reverend Pyplatz threatened the dissenters with exclusion from the church with full punishment according to the laws of the Roman

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Catholic Church.

Max Kucharczyk,
Organist of St. Joseph Church,
4812 South Paulina Street"

We are of the opinion that Mr. Kucharczyk's letter, if it agrees with the facts, clarifies and closes the whole matter. God will see to it that no trouble will crop up in this parish, for in truth there is no cause for any trouble.

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Dziennik Chicagoski, Aug. 27, 1895.

ORPHANS' DAY TO BE STAGED AT ST. JOHN CANTIUS FAIR

The St. John Cantius Parish Fair Committee is repeating this year what it introduced a year ago; namely, "Orphans' Day," which will be held this coming Thursday [August 29]. Although the purpose of the fair is to raise funds to complete the St. John Cantius Church, one day has been set aside not only to fete the orphans of the Holy Family Orphanage but to turn over the entire proceeds of the day to that institution.

A reception committee will take charge of the underprivileged children at 2 P. M. this coming Thursday. Everything will be ready for them. All those who wish to make this a momentous day for these children are urged to attend. Not only will they have a pleasant time but they will also perform a good deed. Those who have never attended such an occasion are especially urged to attend this one.

Yesterday was Children's Day at the fair, the second this month. Although it

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rained, a sizable crowd attended. Many came home with valuable prizes. The older folks made things interesting by purchasing concession tickets for the school children.

The last day of the fair will be September 1. A welcome is extended to all those who have not as yet taken part in this fair. Remember that the proceeds will be used for the completion of the church.

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POLISH

Dziennik Chicagoski, Aug. 26, 1895.

DISCORD IN ST. JOSEPH PARISH

For the past two weeks information has been reaching our office that misunderstandings have enveloped St. Joseph Parish, in Town of Lake. None of these stories have been published because we have been under the impression that the differences would be settled and peace would reign once more.

Since the matter has reached the columns of the American press of Chicago, we feel that we can no longer keep silent. It is our duty to acquaint our readers with the details.

Yesterday's, Sunday, editions of the Times-Herald, Tribune and other papers stated that a split had taken place in St. Joseph parish and that over five hundred Polish families had decided to break away from the congregation. This group proposes to build a new church for which lots are supposed to have been purchased.

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To confirm these allegations we have sent out our own reporter to make investigations. From his report we are convinced that certain differences exist in St. Joseph Parish, but that they are not as bad as the American papers allege. There are two reasons for these misunderstandings.

The cost of building the new church started the misunderstandings. As is known, the present church is made of wood. The parish began to build a brick structure and the work was stopped when the roof was completed. The discontented claim that the original cost of the new church was set at $22,000 and that this cost is now placed at $40,000. This difference in cost is the root of the controversy. M. Kucharczyk, the organist, in the absence of Reverend M. Pyplatz, pastor, was interviewed by our reporter. He said that changes in plans were necessary but that he could not give the figures of the added cost. The true fact is that the leader of the dissension, Mr. Zolkowski, a local contractor, lost out on his bid for construction of the new church to another Polish contractor. It was because of this, according to some sources, that the dispute about the cost of the church was started.

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The second cause of the trouble lies in the fact that Reverend Pyplatz placed Mr. Kucharczyk in charge of the finances of the new church. Many persons opposed to him demanded his removal. They demanded that somebody else manage the finances. For this or other reasons two of the young men's societies were suspended by the pastor.

The dissatisfied faction threatens to sever its connection with the parish and claims that it has already purchased (or at least made a deal for) a plot of land at 46th and Paulina Streets for a new church. At least this is what is claimed by Mr. Zolkowski. This assertion cannot be taken seriously because there is no reason for purchasing this land. Mr. Zolkowski did not wish to give our reporter the names of the persons who gave money for purchasing it, nor did he give the names of those interested in it. As to the number of the dissatisfied group, it is evident that it is a small one.

From these facts one can easily gather that the situation is not as grave as

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the Tribune and other papers would have it. Mr. Zolkowski plainly stated that the entire matter could be easily settled to everybody's satisfaction.

A delegation is to seek an audience with the pastor. A compromise should be and will be reached.

Private feelings should be set aside. The pastor cannot always choose people that will please everyone--nor can he give ear to all. As can be seen, no wrong has been done the people. In the event that the cost of the church must be increased, it is certain that this increase can be explained and understood. All that is needed is patience, consideration and understanding. The parishioners should understand that warring against the pastor, threatening to build a new church without the permission of the bishop and separating from the parish only leads to the road of schism. On the other hand, Reverend Pyplatz undoubtedly will attempt to settle these differences with tact. In this way the enemies of Catholicism will again be frustrated in their plans.

We beg the residents of Town of Lake not to take any steps that will bring

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about dissension, for we are convinced that no serious difficulties will result from the present misunderstandings. We have reluctantly publicized this trouble. Since other papers gave it space, we consider it our duty to clarify the situation.

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Dziennik Chicagoski, Aug. 26, 1895.

REVEREND ROGALSKI, C. R., CELEBRATES FIRST MASS AT ST. HEDWIG PARISH

Yesterday, Sunday, members of St. Hedwig Parish had occasion to witness a touching event in their church. This was the solemn celebration of the first Mass by Reverend Stanislaus Rogalski, C. R., a priest of this parish.

At ten A. M., as the bells pealed out the last call, Reverend Rogalski was escorted to the altar.

The services were started by the singing of the parish choir, under the direction of Stanislaus Bieganowski. Then the parish committee, headed by its president, Mr. [illegible], took its place. It was followed by the school girls of the parish, dressed in white and carrying bouquets of fresh flowers. Reverend Rogalski was escorted by two rows of boys, followed by visiting priests.

During the singing by the parish choir, the celebrant and his assistants,

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Reverend John Piechowski, pastor of St. Hedwig Church, who acted as deacon, and Reverend Hyacinth Obyrtacz, who acted as subdeacon, were brought before the altar by Reverend Dr. Joseph Bieli, master of ceremonies.

Soon afterward the Mass was started.

After the reading of the gospel, Reverend Dr. Biela [sic] delivered the sermon. He spoke with reverent feeling about the value of the priesthood.

After the conclusion of the Mass, Reverend Rogalski officiated at his first blessing rites when he blessed his parents and then the entire congregation.

The entire ceremony was an impressive one and one that will be long remembered.

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Dziennik Chicagoski, Aug. 22, 1895.

FORTY-HOUR DEVOTION SERVICES HELD AT ST. MICHAEL ARCHANGEL PARISH

Starting last Sunday, August 18, Forty-hour devotion services were begun in St. Michael Archangel Parish at South Chicago. The Sunday services were celebrated by the Reverend M. Fafara; the Sermon was delivered by Reverend Joseph Barzynski.

Other services were held as follows:

Monday: High Mass was officiated by Reverend J. Radziejewski; the sermon was delivered by Reverend Gieburowski. Vespers were celebrated by Reverend S. Cossimi the sermon was delivered by Reverend Florian Matuszewski.

Tuesday: High Mass was celebrated by Reverend J. Radziejewski; the sermon was delivered by Reverend Paul Rode [also Rhode]. Vespers were officiated by Reverend Kasprzycki; the sermon was delivered by Reverend J. Gieburowski.

Besides the above mentioned priests the following took part in the services:

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Reverends Macisz, Borowski, Blater, Burdach, Lampka, Dickman and Adolph Nowicki, pastor of St. Michael Archangel Parish.

The services were carried out very solemnly. All services were attended by capacity crowds. Several hundred people received Holy Communion. The parish choir, directed by Mr. Wiedeman, moved the congregation with its singing of religious music.

The parishioners are grateful to all the clergy who took part in this service.

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Dziennik Chicagoski, Aug. 12, 1895.

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INDEPENDENT CHURCH CONSECRATED WITHOUT SERVICES OF A BISHOP

Yesterday, Sunday, will stand out as a memorable day for the residents of the St. Hedwig Parish community.

The consecration of a schismatic [independent] building [church] was to have taken place and a bishop was to officiate in the services. But there was no bishop!

The adherents of the ex-Reverend Kozlowski decorated their homes with banners and flags and one of the streets displayed a large sign with the following words: "Welcome Your Eminence, the Bishop, For Coming to Bless the Church of All Saints."

In truth "his eminence" (a cook from Green Bay by the name of Vilatte)

Dziennik Chicagoski, Aug. 12, 1895.

and Kozlowski and his followers received a set back because of the "bishop's" failure to be on the scene. Instead, Kozlowski blessed the building himself and said from the pulpit that this was sufficient. "His Eminence" will arrive when the church has been fully completed.

This is how this comedy was performed.

Truth dictates that we mention that among the flags which decorated the homes we saw a Mussulman flag with a half moon, a Muscovite flag and another, apparently very old, which we could not recognize.

But this is of lesser import. The fact remains that the ex-priest, Kozlowski, has befuddled a certain portion of our poor people to such an extent that they are going along with him--directly to hell, for they have fallen for his lies.

These lies and subterfuges, which the schismatic leaders tried to explain,

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especially the absence of the bishop, are undergoing various naive changes. A child could not believe such lies in a similar matter.

It has been said that on the eve of the blessing ceremony a telegram was received by Kozlowski from the Pope with authorization for the "consecration".

Others seem to have quietly spread the idea that a letter was received from Cardinal Ledachowski.

Still others (prior to the consecration) openly stated that a bishop from Cleveland (?) will officiate at the services.

It must be understood that no bishop arrived on the scene.

The Roman Catholic bishop of Cleveland is the Most Reverend Horstman and

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his assistant is the Reverend Boff. Both have and are energetically working against Kozlowski's schismatic influences in Cleveland. It would be illogical for a normal thinking individual to assume that these two priests would favor this schismatic step in Chicago.

Consequently there was no mythical "bishop" present.

To explain his absence new lies were fabricated: The "bishop" was kidnapped! That is true....He was to have arrived at some parish--and was ready. But it was here that someone reached him and paid him off with a bag of gold. The "bishop" left and everything was over.

This was repeated as an absolute truth by some of the schismatics at St. Hedwig Parish, especially by those who had a few drinks the night before. And this from full-grown individuals. Such spread of nonsense has been unheard

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of. Perhaps the devil himself must have taken away their power of thought.

We wish to make it known that the parishioners from the right, of St. Hedwig Church,held a mass meeting at the parish school hall. The attendance was so large that all standing room was occupied.

The meeting was opened by the Reverend J. Piechowski, C.R., pastor of St. Hedwig Church, with a prayer. Besides the pastor who spoke, the following gave short addresses: Messrs. Armknecht, S. Zahajkiewicz, Fruzyna, and S. Bieszki. The aim of all speakers was to convince the audience in the belief of the Roman Catholic religion. All speeches were filled with deep respect for the Christian faith. No derogatory statements were made about the schismatics. It only was said that some of our brothers had strayed from the righteous path to the joy of the devil. All speeches were received with loud acclaim.

The audience left with a deeper inward feeling about its religious beliefs

Dziennik Chicagoski, Aug. 12, 1895.

and with full hope for the future.

We wish to add that the happenings of yesterday brought this result:

Many of Kozlowski's adherents, because of yesterday's comical rites, have finally seen through all this deceit and have decided to mend their ways. It has become evident to them that their leaders are charlatans. In a short while all will be of the same conviction.

Yesterday's incident should help to lift the veil from the people's eyes. If only God would will this!....

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Dziennik Chicagoski, Aug. 12, 1895.

SCHISMATICS "CONSECRATE" NEW CHURCH IN ST. HEDWIG PARISH

(Editorial)

Yesterday the Polish community of St. Hedwig Parish witnessed the "consecration" of the new schismatic /independent/ church.

This "ceremonious" event (which is covered in detail in another section of the paper) brought out one interesting fact: the absence of its champion and principal figure, that is, its mythical bishop who was to have performed the rites.

Many stories were circulated throughout the community yesterday relative to the reason of the "bishop's" absence--practically as many as are passed at the present time about the sea serpent. There is little concern about these stories, however, no matter how fantastic or interesting. We are only concerned about the confirmation of the logical and evident results which spring

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from this fact. The final outcome of all this talk is as follows:

Apostate Kozlowski, who has been promising his followers a bishop, could not produce one at the final moment, because no Roman Catholic bishop would agree to participate in any schismatic event, because, as is apparent, those who have previously posed as bishops would not commit a sacrilege at this time for fear of the responsibility involved.

An intelligent person cannot come to any other conclusions.

For this reason, or any other, sufficient proof has been given that the building blessed by Kozlowski is not a Roman Catholic church, that the Roman Catholic clergy has nothing in common with this parish and church, and those that claim otherwise are misleading the people. This, after all, is as clear as the sun.

The leaders of this schism gave damaging evidence against themselves

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yesterday--and we believe that the people will gain by this proof.

Now, perhaps, is the best and most opportune time to cast away the false prophets. Stop condemning the soul and stop being led by the nose by these quacks who present these schismatic beliefs as the truth.

The wayward brothers, upon realization, will willingly follow in the footsteps of those who returned to the true fold yesterday [yesterday is used figuratively].

Those who desire to adhere to the right church and follow the Holy Faith and the authorities of the Roman Catholic church have been given various concessions at St. Hedwig Parish. The bishop assigned a new and respected pastor to the parish who has been accepted by the parishioners. He has urged them to work for their mutual benefit, which he asked for blessing from above. Members of this parish are now peaceful and content. Anger

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Dziennik Chicagoski, Aug. 12, 1895.

and hatred is not harbored in their hearts. They are not vexed with worry nor are they concerned about what is going to happen to the Church which was erected uselessly by hard earned money, nor are they concerned about what planet a bold cheat will fall from to act as a Roman Catholic bishop and perform sacriligious rites, supposedly Catholic.

Yes! Peace prevails in the hearts of the parishioners of the right flank for they have clear minds.

This same harmony can be shared by all those who even today are groping their way blindly, provided they find enough strength and reasoning to leave the road of errors. When they will have accomplished this they will have cleansed their conscience and instilled joy in their hearts; thereby avoiding heavy moral and material losses.

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Items Sent by W. P. A. Labor, 3/25/40
Edited by W. P. A. Writers, 2/20/40

III C

POLISH

Dziennik Chicagoski, Aug. 9, 1895.

MORE CONTRIBUTIONS FOR ST. JOHN CANTIUS FAIR

(Summary)

Contributions continue to flow in for the St. John Cantius fair, which was opened on July 27. Eight persons gave $7.50, the smallest donation being fifty cents. Fifteen others gave merchandise, such as canary and bird cage, five ferns, one oleander, portraits, whiskey, etc.

The Fair Committee extends thanks to the donors.

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POLISH

Dziennik Chicagoski, Aug. 8, 1895.

CONTRIBUTIONS FOR ST. ADALBERT PARISH FAIR

(Summary)

On August 18 the St. Adalbert Parish fair will open. The Fair Committee has been active for some time in promoting contributions for this gala event. Out of thirty-four donors, eight gave $12.75 in cash; the remainder gave merchandise valued at over $100.

The Committee offers sincere thanks to the kind contributors.

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POLISH

Dziennik Chicagoski, Aug. 3, 1895.

MORE CONTRIBUTIONS FOR ST. JOHN CANTIUS PARISH FAIR

(Summary)

Out of sixteen donors to the St. John Cantius Parish fair eleven gave a total of ninety-four dollars. The other five gave merchandise. The fair was opened on July 27 and will continue through August.

Five church societies of St. John Cantius Parish made the cash contributions. The Sisters of Nazareth made an offering of three portraits and a covering for a piano. John Szczesny, 81 May Street, gave a gold watch.

The Fair Committee wishes to extend heartfelt thanks to the donors.

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POLISH

Dziennik Chicagoski, July 29, 1895.

FAIR OPENS AT ST. JOHN CANTIUS PARISH

The fair at St. John Cantius Parish opened Saturday evening, July 27, and will continue each evening, starting at 7:30. Admission is ten cents. A capacity audience attended during the first two days. The Fair opened yesterday (Sunday) at 4 P. M. Many took home prizes, valued at more than five dollars, which were won on a five-cent raffle ticket.

Admission will be free this evening, which is an evening dedicated to the members of St. John Cantius Parish. Various societies of St. Stanislaus Kostka Parish will take turns in attending each evening.

Because the fair is free tonight, all those attending should be on their good behavior; otherwise they will be escorted out of the fair grounds.

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POLISH

Dziennik Chicagoski, July 25, 1895.

MORE CONTRIBUTIONS FOR THE ST. JOHN CANTIUS FAIR

(Summary)

Out of the fifty-nine donors toward the St. John Cantius fair, which will be held in July and August, eighteen gave $37.50, while the remainder gave merchandise. The highest donation, $15.00, was given by the St. John Cantius Society. The largest individual contribution, $10.00, was made by Thomas Niemietz.

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III C
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POLISH

Dziennik Chicagoski, July 24, 1895.

SOCIETIES OF ST. STANISLAUS KOSTKA PARISH TO TAKE PART IN ST. JOHN CANTIUS PARISH FAIR

The officers of all St. Stanislaus Kostka Parish Societies held a meeting on July 22 to determine the part they would take in the coming St. John Cantius Parish fair. Louis Kalisz presided as chairman and Peter Bocian acted as recording secretary.

The following societies agreed to participate:

1. St. Stanislaus Kostka Society, 230 members, August 3.

2. Holy Name of Mary Society, 260 members, August 10.

3. Holy Cross Society, 150 members, August 10.

4. St. Joseph Benevolent Society, 125 members, August 3.

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5. St. Joseph Society, Number 2, 125 members, August 17.

6. St. Michael Archangel Society, 200 members, August 3.

7. John Sobieski III Society, 100 members, August 17.

8. S. S. Peter and Paul Society, 150 members, August 17.

9. St, Casimir Young Men's Society, 225 members, August 10.

10. St. Hyacinth Society, 60 members, August 17.

11. St. Hedwig Society, 115 members, August 11.

12. St. Stephen Society, 225 members, August 3.

Notice 1: If every member of the above-mentioned societies should spend

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Dziennik Chicagoski, July 24, 1895.

two dollars at the fair, the St. John Cantius Church would profit by $4,030.

Notice 2: The St. Joseph Young Men's Benevolent Society of St. Stanislaus Kostka Parish donated five dollars towards the fair.

Notice 3: If any other societies of St. Stanislaus Kostka Parish desire to take part in the fair they are requested to get in touch with Reverend John Kasprzycki, pastor of St. John Cantius Parish.

Notice 4: The above-mentioned societies are to call at the rectory of St. John Cantius Church for tickets.

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POLISH

Dziennik Chicagoski, July 20, 1895.

MORE CONTRIBUTIONS FOR ST. JOHN CANTIUS PARISH FAIR

Of the twenty-seven persons who made contributions for the coming St. John Cantius Parish fair, ten persons contributed twenty dollars in cash, the largest single contribution being ten dollars; the remaining contributions were in merchandise. Anthony Scherman donated a silver watch and chain.

The Fair Committee wishes to extend hearty thanks to the donors.

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POLISH

Dziennik Chicagoski, July 12, 1895.

SUPPORT FOR PROPOSED ST. JOHN CANTIUS PARISH FAIR CONTINUES

Sixty-seven individuals and organizations have given merchandise and cash for the coming St. John Cantius fair. The cash received amounts to ten dollars. [Long list of donors given.]

The Parish Fair Committee wishes to extend heartfelt thanks to all the donors.

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POLISH

Dziennik Chicagoski, July 9, 1895.

MORE CONTRIBUTIONS FOR THE ST. JOHN CANTIUS PARISH BAZAAR

(Summary)

Sixty-six persons have contributed over seventy-five dollars in cash and a few hundred dollars in merchandise for the St. John Cantius Parish bazaar, which is to be held shortly. The St. John Cantius Brotherhood Society contributed $15. Benziger Brothers, 178 Monroe Street, donated a statue valued at $25.

Among the prominent persons who have contributed to the bazaar are Reverend Vincent Barzynski, C. R., pastor of St. Stanislaus Kostka, Parish, and Mr. Ignace Kowalski.

The committee in charge of the bazaar thanks all contributors for their kindness.

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POLISH

Dziennik Chicagoski, July 1, 1895.

DEDICATE CORNERSTONE OF NEW CHURCH BUILDING IN TOWN OF LAKE

Consecration ceremonies of the cornerstone of the new church building in St. Joseph Parish were held yesterday at 48th and Paulina Streets.

The services were performed by Reverend Jaeger, O. S. D. Reverend M. Pyplatz, pastor of St. Joseph Parish, and many other priests were present. All societies of the parish and hundreds of parishioners were also present at the rites. Many important documents were placed in a special case and sealed in the cornerstone.

The new church is to be a stone-and-brick structure, measuring 172 by 77 feet. Its towers will be 167 feet high. The cost of the new church building is placed at $90,000; the first story is to cost $30,000.

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POLISH

Dziennik Chicagoski, June 29, 1895.

MORE CONTRIBUTIONS FOR THE ST. JOHN CANTIUS PARISH BAZAAR

(Summary)

The committee in charge of the St. John Cantius Parish Bazaar has received contributions to the amount of $159.25 from eighteen persons, as well as a quantity of merchandise. The largest contribution, $25, was received from Sokup and Company, 427 Milwaukee Avenue.

The committee in charge of the bazaar thanks all contributors for their kindness.

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POLISH

Dziennik Chicagoski, June 28, 1895.

MORE CONTRIBUTIONS FOR THE ST. JOHN CANTIUS PARISH BAZAAR

(Summary)

Contributions of money and various articles to be used as prizes at the coming St. John Cantius Parish bazaar continue to roll in. Out of the forty-two contributors, most of whom are businessmen, three gave eighteen dollars while the others contributed boxes of soap and cigars, and cases of soda, wine, and beer.

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POLISH

Dziennik Chicagoski, June 24, 1895.

ST. HEDWIG CHURCH OPENED

Peace has finally come to St. Hedwig Parish. Yesterday thousands of people gathered at the church to take part in the opening services.

This indeed was a happy occasion for the parishioners, for yesterday's solemn festivities were unmarked by any unpleasant incident.

The church was officially opened by a representative of the Archbishop. The church was filled to capacity as the services began. As if in answer to the people's prayer, peace reigned throughout the ceremonies.

Beginning at sunrise yesterday, members of the parish started decorating their homes for the occasion. Polish and American flags were displayed, as well as the papal banner. By the decorations of such a large number of homes the members gave convincing evidence that they were in full accord with the Archbishop's wishes.

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At 9:30 A. M. Archbishop Feehan's chancellor, Reverend Muldoon, Reverend Piechowski, the new pastor of the parish, and Reverend Kusinski arrived in a coach. At 10 A. M. they entered the church.

No police were present in the church or outside the church. The people entered the church unmolested. It did not take long for all the pews to be filled. A large crowd also stood outside.

The first to enter the pulpit was Reverend Muldoon, who spoke in English. His speech was as follows:

"It is indeed a pleasure for me to inform you that St. Hedwig Church has been opened anew--and that from now on it will remain open as previously. Archbishop Feehan has appointed Reverend John Piechowski, C. R., to take over the duties as pastor until such time as he sees fit to make a change. The Archbishop has given me the following letter to read:

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"'Reverend John Piechowski, C. R., has been assigned to take over the duties of the church and parish of St. Hedwig.

P. A. Feehan,
Archbishop of Chicago'

"According to the directions of the letter, I therefore present to you Reverend John Piechowski as your pastor. In the name of the Archbishop I sincerely hope that everyone will recognize, obey and respect him as is his due as a priest. Help him out in various ways, for there is a great deal to be done for you as well as for the parish. There is only one way to accomplish this work, and that is by the combined efforts of the pastor and the people. Your priest will not be able to do much if you do not place your trust in him.

"As to the former misunderstandings in the parish, I wish to say a few words. We desire above everything else that all the old misunderstandings shall be

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erased, forgotten and forgiven, and we appeal to you to forget what has transpired in the past. Above all, you ought to be definitely and always one people, one congregation and one church. Every member of the parish is as good as the other and has the same privileges in the parish. We ardently hope that Christian brotherhood, created from love and forgiveness, as was preached by Christ, will always prevail among you."

The text of this speech was translated into Polish and read to the congregation. This was followed by the Church services.

The solemn services were celebrated by Reverend Piechowski and a sermon was delivered by Reverend Kosinski. During the services, the St. Stanislaus Kostka Parish choir, under the direction of Andrew Kwasigroch, sang at its best. Not a sign of disturbance of any kind marred the services.

At 3 P. M. vespers were celebrated. A large crowd filled the church again, and once more contentment could be seen on the faces of the

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devout parishioners. Among the large number of young people could be seen the faces of many who were once considered dissenters.

Reverend Piechowski remained at the rectory overnight, and will stay there hereafter.

This was indeed a beautiful and memorable day for the parishioners. Peace pervaded all of St. Hedwig Parish--a new spirit could be felt.

The Poles in St. Hedwig Parish proved their genuine piety; even the handful that had been disloyal kept their peace. As Reverend Muldoon said: "God will so will it that unity and co-operative work for the good of the parishioners will prevail."

Reporters from the various English papers of Chicago were present at the services. All were amazed at the peace and quiet.

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Some of the leaders of the dissention made an effort to tell the reporters that the church was filled by people from neighboring parishes and that they were paid twenty-five cents each for attending, etc.--but no one was so naive as to believe one word of this for a moment.

The plain truth was obvious.....The fact is that the true church triumphed in St. Hedwig Parish.

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III C POLISH

Dziennik Chicagoski, June 22, 1895.

NEWLY APPOINTED PASTOR OF ST. HEDWIG PARISH MAKES AN APPEAL TO THE PARISHIONERS

A short notice about the opening of the Church and the change of pastors in St. Hedwig Parish was given yesterday. Further details about the change have been received.

First of all, we are authorized to announce that the change of pastors in St. Hedwig Parish was made at the request of Reverend Eugene Sedlaczek, who was of the opinion that perhaps it was because of him that some of the dissension had been aroused. He announced this to the church authorities, expressing hope that they were in accordance with his request. Reverend Sedlaczek said that his only wish was to see the glory of God prevail in the parish.

Archbishop Feehan was the first to consent to the request.

Reverend John Piechowski, rector of St. Stanislaus Kostka College and pastor of

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St. Hyacinth Parish, well known to the Poles of Chicago, was appointed the new pastor. We trust that the new duties placed upon his shoulders will be willingly carried out.

Below we give the new pastor's announcement to the parishioners of St. Hedwig Parish, informing them of his new assignment and of tomorrow's opening of the Church:

"To the parishioners of St. Hedwig Parish:

"Brothers in Christ:

"The unpleasant disputes which have been continuous during the past month in St. Hedwig Parish are arousing a deep feeling of sorrow in the hearts of every Catholic and every Pole.

"Disloyal persons have created lamentable discords in the parish, as a result of which the church has been closed for a considerable length of time, depriving

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the pious parishioners of spiritual succor.

"At last the limits of this privation have been reached. Archbishop Feehan, acknowledging the good will of the majority of the parishioners, consented to open St. Hedwig Church. In addition, the injunction issued against the opening of the church has been lifted by the civil court.

"The court gave a stern warning to the dissenters not to create any further trouble in the event the church were to be opened, under severe penalty of the law.

"Therefore, tomorrow, June 23, at 10 A. M., by order of the Archbishop of Chicago, St. Hedwig Church will be opened by Reverend Muldoon, chancellor of the Archbishop, and solemn services will be read.

"Called at the present time to take over the duties of pastor of St. Hedwig Parish by order of Archbishop Feehan, and loyal to my magistery, I have begun the work

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for the good of your souls, with love to all without exception, and am prepared to dedicate my services to you, because I have hope that God will bless my work.

"It is high time that peace return once more to the discord-rent parish and that the glory to God be re-established in order that the people recognize their wrongs and stop sinning.

"I extend a sincere invitation to all members of St. Hedwig Parish and to those from neighboring Polish churches to take part in the official reopening of the church tomorrow.

"Further, I beseech all those who feel guilty for their part in the dissension to comply with the desires of the church authorities, to come to peace terms, to repent their sins, and to return to the road of righteousness. The Church of God is like a mother who constantly protects and takes to her fold all those who are compassionate, but castigates sternly and justly those children who are disloyal.

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"Those who have been sowing dissension amid your ranks have realized that they are in no position to break St. Peter's foundation or overcome the Church of God. What is more, they have even been severely reprimanded by the civil court.

"Once again I call upon all to act in harmony with the church, and for the good of your souls I desire to see the peace of God prevail at St. Hedwig Parish.

"Your Servant in Christ,
"Reverend John Piechowski, C. R."

As is seen from this announcement, the new pastor speaks to the parishioners in behalf of peace, with authority and good will.

His words ought to be felt in every faithful heart. Now there is no more need for delusion at the parish. The Archbishop has condemned the dissenters. They have no recourse before them. If they wish to be true to the church they must abide by the logical reasonings of the civil court, as well as by the laws of the church.

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We are fully familiar with the energy, as well as with the peaceful and loving nature, of the new pastor of St. Hedwig Parish. We firmly believe that in his new parish he will be able to bring about the complete settlement of the differences.

We wish this new pastor all the success in the world in bringing about harmony in his parish.

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Dziennik Chicagoski, June 21, 1895.

NEW PASTOR FOR ST. HEDWIG PARISH

A last-minute bulletin has just been received informing us that, by order of the Archbishop of Chicago, a change of pastors in St. Hedwig Parish has been made. The present pastor, Reverend Eugene Sedlaczek, was transferred to the pastorship of St. Hyacinth Parish, in Avondale.

Reverend John Piechowski, former pastor of St. Hyacinth Parish, has been appointed by the Archbishop to fill the vacancy in St. Hedwig Parish.

Further particulars will be given tomorrow, including a statement from the new pastor of St. Hedwig Church.

Information has also reached our office to the effect that the Archbishop of Chicago has decreed that St. Hedwig Parish be opened next Sunday, June 23, by the Right Reverend Muldoon.

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POLISH

Dziennik Chicagoski, June 21, 1895.

ST. HEDWIG PARISH BEFORE THE COURT

(Editorial)

Yesterday a short notice of Judge Payne's decision in favor of St. Hedwig Parish was given; today we wish to give full details of the case.

Jacob Dziewior et al vs. Catholic Bishop of Chicago

In order not to be accused of being biased, we are giving a reprint of the affair from the columns of The Chicago Dispatch, a local paper printed in English, which cannot be accused of favoritism toward the Archbishop.

Judge Payne cannot be accused of favoritism either. He is a Methodist, as the readers of the translated article will see for themselves, and a jurist who is only concerned about logical reasoning; he sticks to every letter of the law and does not allow it to be taken for granted that the defendant is guilty just because he is accused.

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The facts in this case were so plainly presented by the plaintiff that Judge Payne did not wish to hear from the defense. He expressed his indignation at those who brought the charges against the Archbishop.

The article reads as follows:

"St. Hedwig Church will be formally opened Sunday next by Father Muldoon, and Reverend Eugene Sedlaczek will be established as pastor of the parish. The dissenters, as they have come to be known, were thoroughly routed by Judge Payne this morning, and the Catholic Bishop of Chicago was declared to have legal title to the church property until such title is successfully attacked in a court of justice. It did not take the judge long to reach this conclusion, and he then dissolved the temporary injunction issued last week, which prevented the reopening of the church last Sunday.

"The court held in brief that the right of the Bishop to say who should be placed as priest in charge of a parish in his diocese was absolute, and that

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a court of justice had no right to interfere with such a rule of the church. The only thing the court could hear and determine in the controversy was the respective property rights of the parties to the suit. Provided that after a full hearing the title now held by the Bishop to St. Hedwig Parish should be found to be worthless, then the court might enjoin the Bishop from in any way interfering with the conduct of affairs at the church, but until then he could not do so without being an interloper and subjecting himself to just criticism.

"The court also exhorted the attorney for the complainants to tell his clients that they were to make no disturbance if the Bishop should decide to open the church next Sunday.

"The conclusion of the court was reached without any arguments on the part of the defendant's counsel, after having asked the attorney for the complainants only a few questions. The bill filed by Jacob Dziewior and others was not dismissed, and the court told their attorney that he could renew the action

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when he saw fit. As the document asks for an accounting against the Bishop for money raised to clear the church debt the question of title can be raised and determined by the court.

"When the case was called attorney Max Kasmar /also Kaczmarek/, representing the faction he himself called the dissenters, stated that he had not had time to secure the affidavits necessary to a hearing. He did, however, present several hundred printed affidavits in which many people with unpronounceable names stated that they had contributed thirteen dollars, more or less, to the establishment of St. Hedwig Church.

"Counter affidavits were filed showing that the dissenters had nothing to do with the establishment of the church and that most of them belonged to the new church, which is known as "All Saints."

"When the attorney said he was not ready to proceed, the court stated that the complainants must always be ready to maintain an injunction.

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"'I have felt,' said the court, 'that this matter ought to be officially determined in some way so that the people could understand it and so that there would be no more trouble there.'

"The attorney for the complainants then stated that John L. Manning, who had given the deed to the Bishop, had stated that he would swear he did not deal with the Bishop and only made the deed out to him at the request of the parishioners. He also charged Father [Joseph] Barzynski with taking some of the parishioners downtown seven years ago, getting them drunk and then inducing them to sign a petition to have the property conveyed to the Bishop.

"'Has the title been in the name of the Bishop for seven years, and has he been conducting the affairs of this church that long?' asked the court.

"'He has, your honor.'

"'Has not the bishop absolute authority regarding who shall be priest of a church?

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I know it is so in the Methodist church, and to protest the decision of the Bishop is like protesting the decision of a court.'

"'I suppose that is so, your honor, and the cause of the trouble here was the obstinacy of the Bishop in this regard. These complainants do not want a priest of the Resurrectionists' Order.'

"'This court cannot assume to be a better Bishop than the Bishop himself. If the complainants have any legal property rights they have come to the right place to have them determined, but the court has no right to interfere with the Bishop by upholding an injunction until this property right has been determined. If, therefore, your people cause a riot and bloodshed in this church they are simply disloyal citizens and entitled to no sympathy from this court. If they wish to rebel against the authority of the Bishop let them retire as peaceful citizens from the church and go their own way, but do not let them overrule all law and order. I wish you would convey to them as clearly as you can what the court has said in this regard, for it is your

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duty.'

"The attorney stated that he would do so, but intimated that it might do no good in preventing future riots.

"Father Muldoon was greatly pleased with the decision of the court and felt that it would put an end to the unseemly rioting that had disgraced the church in the past.

"'I shall open St. Hedwig Church on next Sunday,' he said, 'and after what the court said, I do not expect any serious trouble. No, we shall not ask for police protection, but if there is any likelihood of trouble we will wait until another time.

"'It is not likely that the complainants will be able to overthrow the title of the Bishop to the property, and so far as the courts are concerned the St. Hedwig Church fight can be considered as settled.'"

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So much for the article in the Dispatch. The dissenters of St. Hedwig Church must now decide whether they wish to continue as irresponsible citizens of the country or to realize that neither the civil courts nor the authorities of the Church will lend an ear to their demands.

If they still wish to waste money in finding legal tricks to carry on their charges--their attempts will bring them nothing more than shame and embarrassment--let them do so, because that will be proof that they are not only non-Catholics and disloyal citizens but that they are also lacking in the slightest trace of common sense.

The only benefit will be reaped by the attorney.

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POLISH

Dziennik Chicagoski, June 20, 1895.

INJUNCTION AGAINST THE OPENING OF ST. HEDWIG CHURCH LIFTED

The process instituted by the schismatics against the opening of St. Hedwig Church was aired today in Judge Payne's courtroom. Judge Payne, after hearing both sides of the issue, lifted the injunction issued last Saturday, June 15, and, after reprimanding the accusers for their disgraceful conduct, announced that St. Hedwig Church can be opened next Sunday.

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Dziennik Chicagoski, June 17, 1895.

SPLIT AT ST. HEDWIG PARISH WIDENS

(Editorial)

The split between the parishioners of St. Hedwig Parish was widened considerably yesterday. The unscrupulous, fallen Reverend Anthony Kuzlowski roused a handful of people to revolt, trampled upon the rights of the Church, and led his followers away from the fold of the Roman Catholic Church.

Yesterday a sacriligious consecration of a shed, which was put together in a few days, at Lubek Street, near Hoyne Avenue, pompously called the "Independent Church," or the "Cathedral of All Saints," took place. Afterwards sacriligious services were celebrated in the ritual of the Catholic Church.

At this "historic" event two or three other charlatans, feigning to be Catholic priests, participated. According to information we have received, these were: Kolaszewski from Cleveland, Kaminski from Omaha, and another hero "Ejusdem Generis" (of the same breed). The latter's name is not given because it has not been confirmed.

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Yesterday's affair clinches the fact that Kozlowski has rebelled against the rights of the church--plain severance from the Roman Catholic Church.

Kozlowski and his accomplices are now making unheard-of promises: to build a new completely severed church, to bring suits against the old church, etc. God will surely bring their plans to naught.

The parishioners of St. Hedwig Church were to have held a celebration yesterday. The church was to have been opened to the parishioners, the majority of whom are peaceloving and true to the desires of the Archbishop of Chicago. As soon as the agitators heard about this, they tried by various means to stop this demonstration. In this respect a Polish lawyer, M. Kaczmarek, appeared before the court in the name of Dziewior and others of the opposition group of St. Hedwig Parish, against the Archbishop of Chicago, and requested an order against the opening of the St. Hedwig Church by its respectable parishioners.

Judge Payne issued a staying order which temporarily restrains the opening of the church. Facts about this order were published in a special 4 P.M. edition

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of Dziennik Chicagoski yesterday. Mention of this has been made again for the benefit of the out-of-town subscribers.

Naturally, in view of Judge Payne's decision, the opening of St. Hedwig Church for its parishioners, who were to hold an ostentatious celebration with solemn services, in which many neighboring church societies were to take part, was postponed.

The process will be heard in Judge Payne's courtroom during the course of the week. Details of the proceedings will be given as they reach our office. We are stating the main facts in the matter. We only regret that we do not have enough space to cover the details in full. In short we wish to make it known that this split between the Poles of Chicago causes us indescribable pain. The blame for the entire trouble, the condemantion for this terrible step, should fall upon the shoulders of the leaders of this agitation, and upon the shoulders of the fallen priest, Reverend Kozlowski, who has led the people on this road.

To the blind whom he has duped we wish to declare that the building which has

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been erected is not a Catholic Church, that the services and ceremonies in which they take part constitute a sacrilege, and that those who oppose the powers of the church expose themselves to punishment and perpetual condemnation by the church.

They will claim that this is a free country, that the law permits the existence of various temples of God, even if they are pagan, and that is why the building created by the schismatics will remain and no one will be able to stop the continuation of services; but there is and will be no God, and there will be no salvation under the principles of the Catholic Church. Therefore, all those who are members of Kozlowski's congregation and who wish to call themselves Roman Catholics are mountebanks.

So much for the schism. As to the decision issued by Judge Payne, staying the opening celebrations of St. Hedwig Church, it was only a temporary injunction that was issued to the party of the opposition, and it undoubtedly will be removed when he hears the story from the other side. According to yesterday's

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Tribune, the judge said: "I do not know what precipitated this trouble and I will not know until I hear the story of this case in its entirety." This statement explains the gist of the issuance of the order.

More will be said after the court proceedings, which will start in the very near future.

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POLISH

Dziennik Chicagoski, June 15, 1895.

OPENING OF ST. HEDWIG CHURCH TEMPORARILY HELD UP BY COURT INJUNCTION
Parade and Special Services Will Not Be Held

Although the report was made that St. Hedwig Church would be opened tomorrow, an unexpected court order has been issued, temporarily holding up the opening. All the arrangements for a parade, in which societies from other parishes agreed to participate, and for special services have been cancelled.

It is evident that the prospect of success of these plans was not to the liking of the schismatics of the parish. They banded together and decided to interfere with this proposed opening celebration. A committee consulted a lawyer to see whether a legal trick could be used.

This morning attorney Max Kaczmarek, unfortunately a Pole, appeared before Judge Payne in the name of Dziewior and other representatives of the divided parishioners and requested an injunction against the archbishop of the Chicago diocese, to prevent the opening of the St. Hedwig Church.

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Judge Payne gave the following decision about 1 P. M.:

"No. 166,907.

"Jacob Dziewior et al vs. Catholic Bishop of Chicago.

"On motion of the plaintiff's solicitor, it is ordered that the defendant be required to preserve the present status with respect to the parish of St. Hedwig and that the said defendant be enjoined from attempting to hold service in the said church until the parties can be heard by the court.

John Barton Payne, judge"

/This is quoted verbatim from the English original./

In view of this order, naturally the church opening and parade will not take place. It is always right to respect the law.

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When news of this restraining order reached our office, a special edition of Dziennik Chicagoski containing the details was published in order to inform the Polish societies which were to participate in the opening of the church tomorrow about the cancellation of the program, and in this way protect them from any unnecessary inconveniences.

No comments about this court order will be made at the present. We wish only to say that this restraining order issued by Judge Payne is only temporary, until the case is reviewed in court. This may be for the best.

Let the court first of all, after looking into the matter, convince the schismatics that their pretentions are unwarranted. Only then will a triumphant and solemn celebration of the opening of the church be possible for the good and honest parishioners.

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Dziennik Chicagoski, June 14, 1895.

RADZISZEWSKI, FORMER "INDEPENDENT" PRIEST, IS PENITENT

Well known for his scandalous activities among the people in Cleveland, Baltimore, Chicago, and other cities, Reverend Joseph Radziszewski, who has turned "independent" (many articles about him have appeared in Dziennik Chicagoski) has reformed and desires to return to the fold. Through the influence of several local priests, he has agreed to repent and return to the path of righteousness. Reverend Radziszewski has expressed sincere sorrow for his sins and whatever scandals he has created.

In order to give the penitent a means to fulfill his desire to reform, funds were given him so that he might have money to reach Rome. He was also given a letter to Cardinal Ledachowski, with the request that the cardinal suggest a form of penance and a way to a better life.

Reverend J. Radziszewski left for New York yesterday where he will board a vessel for Rome. Before departing, he left a signed statement in the

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hands of a person who is held in high esteem by the Polish people. It was his last wish that it be published in the Polish press.

This statement (the original is in our possession) is printed below. It reads as follows:

"Chicago, Illinois
June 13, 1895.

"To the Polish brethren of America:

"Leaving today for Rome to do penance, I publicly wish to beg forgiveness of all my Polish compatriots for my scandalous actions, that is, for influencing them to join the "independent church."

"My downfall was very heavy, but God gave me hope and strength to lift myself from this mire. I deeply regret that I have permitted myself to be temporarily

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persuaded to join the ranks of those who were of ill will and faithless. I have a firm hope that they, in their prayer to God and the Blessed Virgin for help, will follow my example and will, if only in part, right their previous wrongs.

"Follow me, therefore, Reverends Kozlowski and Kolaszewski.

"Enough offensive work has been started by us. Our conversion will once again bring about unity and brotherly love in those parishes to which we have brought scandal.

"Let us not create any more shame for our brothers here and in Poland. Let us not do any more wrongs against the Mother of the Holy Church, and the Mother will welcome our return to her fold once again.

"Once again I beg forgiveness of all and remain,

Your Brother in Christ,
Reverend J. C. Radziszewski"

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Additions to this statement are superfluous. It speaks for itself. The Polish press at large is kindly requested to reprint this statement of the ex-schismatic Radziszewski.

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POLISH

Dziennik Chicagoski, June 10, 1895.

ST. HYACINTH CHURCH CONSECRATED

Consecration services of St. Hyacinth Church took place yesterday before a large crowd of parishioners. Four other Polish parishes were also represented, namely, St. Stanislaus Kostka, St. John Cantius, St. Hedwig, and St. Stanislaus Bishop and Martyr.

An impressive number of Polish societies were present. There was band music, and the Polish Cavalry and military groups headed the parade.

The consecration ceremonies were celebrated by Archbishop Feehan and Reverend John Kasprzycki, pastor of St. John Cantius Parish; both were assisted by Reverends Adolph Nowicki, L. Machdzicki, and John Piechowski, pastor of St. Hyacinth Parish.

Mass was celebrated by Reverend Kasprzycki. During the divine services the St. Stanislaus Kostka Parish Choir, accompanied by the Nowicki Brother's Orchestra, sang the "Mass" by Lambellota. The choir was masterfully directed by Andrew

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Kwasigroch. Members of the Polish Cavalry sat in the first row during the services.

The Reverend A. Nowicki, pastor of St. Michael Parish, delivered the sermon. He also read a letter from the archbishop relative to the schism at St. Hedwig Parish. After reading this he explained the causes of the rift.

Although St. Hyacinth Church is simple, it is pleasing to the eye. The church proper is on the first floor; the parish school is located below. Beside the church, the rectory is nearing completion.

The establishment of this parish is satisfactory and there are indications that a bright future lies ahead.

In conclusion it must be added that a portrait of the patron saint of the parish, painted by Thaddeus Zukotynski, local artist, was placed at the head of the altar. The painting is indeed a work of art.

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POLISH

Dziennik Chicagoski, May 25, 1895.

FINANCIAL REPORT OF BENEFIT BALL STAGED BY ST. ADALBERT PARISH SOCIETIES

On May 12 the societies of St. Adalbert Parish staged a benefit ball at Pulaski Hall; its results were satisfactory. The committee in charge, comprised of representatives of the various societies, wishes to extend an old-fashioned Polish "thank you" to the speakers, military societies and civil societies for their co-operation.

The financial statement is as follows:

Income	
Wardrobe	$2.60
Refreshments	8.65
Tickets sold at Hall	48.75
Bar /drinks/	219.30
Tickets sold by societies.	188.75
Total	$468.05

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Expenses

J. I. Migdalski (printing)	$6.50
B. Z. Maciejewski (ham, lemons, etc)	8.07
Christ Bronder (cigars)	21.20
R. Hensel (music)	64.00
J. Bonk and Marcinkowski (hall and drinks)	99.05
J. Michalowski (cigars)	6.40
Total	$205.22

This resulted in a net profit of $262.83. This sum was divided as follows: One third, $87.61, for the benefit of the Pulaski Hall; and two thirds, $175.22, to J. Radziejewski, pastor of St. Adalbert Parish for the benefit of the church and school. The committee suggested the purchase of a canopy for the church.

In the name of the committee thanks are extended to all the supporters of this cause.

Stephen Napieralski

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POLISH

Dziennik Chicagoski, May 24, 1895.

INDEPENDENT CHURCH PLANNED FOR THE VICINITY OF ST. HEDWIG PARISH

(Editorial)

It has happened! A very sad story comes from St. Hedwig Parish. We have learned from the English papers that two meetings were held this week by the opposition group of St. Hedwig Church and it was agreed to break away from the church--and travel on the road of schism. It was also agreed to form an "independent parish" and erect a church, which will be patterned after the Catholic church.

At the present time we will not divulge any further particulars nor the names of the proponents of this shameful affair, for we have hopes that all those connected with this will collect themselves and realize where they are heading. We wish only to point out that a Polish priest, unfortunately, is mixed up in this revolt. This Catholic priest, [Reverend Joseph Radziszewski,] is the

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same one who has started all the trouble at St. Hedwig Parish. His plotting and innocence was covered in previous issues--he claimed that he was not working against the wishes of the bishop. Today he has been appointed pastor of this "independent parish"; he also informed the bishop and the Pope of this revolt.

This is painful to say the least. We have great hope that this shameful matter will not have further results, that the befuddled people will awaken at the eleventh hour--and will not complete this scandalous project which will bring them the condemnation of the church, as well as the ruin of their souls.

To those who wish to be duped into the "independent church" we wish to refer to a letter from Cardinal Ledochowski to Joseph Dolanek of Cleveland, which was published Monday, May 21. [Translator's note: This is erroneous; it was published Saturday, May 19.] The letter reveals that the so-called "independent" churches and parishes are not Catholic parishes and churches, but "flocks of heretics"; that the priests revolting against powers of the church, and condemned

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by the bishop (a fate which undoubtedly will face the "independent" priest at St. Hedwig Parish) do not belong to the Catholic church; and, that such behavior by a priest against religious ceremonies is sacrilegious.

For the benefit of those who are thinking of following this path, we wish to inform them that they are heading toward perpetual damnation.

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POLISH

Dziennik Chicagoski, May 11, 1895.

BENEFIT BALL TO BE GIVEN AT PULASKI HALL

Through the combined efforts of all the societies of St. Adalbert Parish, a benefit ball will be given tomorrow, starting at 4 P. M., at Pulaski Hall.

According to an understanding reached by the delegates of the societies, one-third of the proceeds are to go toward Pulaski Hall and the other two-thirds toward the church and school of St. Adalbert Parish. This hall will also serve as an example of the unity, harmony and co-operation of the Polish societies of the parish.

A program will take place before the dancing begins. A speech of welcome will be given by W. J. Pijanowski. Reverend John Radziejewski, pastor of St. Adalbert Parish, and Casimir Zychlinski will also speak.

Invitations were sent to all societies, including those of the Polish National

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Alliance and the Polish Roman Catholic Union. A capacity crowd is expected.

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POLISH

Dziennik Chicagoski, Apr. 8, 1895.

MASS MEETING HELD AT ST. JOHN CANTIUS PARISH
Resolution Passed Against the Offensive Papers and In the Defense of Reverend Vincent Barzynski

A mass meeting was held last night in the large hall of St. John Cantius Church, Chicago Avenue and Carpenter Street, for the purpose of staging a protest against the abominable slander and abusive language interwoven in articles published by some of the malicious Polish papers against Reverend Vincent Barzynski, pastor of St. Stanislaus Kostka Parish. The hall was overcrowded with ardent supporters of the pastor, including members of twelve societies of St. John Cantius Parish.

As it is known this new parish was once a part of St. Stanislaus Kostka Parish, and the parishioners, although separated from their alma mater, hold great regard and respect for their former pastor.

The ignoble words and the malicious stories written and cast at this highly

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esteemed priest have aroused indignation. When the parishioners found out that a protest was voiced by the members of St. Stanislaus Kostka Parish two weeks ago, they decided to make a similar protest on behalf of their former pastor.

Last week the representative individuals of St. John Cantius Parish gathered, and after a serious discussion of the matter decided to call a mass meeting.

This planned mass gathering of parishioners was held yesterday, and the response to it gave evidence of the great respect held for Reverend Barzynski and the feeling of indignation that was aroused against his slanderers.

The meeting was opened by John Brzezinski, member of the St. John Cantius Parish Committee, who presented the purpose of this assemblage. He spoke about the services and sacrifies of Reverend Barzynski for the good of one parish as well as for another. The speaker also referred to the various false accusations cast at their former pastor.

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Other speakers who spoke in the same vein were Joseph Dabrowski, John Klossowski, Joseph Pankowski, F. Sobieszczyk, and others. All speakers were rewarded with great applause.

Finally a committee was appointed to draw up a resolution of protest. John Brzezinski, Louis Kalisz and Martin Ptaszek were selected. Mr. Brzezinski read the completed resolution, which is given below:

"Resolution adopted at a mass meeting of St. John Cantius Parish on April 7, 1895:

"We, the representatives and members of twelve parish societies and the parishioners of St. John Cantius Parish in general, who were former members of St. Stanislaus Kostka Church, gathered at a mass meeting at the parish hall Sunday, April 7, 1895, at 4 P.M., acknowledge the following:

"Whereas, in recent times some of the organs of the Polish press in America have started an unjustified campaign against our beloved former spiritual

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guide, Reverend Vincent Barzynski, upon whom are cast continuous barrages of opprobrious charges which in turn are offensive to us; and,

"Whereas, all these attacks are supported by ignominous lies, for we can best judge these actions as such because, having served this respected and deserving pastor, Reverend Vincent Barzynski, during the past twenty years, we can confirm that all his services in the religious and patriotic field always were and always will be full of sacrifice and void of personal interest; and,

"Whereas, the writers of these slanderous articles wish to discredit our good name before the citizens of the United States, be it

"Resolved, I. That we are in accordance with the resolution adopted by the members of St. Stanislaus Kostka Parish on March 24, 1895, which reprimands the Katolik /Catholic/ of Winona, Kropidlo /Sprinkler/ alias Dyabel /Devil/ of Chicago, and the Jutrzenka /Morning Star/ of Cleveland; for we consider them unworthy and deserving only condemnation, for they are enemies of the Catholic faith and of Polish ideals in America;

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"II. That as parishioners who are grateful to their former pastor, Reverend Vincent Barzynski, we consider all slanderous articles and stories against him and his parish as base lies, without facts to support them;

"III. That it is our great joy to express today our many and sincere thanks to Reverend Vincent Barzynski for his noble, sincere, unselfish, and indefatigable work for the good of our souls, enveloped with evangelical abstinence and love of man;

"IV. That we declare the above-mentioned articles and newspapers a poisonous seed to our morals and demand that they retract their fallacious and scandalous accusations and discontinue further publication of such; in the event that these papers ignore these requests, those that support and publish them will not be considered as Catholics or as Poles; and,

"V. That by word and act the undersigned, as former parishioners of Reverend Vincent Barzynski, always have and always will protect him against any slander."

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/This was followed by a long list of signatures of the parishioners of St. John Cantius Parish--editor's note./

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POLISH

Dziennik Chicagoski, Mar. 25, 1895.

RESOLUTION ADOPTED AT MASS MEETING OF PARISHIONERS OF ST. STANISLAUS KOSTKA PARISH

The following resolution was adopted yesterday at a mass meeting of parishioners of St. Stanislaus Kostka Parish at the school hall [Translator's note: This step was taken in order to check the underground current that is trying to smash the unity and work of the Poles]:

"We, members of thirty-four societies of St. Stanislaus Kostka Church of Chicago, Illinois, citizens of the United States, Catholics and patriots, have gathered at a mass meeting, held at the school hall, located at Bradley and Noble Streets, Sunday, March 24 at 4 P. M., and have adopted a resolution, whereby we publicly declare that:

"Whereas, In recent times some of the organs of the Polish press of America have started an unjustified campaign, directed primarily at certain Polish settlements and parishes, and aiming toward the injury of the people's

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faith, toward the disruption of peace, creation of hostilities and the destruction of the worthy work of the Polish Catholics, which has been conducted for many decades; and

"Whereas, Such campaign is an activity that is worthy of the highest condemnation, for it is not Polish or Catholic, and is carried out by some of our bitterest enemies, and because it can and does bring about costly results (as is seen at St. Hedwig Parish); and

"Whereas, The principal and most outstanding representatives of the press in question--a disgrace to Catholicism--are: the Katolik (Catholic) of Winona and the malicious Kropidlo (Sprinkler)--formerly Dyabel (Devil)--of Chicago, which do not withdraw any of their lies or vileness, if only to stagger the faith of the people, profane the priests, incite brother against brother, and create revolts within the parishes; and

"Whereas, These papers have for the longest time attacked everything that is

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holy and dear to each good Catholic and Pole, casting the most shameless slander at those that are working for the good of the people and the fatherland, thereby weakening the foundations of faith and morals, especially among the hearts of the youth, and planting the poisonous seed of discord in such a way that it even surpasses the villainy of any of the Muscovite bands; and

"Whereas, In order to disgrace the Polish clergy and Catholicism, one of these papers, namely, the Katolik, has gone to such an extent in its shamelessness that it boasts derisively of having Polish priests as its collaborators; and

"Whereas, These papers plainly support the various brawls, break social order, tread upon the rights of the citizenry, and naturally want to direct the Polish people not only upon the road toward socialism but even toward plain anarchism; and

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"Whereas, St. Stanislaus Kostka Parish of Chicago, Illinois, is the center of their baseless attack, which is carried out to such an extent that these papers even claim that we have the intention of creating parishional disorders, which is a baseless lie; and

"Whereas, These attacks have been directed especially at our lovable spiritual advisor, Reverend Vincent Barzynski, pastor for the past twenty years, with a continuous barrage of lies and slander, which have hurt our feelings and honor; and

"Whereas, All these attacks are supported by baseless lies, for we can best judge these actions as such because we have served the pastor, Reverend Barzynski, for over twenty years, and have been able to observe his actions in the religious and patriotic field, as well as for the good of the parish; and

"Whereas, The above attackers wish, for no reason at all, to discredit us in

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the eyes of the people of the United States by concocting and printing the most dastardly prevarications against out citizens; therefore, in view of the above-mentioned motives, we publicly declare and have

"Resolved, That we consider it our holy duty to raise our voice in condemnation of these calumniators of the people, in defense of the truth and the protection of our pastor, who has been maliciously attacked, and condemn the two papers, the Katolik of Winona and the Kropidlo, alias Dyabel, as unfaithful to the Polish cause, and brand them as dishonest, since they are the enemies of the Holy Faith and Polish-American ideals;

"Resolved, That as people thoroughly familiar with conditions at St. Stanislaus Kostka Parish of Chicago, we consider all irate and slanderous news about our parish and its pastor, published by the above-mentioned newspapers, as vile lies without any facts for support;

"Resolved, That contrary to this, it is with great joy that we claim

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complete unity between the pastor and our parish, and accord this pastor, Reverend V. Barzynski, our deepest gratitude and recognition for his noble, faithful and untiring work for our souls, hearts and thoughts, enveloped with evangelical abstinence and love of man;

"Resolved, That in view of this the undersigned call upon those mentioned to return to the road of righteousness, recall all slanderous remarks, and cease the spread of falsehood and hostilities;

"Resolved, That in conclusion, in the event the above mentioned newspapers ignore this summons, we will consider them as poisonous seeds to our morals, which we are trying by every means to uproot, and will not consider them as Catholics or as Poles."

(/Dziennik/ Editor's note: This resolution was signed by officials of the thirty-four parish societies.)

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POLISH

Dziennik Chicagoski, Mar. 25, 1895.

POLES HOLD MASS MEETING AT ST. STANISLAUS KOSTKA PARISH

The parishioners of St. Stanislaus Kostka Parish of Chicago, good Catholics and Poles, yesterday resolved to take an important step forward. Realizing that intrigue, which is making an effort to smash our unity, our peace and the fruits of our work in America, is raising high its head (sic); that unforseen hands are trying to mold our Polish parishes, which are the center of our Polish spirit and religion, into nests of disturbance and uprising; that the nefarious press is supporting this intrigue by its constant publication of lies which are primarily aimed at the Poles of Chicago, especially at St. Stanislaus Kostka Parish, it was decided to strike a definite blow at this disgraceful underground current of propaganda, and to reveal it to the world in its entirety.

Such action was taken yesterday at a mass meeting held at the St. Stanislaus Kostka Parish School hall. This meeting was staged through the initiative of one of the oldest societies of St. Stanislaus Kostka Parish, the Holy Trinity Society. The Society evolved the idea of raising a strong mass protest

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against the disgraceful and slanderous press, represented by the non-Catholic "Catholics" (sic) and the diabolical Kropidło (Sprinkler). This idea quickly spread, and its adoption brought action. All parish societies came to its support.

A committee was formed to lay plans for the meeting, and it was held yesterday. All those active in Polish life were present. Thirty-four Polish societies were represented. The large hall was filled to capacity; according to estimates over 5000 attended.

The gathering was officially opened by John Kortas, who called upon John Arkuszewski to preside as chairman, and S. Zahajkiewicz to act as recording secretary.

The audience was familiar with the reasons for the meeting, for it had been a witness of the constant attacks on St. Stanislaus Kostka Parish and its pastor, Reverend Vincent Barzyński, for a long time. That is why it only took a few words to explain the purpose of the assembly. A feeling of

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indignation against the intriguers and slanderers immediately permeated the hall.

The initial speaker was Mr. Kortas, and he was followed by Mr. Arkuszewski, who is one of the oldest parishioners, and one of the best informed on work in the parish. He reviewed the accomplishments of St. Stanislaus Kostka Parish, and referred to the unjustified attack on the parish. In conclusion, the speaker urged everyone to come to the support of the pastor, who was respected by the entire parish. Loud cheers and applause greeted both speakers as they left the rostrum.

Mr. Zahajkiewicz, who was the third speaker, pointed out the disgraceful intrigue which aimed at complete destruction of our standing among the people of America, and also supported the influx of anarchism. He said that only the enemies of the Poles and Catholicism were capable of doing this. Realizing our growth in America, they placed mines underground (sic), because they wished to ruin our parishes and churches, since the Polish spirit and religion was being fostered in them. We should guard ourselves against such

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vile assailants, he concluded.

The following speakers also spoke against this intrigue and the spread of scandalous writings: J. Popek, J. Tomaszewski and Alderman Stanislaus H. Kunz. All the speakers received such generous applause that it shook the entire hall. Voices began to shout for the appearance of the pastor, Reverend Barzynski.

Finally, steps were completed for adopting a resolution against the conspiracy and the malicious press. The resolution, which is found in its entirety in the adjoining column, was read to the audience by Boleslaus Klarkowski. Adopted by thousands of people, this decision is evident proof that the feeling of truth and righteousness is still in our hearts, that we know how to crush slander, and that we know how to defend ourselves against malicious assaults.

It must be added that the supporters of this intrigue, the Kropidlo, which has its headquarters in Chicago, sent two or three "amateurs" to the meeting for the express purpose of creating a disturbance. But when they began to

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make blatant comments, they were immediately put out. To the credit of the parishioners, it must be mentioned that, despite the commotion created, nothing was done to the intruders.

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POLISH

Dziennik Chicagoski, Mar. 18, 1895.

ST. HEDWIG CHURCH CLOSED ANEW

Once again sad news reaches us from St. Hedwig Church.

The church, which was open last Thursday and Friday, was closed again by the archbishop because of the disturbances which took place on the second day of the opening.

Last Friday Reverend Sedlaczek was present at the parish meeting and enthusiastically urged the opposition to come to terms, to come to agreement with their brothers, and to return to the road of righteousness. He informed the assemblage that he would do his best to bring these things about.

This speech, however, did not create the slightest impression, nor did it bring any results. It is apparent that in the future it will be necessary for the priest to make person-to-person contact within the parish to get results.

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Dziennik Chicagoski, Mar. 18, 1895.

In view of the disturbances of last Friday, the archbishop of Chicago has decided to take definite steps of action. Late that Friday evening Reverend Sedlaczek received a note from the archbishop requesting that services cease Saturday morning at the parish of St. Hedwig. This request was fulfilled.

On Saturday, Reverend E. Sedlaczek called upon the archbishop and was informed that the church must remain closed because of the prevailing misunderstanding. Services did not take place yesterday (Sunday) or Saturday.

The opposition sent the papal delegate, Monsignor Satolli, a telegram last Saturday. That afternoon the following reply was received:

"Washington, D. C., March 16.

"To the committee of St. Hedwig Parish,

"1000 North Hoyne Avenue: 3:30 P. M.

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"Proceed as faithful Christians, and continue to obey the archbishop, who is your rightful Sovereign and understands the needs of your parish.

"Monsignor Satolli"

The opposing faction held a meeting last Saturday evening at Dziewior's Hall. A great deal was said, and many proposals were suggested, but nothing was adopted. Evidently the reply from the papal delegate created a lasting impression upon the opposition.

It is becoming more and more apparent that a peaceful and satisfactory settlement must be affected. Yesterday--Sunday--no disturbance occurred about the church. A Republican meeting and parade, however, took place that afternoon. It is rumored that the Republican agitation relative to the coming election is being worked together with the agitation of the opposition in connection with the affairs of the parish.

At three o'clock yesterday afternoon, a fire broke out in one of the vacant

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lots on Elston Avenue, and created a feeling of alarm. The fire was started by a spark from a passing train. When it was put out order was restored.

Reverend Sedlaczek left the parish last Saturday and returned to St. Stanislaus Kostka Parish; however, he will not stop paying visits to the parish, nor will he stop giving spiritual assistance.

In view of the closing of the church it is doubtful whether the parish will be opened soon.

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POLISH

Dziennik Chicagoski, Mar. 15, 1895.

THE AGITATORS OF ST. HEDWIG PARISH AND THE CHICAGO TRIBUNE

Warning has been given to the Chicago Tribune time and again about their twisting the facts relative to the disturbances at St. Hedwig Parish.

The policy of the Tribune is not only Republican, but is also greatly influenced by the A. P. A. [American Protective Association] faction. It has always been against the Poles, and now a special interest has been taken in the agitators of St. Hedwig Parish. The purpose of this, of course, is to win over as many new votes as possible for its party [Republican] This is evidenced by the lively interest the Republicans of the Fifteenth Ward are taking in this affair; their forces are working closely with the agitators responsible for the misunderstanding at St. Hedwig Church.

In this commotion the Tribune is not ashamed of the steps it has taken. It lies to such an extent that it is frightful.....

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It has been pointed out, according to the Tribune, that the Chicago archbishop is a Resurrectionist. This scandalous absurdity was even repeated by one of the Polish papers of "good will" of Chicago.

Today, we find greater, more scandalous and more impudent lies in the Chicago Tribune than ever before. That paper prints the following story about the conditions at St. Hedwig Parish:

"A representative individual of the parish was questioned as to whether the disorder in a Polish parish in Omaha had anything in common with the disorder in Chicago.

"He said: 'No, not directly. But consider this, sir: this priest, Kaminski (reference is being made to the deceiver and schismatic, Kaminski: editor's note.) is a Resurrectionist. The church in South Chicago was closed (which church? - editor's addition). Discord prevails there. The priest is also a Resurrectionist.

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In every outbreak in our parishes this same Resurrection Order has been responsible for all the trouble.' "

Every Pole, every person familiar with Polish affairs will admit that the Tribune was unjustified in publicly announcing such insolent lies.

Kaminski consecrated by Villatte as a Resurrectionist! Chicago church closed because of a member of the Resurrection Order! Verily, this surpasses all bounds.

If the reporter of the Tribune wrote these unprecedented lies because of his ignorance, the publishing of them could be forgiven. But what right had he to voice an opinion as though he was a "member of the parish"? What kind of a conscience does this monster have? And of what nature are those Polish papers that willingly repeat the lies of the Tribune? Let everyone give his own answers to these questions.....

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III C POLISH

Dziennik Chicagoski, Mar. 15, 1895.

ST. HEDWIG CHURCH OPENED; NEW AGITATIONS STARTED

New and important developments took place at St. Hedwig Parish during yesterday and today.

By an order issued by the archbishop of Chicago, which was prompted by a petition signed by a large number of parishioners, St. Hedwig Church was opened for services yesterday.

Mass was celebrated by Reverend E. Sedlaczek at 8 A. M. Many members of the parish attended. After the services, Reverend Sedlaczek took charge of the parish rectory. No disturbances occurred.

During the afternoon and evening, however, trouble was started anew by the deceitful agitators. Meetings were held by them at which violent threats were voiced. A desire was also expressed to stage an attack on the rectory last

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night, but this did not materialize. Finally, it was decided to start an assault on the parish rectory this morning.

At approximately 8 A. M. this morning a group of agitators entered the vestry just as Reverend Sedlaczek made his entrance, preparatory to the celebration of Mass. These would-be disturbers were disposed of in short order. The 8 o'clock services took place without interruption. Over four hundred persons attended.

A large mob of people, mostly women and boys, gathered about the church, intent on starting some kind of commotion. The police on duty in this vicinity prevented any disturbances.

No active violence occurred, and no one was hurt. The police arrested only three women and one boy, the noisiest persons in the crowd. Shortly afterwards, the crowd dispersed.

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At the time this article is going to press, peace prevails at the parish. Reverend Eugene Sedlaczek is in charge of the rectory. Services at St. Hedwig Church will be resumed tomorrow.

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POLISH

Dziennik Chicagoski, Mar. 13, 1895.

WOMEN'S SODALITIES MAKE CONTRIBUTIONS FOR A NEW PULPIT AT ST. STANISLAUS KOSTKA CHURCH

The following groups from the Third Order of the Women's Sodalities of St. Stanislaus Kostka Parish have made donations for a new pulpit for the church:

Rose No.	Amount
34	$4.00
35	2.50
7	2.75
18	1.10
33	1.75
19	1.50
16	1.12
12	1.40
36	.75
4	.75

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15..... .75
2..... .10
20..... .70

Sincere thanks are extended to all groups for their contributions.

Reverend Eugene Sedlaczek, C. R.

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Dziennik Chicagoski, Mar. 11, 1895.

AN APPEAL TO THE PARISHIONERS
OF ST. HEDWIG PARISH

Brothers! Once more we appeal to you, and once again we beg the parishioners who have strayed from the path of the church to return to unity!

We do not hold your faith in doubt, nor do we doubt your attachment to the holy church. The mistakes which have been committed by you can easily be atoned for through sorrow and prayer. We do not hold you responsible for the scandal which was not so much your fault as it was the fault of a few leaders.

Perceive, along with us, our mistakes; seek, as the blind, that which we have lost.

Let us recall to mind the services that have been and are being celebrated in the old country during this Lenten period; let us recall to mind the many times

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we have attended the services of the Stations of the Cross and the Psalms of Lamentation with our mothers and fathers, and compare those times with our present situation. How sad and lonely it is for us in this strange land; for instead of suffering with Jesus Christ we are giving ourselves to willfulness.

Let us not crucify Christ any longer, brothers! Return to the Lord of Lords through the act of contrition.

Our most reverend archbishop is ready to return to us at a moment's notice that which we have lost. He is ready to open the doors of our holy temple where as Christians we may pray in Polish.

Return, therefore, from the road of condemnation, dear brothers, and harmony, unity and peace will be our blessing. With the aid of the new priests which the archbishop will assign to our parish we will be able shortly to wipe away the existing blemish.

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Dziennik Chicagoski, Mar. 11, 1895.

In order to realize our desires, however, we must take measures to prevent any further disturbances in the parish. Caution is now more necessary than ever, because the evil-minded people lie in wait for an opportunity to start new agitations. It is imperative to prevent this, and to separate the wild seed from the good.

For this reason we declare that, in the event St. Hedwig Church is opened, only those having a ticket of admission will be admitted. Do not be offended by this procedure. This is not a sign of distrust directed at the honest and worthy parishioners. This method is directly aimed at the agitators, and it will remove them.

This is the wish of the archbishop and should be respected. These tickets of admission will be discontinued when signs of harmony prevail.

These tickets may be obtained at the home of A. Barczynski, secretary of the parish committee, 1030 Hoyne Avenue. Protect yourselves and stick to one fleck,

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and in this way you will have demonstrated that the attachment to the church was not broken.

To this we wish to add that a general meeting will be held tomorrow evening at 8 o'clock in Kortas' Hall, Robey and Frankfurt Streets. All faithful sons of the Roman Catholic Church are cordially invited to attend.

For the Committee,
A. Glowczewski,
A. Barczynski

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Dziennik Chicagoski, Mar. 7, 1895.

CONTRIBUTIONS FOR ST. HYACINTH CHURCH

The Reverend J. Piechowski wishes to acknowledge the following contributions for the new St. Hyacinth Church at Avondale:

St. Stanislams Kostka Society, $25; St. Stephen Society, $10; Jacok Wejer Society, $10; Holy Name of Mary Society, $25; A. Osuch, $1; Magdalene Szulc, $5.

The Reverend Piechowski extends sincere thanks to the contributors.

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POLISH

Dziennik Chicagoski, Mar. 1, 1895.

A DECLARATION FROM THE ST. HEDWIG PARISH COMMITTEE

(The following announcement was received from the St. Hedwig Parish Committee.)

The undersigned, by the following declaration, wish to declare publicly that after all Christian efforts have been expended, and various means have been exhausted in our efforts to affect an understanding with the committee of the opposition, it has been concluded that the opposition is composed of persons of ill will, persons who deliberately plot to disrupt the harmony among the parishioners. By their conduct they bring upon the people of St. Hedwig Parish the wrath of God and the contempt of humanity. The opposing group has twisted the words of the Archbishop, and has disregarded his orders at its meetings; it plays the role of a faithful Catholic committee before the credulous people.

Because this kind of activity leads directly to schism, and not to the opening of the church and school, the undersigned, in the name of the entire Parish Committee and all Roman Catholic members of St. Hedwig Parish, publicly express the

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Dziennik Chicagoski, Mar. 1, 1895.

severance of all connections with the opposition group in all matters pertaining to the Roman Catholic religion and activities at St. Hedwig Parish.

We have every reason to fear for the salvation of our souls, for "the company you keep determines your character." The Apostle of the People stated that "the Holy Ghost has created bishops to take charge of the Church of God." But some people choose the first hobbledehoy that comes along, one who is unfamiliar with the teachings of the Roman Catholic Catechism, regard him as a prophet and permit him to blaspheme against the Holy Apostles and the power of the Roman Catholic Church!

We, as Catholics, do not desire to hear of such a committee. Jesus Christ said: "He who does not heed the church (that is, the authority of the church), let him remain as a pagan and a public sinner." This committee does not heed the Archbishop; they listen to the successors of Judas, who impart to them the hypocrisies of the Pharisees.

Is this a Christian committee? No! It is an everlasting humbug.

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Is it a Catholic group? Not in the least, for it opposes the orders of the Bishop.

Is it Polish? It is not even this, for it disgraces Poland.

Is it patriotic? It is not this, either, because it starts agitations and imparts lies.

Then what kind of a committee is it? It is a committee that sows the seeds of discord! No decent person will have anything to do with it.

Therefore, the undersigned, as old parishioners and members of the Parish Committee, declare that all connections pertaining to the Catholic religion and St. Hedwig Parish have been broken with the opposing group. We trust that every true Catholic will no longer permit himself to be duped, and will no longer be connected with people that aim to disrupt the unity of the St. Hedwig Parish and disregard the wishes of the Archbishop.

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Dziennik Chicagoski, Mar. 1, 1895.

We can only offer a prayer for such people. But to listen to their insidious words, which leads to schism, is to sin against the Holy Ghost.

With the help of God we will not permit this, and, therefore, we lift our heads in prayer to Him in Heaven and say: "Lead us not into temptation, but deliver us from evil.....Amen."

In the name of the St. Hedwig Parish Committee:

A. Glowczewski, president
A. Barczynski, secretary

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Dziennik Chicagoski, Feb. 25, 1895.

ST. HEDWIG PARISH CHURCH OPENS TEMPORARILY

The expected peace in St. Hedwig Parish did not come yesterday. Agitation was continued to such an extent that it was impossible to perform any services.

The trouble occurred in the following manner: The Chancellor of the Archbishop of Chicago, the Most Reverend J. P. Muldoon, arrived Sunday morning with the newly appointed paster, Reverend Eugene Sedlaczek, and the latter's assistant, Reverend Biella.

A group from the opposition, despite promises that they wanted peace with the Archbishop, immediately objected to the newly appointed members of the parish.

In view of the lack of supporters from the right wing of the parishioners, the Most Reverend Muldoon entered the church and read the decree of the Archbishop from the pulpit, announcing that as a result of the present

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Dziennik Chicagoski, Feb. 25, 1895.

objections on the part of the parishioners the church would remain closed.

No services were held. This is unusually saddening, but inevitable. The Archbishop had consented to have the church opened on the condition that the committee of the opposition would remain orderly, as promised. When it began to appear that the promises were nothing but pretentions, when all previous negotiations went for naught as the new pastor was presented, the church was ordered closed.

What have the agitators gained? When will they be able to collect themselves?

The following announcement was received from the Parish Committee of St. Hedwig Parish:

The undersigned invite all the parishioners of St. Hedwig Parish to attend two meetings relative to the affairs of the parish.

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The first meeting will be held this evening at Kortas' Hall, 1065 North Robey Street. The second will be held tomorrow evening at the home of Stanislaus Sniegocki, 1069 North Leavitt Street. Both meetings will start at 7:30 P. M.

Every parishioner in accord with the church and the Bishop is obligated to attend these meetings. Those from the opposition desiring to come to peace terms are also invited.

The parishioners are reminded that Lent and Easter Confession are approaching.

A. Glowczewski, president..
Anthony Barczynski, secretary.

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POLISH

Dziennik Chicagoski, Feb. 21, 1895.

ST. HEDWIG CHURCH WILL PROBABLY OPEN SUNDAY

(Editorial)

The unfortunate St. Hedwig Parish will possibly have order restored shortly and the church may be opened Sunday.

The party of agitators, after receiving a rebuke from the Apostolic Delegate, Monsignor Satolli, has finally decided to give in to the bishop's demands. Monsignor Satolli, after becoming aware that the Parish Committee, which is formed of conservative parishioners, is becoming more influential with Archbishop Feehan and gaining more supporters in its efforts to have the church opened, declined to take part in the affair and so informed their delegate who had come to Washington.

To carry out further their decision, the opposition, composed of twelve members, presented themselves before the Archbishop of Chicago and expressed their regret for the disruption of order at St. Hedwig Parish. They stated that

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Dziennik Chicagoski, Feb. 21, 1895.

they were prepared to abide by the wishes of Bishop Feehan. They also made a request to have the church opened and to have a new pastor assigned to take charge. Bishop Feehan accepted their apology and promised to have the church opened on Sunday. As to the new pastor, he insisted that he will not accept anyone unless he measures up to qualifications.

In all probability a letter relative to this matter will be issued tomorrow by the bishop, and will be published by Dziennik Chicagoski without delay.

From this letter we will be able to learn who is to be appointed pastor and assistant at St. Hedwig Parish.

The Parish Committee also had an audience with Bishop Feehan recently in regard to having the closed parish reopened. Prior to the reopening of the church, an understanding must be reached with the remainder of the opposition, which has formed another flank.

In this respect the Parish Committee has requested Dziennik Chicagoski to

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Dziennik Chicagoski, Feb. 21, 1895.

publish the following announcement:

The undersigned wish to state publicly that the Parish Committee, composed of twelve members of St. Hedwig Parish, is holding a special meeting this evening, February 21, at 8 P.M.

The opposition committee, which is also formed of twelve members, is cordially invited to attend this meeting and discuss plans for a complete understanding of the entire matter.

The meeting will be held in Michael Kortas' hall, 1055 North Robey Street.

Andrew Glowczewski, president
Anthony Barczynski, secretary

In publishing this appeal, we express the hope that concord will be reached between the two factions of St. Hedwig Parish, that peace will reign once

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again among all parishioners, that the parishioners will accept the pastor whom the Bishop will appoint, and that St. Hedwig Church will be opened Sunday. It is our express desire that these wishes be realized.

Along with this, we observe with pain that some of the Polish papers still persist in publishing false reports about the conditions at St. Hedwig Parish, and also about the Apostolic Delegate, Monsignor Satolli, and Bishop Feehan. These stories are undoubtedly directed at the short-sighted individuals who are apt to be influenced by them to start another misunderstanding among the parishioners.

It is not unusual that the Tribune should be playing up some of these fabricated stories, for the Tribune is a Republican mouthpiece, and is trying to snare some fish in the Republican net. But it is more than surprising to see the Gazeta Polska (Polish Gazette), published by W. Dyniewicz, hurriedly publish, without control, various unfounded stories about the parish.

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POLISH

Dziennik Chicagoski, Feb. 18, 1895.

AGITATORS OF ST. HEDWIG PARISH ON TRIAL

The case of the St. Hedwig Parish agitators, which was to have been tried last Saturday, has been postponed by Judge Severson until Wednesday, February 20. The accused are Theodore Dimonowski, Joseph Tadych, Antonia Grams, and Catherine Lagodzinska.

Two other arrests were made in front of the police station last Saturday. Misses Julia Szablewska and Julia Smith were held for accosting Officer Klaft on the street.

The charges against the accused are not being pressed by the parishioners but by the police.

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Dziennik Chicagoski, Feb. 18, 1895.

AN APPEAL TO THE PARISHIONERS OF ST. HEDWIG PARISH

The undersigned, a staunch and upright parish committee, recognized by the Archbishop of Chicago, are concerned about the recent humiliating events that took place in the St. Hedwig Parish and feel obligated, as Christians, as Poles, and as the original founders of the parish, to make an appeal to all their brethren, asking them to support the movement leading to the restoration of order /in the parish/ and to the prompt opening of our church and school.

This will only be possible if we succeed in convincing the Archbishop of the Chicago diocese that the dissension in St. Hedwig Parish has been completely eradicated, that harmony has been restored, that the temporarily duped parishioners are strongly in favor of returning to the path of righteousness, the path of respect for the will of the Bishop, and finally, that such shameful incidents will never occur again.

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In order to convince the Archbishop and thus make possible the opening of the church and school as soon as possible, the undersigned committee have prepared a petition to the Archbishop, which has been signed by several hundred parishioners who sincerely desire to see order restored. The greater the number of signatures obtained, the sooner will the doors of our church be open.

Therefore, we, the undersigned, appeal to all good-spirited people of the parish who desire harmony and unity instead of dissension and disunity, and who wish to have the church opened soon, to come to the home of any one of the undersigned and sign the petition, signifying that they agree with the will of the Bishop and that they sincerely desire to have the school and church opened.

To err is human and many of us have made mistakes, but to continue in this state is sinful. Let us remember this. Let us bear in mind the damage

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that is being done to our souls when we continue in our stubbornness. Let us cast off our errors once and for all.

We urge everyone of the parishioners of St. Hedwig Parish, all Catholics and Poles of good will, to act, not for personal gain, but in the name of the good of all, for the salvation of all our souls.

Brothers in Christ,

Andrew Glowczewski, president of the committee

Anthony Barczynski, secretary of the committee

Joseph Jablonski, Julius Recki, Francis Klafeta, Francis Kielichowski, Boleslaus Hofman, Francis Jaktorowski, John Konczykowski, John Szczepanski, Francis Sobieszczyk, Stanislaus Frazyna. [Translator's note: Addresses omitted in translation.]

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POLISH

Dziennik Chicagoski, Feb. 16, 1895.

REVEREND BARZYNSKI ANNOUNCES ORDER OF FORTY-HOUR DEVOTION SERVICES IN ST. STANISLAUS KOSTKA PARISH

Celebration to Begin Tomorrow

Forty-Hour Devotion services will begin tomorrow at St. Stanislaus Kostka Church, and will continue in the following order:

Sunday, February 17:

1. The services will be officially opened by celebration of mass and a procession at 5:30 A. M. in the upper church /St. Stanislaus Kostka Church was really two churches in one: upper and lower/.

A second mass will be held at 6:30 A. M. in the lower church.

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2. The women and young ladies of the St. Francis Sodality will participate in the first hours of Adoration (sic), followed by Immaculate Heart of Mary Sodality, St. Joseph Society, Nos. 1 and 2, St. Stanislaus Kostka Cadets, and others.

3. Members of the ushers' staff will be in charge, and the same rules will be followed as have been followed previously, according to the Book of Adoration published in 1892.

The same rules will hold good for the women's and men's societies.

4. The parish societies will observe their hour of Adoration during vespers, Sunday at 3:30 P. M., in the upper church.

The marshals from the societies, with the assistance of the church ushers, will keep the order appropriate to the occasion of celebrating the services.

5. High Masses will be celebrated at the regular hours on Sunday. The ladies sodality organizations will participate in Rosary services in the afternoon at

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one o'clock; the young women's societies will participate at 2 P. M.

6. Vespers in the upper church for all other societies will be celebrated at 3:30 P. M.; the parishioners may take part in the Vespers to be given in the lower church at 3 P. M.

Monday and Tuesday: services will begin at 5 A. M. in the lower church, and at 7 A. M. in the upper church.

High Masses will be celebrated as on Sunday.

Concluding services will be held on Tuesday evening at 7 o'clock.

The school children will attend their regular mass services on Sunday at 7 A. M., and also on Monday and Tuesday. Adoration services will also be celebrated on Monday and Tuesday, in the following order:

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Boys: from 1 P. M. to 2 P. M.

Girls: from 2 P. M. to 4 P. M.

The brother sexton (sic) will give the schedule and place to every church society relative to their period for participation in Adoration services.

Individuals will not be permitted to sing during the Forty-hour Services. The parish choir and the church societies will perform during the appointed hours.

The church marshals will keep order and quiet in the church.

It is expected that all church societies will refrain from holding any meetings; weddings and socials should not be given.

Reverend Vincent Barzynski, C. R.
pastor of St. Stanislaus Kostka Church

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POLISH

Dziennik Chicagoski, Feb. 16, 1895.

POLISH SOCIETY DONATES TEN DOLLARS FOR NEW CHURCH IN AVONDALE

Jacob Wejer Society (under the guidance of St. Francis) has contributed ten dollars towards the erection of a new Polish church in Avondale.

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POLISH

Dziennik Chicagoski, Feb. 12, 1895.

LETTER OF THE APOSTOLIC DELEGATE RELATIVE TO THE AGITATION AT ST. HEDWIG PARISH

The instigators intent on disrupting the harmony in St. Hedwig Parish have from the very beginning told lies to the parishioners, and they are still telling them. These lies have been spread in order to get the people to oppose the local ecclesiastical powers, whose head is the Apostolic Delegate, Monsignor Sattoli, of Washington [D. C.].

Such prevarications are often tactfully made by wranglers within the parish. The people readily believe them because the leaders occasionally send letters of protest to the Apostolic Delegate, and sometimes they even send delegations.

In order to convince the duped parishioners as to how the representative of the Pope looks upon the various agitations and uprisings in St. Hedwig Parish, a letter from Monsignor Satolli to one of the leaders of the opposition, which was sent immediately after the affray of February 3, is published below.

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Dziennik Chicagoski, Feb. 12, 1895.

The letter, written in English, is found in the archives of the Bishop of Chicago, and reads as follows:

Apostolic Delegate of United States of America

Washington, February 8, 1895

No. 1305 (In reply refer to this number)

Peter P. Bloch
254 Webster Avenue
Chicago, Illinois

Dear Sir: I am grieved more than I can tell you at the scandalous performance which took place in the church of St. Hedwig last Sunday. It is too bad that your people cannot control themselves sufficiently at least to respect the sanctity of the House of God, and the celebration of the Divine Liturgy. You

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Dziennik Chicagoski, Feb. 12, 1895.

must understand that the government of the diocese and the right of removing or changing pastors and other priests belongs to the bishop. If the parishioners have any valid reason for objecting to the priests assigned to them, they should present those reasons to the bishop, and he is bound to give them his careful consideration. When he has done so, the people are bound, if they wish to remain good Catholics, to abide by his decision. I beg you and the others who are discontented with the priests you have to be patient, and I assure you that proper consideration will be given to the matter, and such provision made as will secure peace and harmony. It is to be hoped that there will never be a repetition of the scandal of last Sunday.

Faithfully Yours in Christ,
Francis Archbishop Sattoli
Apostolic Delegate

Comment on this letter is superfluous. The Apostolic Delegate's letter plainly condemns the various agitations and hostile acts against the church government.

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Dziennik Chicagoski, Feb. 12, 1895.

From the contents of the letter it is apparent that Archbishop Satolli was not informed about the horrible and bloody rioting in St. Hedwig Parish on Friday, February 8. It is plainly evident how much more severe the letter to follow from the representative of the Pope in America will be.

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POLISH

Dziennik Chicagoski, Feb. 9, 1895.

IRATE PARISHIONERS STORM ST. HEDWIG PARISH RECTORY
Many Persons Beaten and Wounded;
Reverend Joseph Barzynski Resigns Pastorship

Yesterday will be marked as a never-to-be-forgotten day in the history of St. Hedwig Parish and in the history of the Poles in Chicago. It will be marked as a day of disgrace--as a day when a group of Poles living in St. Hedwig Parish created a violent disturbance that resulted in a bloody scene, the like of which probably was never seen before in Chicago.

An irate crowd, mostly composed of women armed with all sorts of household tools and whatnot, stormed the church rectory at 7 A. M. for no apparent reason, broke the doors down, and threatened the lives of the persons within. Efforts to establish order only infuriated the angry mob and precipitated a fight with the police, a fight which lasted until 9:30 A. M. and during which several persons were wounded--some severely.

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This disturbance took on the semblance of a regular street riot and received considerable publicity in the local press. The results of this affair are very saddening for the parish.

Reverend S. Kobrzynski received the following order yesterday afternoon:

"Chicago, Illinois
February 8, 1895

"Right Reverend Father Simon Kobrzynski, C. R.

"Right Reverend Father: I regret that, owing to recent public disorders in the congregation, it becomes necessary to close the church of St. Hedwig.

"No religious services of any kind can be performed in it for the present.

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Yours faithfully in Christ,
P. A. Feehan,
Archbishop of Chicago"

This order was put into effect yesterday.

Yesterday's occurrence is the sad epilogue of a series of bitter disputes in the parish--disputes which have been going on for some time and about which we have written on several occasions.

After the January incidents, which resulted in the departure of Reverend Anthony Kozlowski from Chicago, a temporary period of peace ensued, during which Reverend Gieburowski, a young priest, filled Kozlowski's vacancy, assisted the pastor to the best of his ability, and fulfilled all his duties with diligence.

Legal proceedings against the persons responsible for the first disturbance

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had been settled by arbitration and everybody thought that the discontented parishioners would at last quiet down permanently. The discontent, however, had not been entirely eradicated, and the first signs of it were seen in yesterday's sad affair, which broke out suddenly and without the slightest warning.

This is what happened: As Reverend Gieburowski, in his sermon, was urging the discontented parishioners to bury the hatchet in the name of God and man, a group of young people, some of whom are hardly known in the parish, began to stamp their feet and interrupt him with loud noises. Not desiring to aggravate the situation, the priest left the pulpit, while one of the church ushers asked the youngsters to leave. When order was restored after their departure, Reverend Barzynski completed the services. This was all what happened, but the American press made a big story of it.

After last Sunday's riot, Reverend Joseph Barzynski decided that, inasmuch as the parishioners were on the warpath, he would resign as pastor of

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St. Hedwig Parish.

On January 4, at the suggestion of his brother, Reverend Vincent Barzynski, pastor of St. Stanislaus Kostka Parish, Reverend Joseph Barzynski tendered his resignation to the Archbishop of Chicago, who set the matter aside for further consideration. On February 5 Reverend Joseph Barzynski went to see the Archbishop and asked him to accept his resignation. The Archbishop granted his request. After having his resignation accepted, Reverend Joseph Barzynski left the rectory of St. Hedwig Parish and moved to the rectory of St. Stanislaus Kostka Parish, Noble and Ingraham Streets. His pastorship at St. Hedwig was taken over temporarily by Reverend Joseph Gieburowski. Reverend Joseph Barzynski, therefore, left of his own free will, in the love of God and man, to avoid further outbreaks of violence.

Last Wednesday, February 6, a delegation of public-spirited citizens called upon the Archbishop and urged him to come to some understanding on the parish's future plans of operation. At the time, however, the Archbishop

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was out, so the committee was given an appointment for Thursday. Archbishop Feehan expressed his regret for the recent occurences in the parish, questioned the group about the details, and finally informed them that shortly a new and capable pastor and assistant would be assigned to the parish. As to Reverend Kozlowski, the Archbishop said that he would not accept him. The committee then gave its own version of the falsification of names on the petition to oust Reverend Joseph Barzynski, and contended that the petition had the names of parishioners who could not sign their names, and that these names had been signed by the canvassers without informing the people of the nature of the petition. With the matter apparently settled, the delegation returned to give its report and everyone was confident that peace would finally reign in the unfortunate parish, as there were no reasons for further trouble, since a new pastor was to take charge.

But this was far from the truth, for the troublemakers were more concerned in creating a scandal than in anything else. The plotters were alert and,

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seeing that conditions were likely to take a turn for the better, resolved to speed up their scheme.

On Monday or Tuesday, Reverend Anthony Kozlowski, who until then had not been seen in the parish, reappeared. According to present indications, it seems that from then on the plot began to take shape. The police now have proof that the plans for the attack on the rectory of St. Hedwig Church on Friday morning were discussed at a meeting held in one of the local halls of the parish. At this meeting, attended mostly by women, someone told the women to arm themselves with all sorts of household tools and to bring red pepper to throw into the eyes of the police.

The first sign of trouble appeared on Thursday evening, when a few of the plotters managed to force their way into a meeting held by the parishioners to inform the latter that they had been to the bishop. The intruders, however, were thrown out.

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An unexpected attack came Friday morning, between 6 and 7 o'clock. A large crowd about two hundred women strong stormed the rectory and managed to get into the church, without, however, doing any damage.

During the outbreak at the rectory, Reverend Joseph Gieburowski and Reverend F. Britkopf, as well as Brother Aloizy and a number of servants, were at the rectory when the latter was stormed. The doors were broken down by stones, and an attempt was made to attack the occupants. Fortunately, two police officers appeared on the scene and gave protection to the threatened priests and servants. Had the police not come as quickly as they did, the outcome would have been much worse.

An idea of the riot may be gathered from the following excerpts taken from the local American press:

The Tribune writes as follows:

"Officers Wendt and Hammill, of the Attrill Street Police Station, were on

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duty at 7:30 A. M. near St. Hedwig Church at the time the attack on the church rectory started.

"The apparent aim of the enraged mob, consisting of men and women, was to kill or attack the assistant pastor. When the rectory doors were torn apart, the frenzied crowd began to shout: 'Turn the priest over!.... Let us lynch him!'

"The attack was led by the women, one of whom threw a handful of red pepper into the eyes of Officer Hannill. He was temporarily blinded by this unexpected shower of pepper, but as he began to get over the first effect he was able to strike the woman with his fist and then pin her against the door.

"In the meantime, Officer Wendt managed to get the mob back by using his club freely.

"At that moment, Officer Wendt found himself about twenty feet from the

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doors of the rectory; someone struck him on the head with a hammer, inflicting a severe wound. The officer slumped unconscious. Blood was flowing from his wound. Just then, the crowd, armed with bricks and stones, attacked Officer Hamill, who was compelled to hold back the madly infuriated Poles at the point of a gun.

"News of the attack reached the Attrill Street Police Station and Captain Rehm and his assistant mustered as many policemen as possible and rushed to the scene of action. The crowd was too unruly and menacing for the newly arrived squad of police and an alarm was sent for more reinforcements. Two patrol wagons were sent from the police station at North and Rawson Avenues.

"Before the wagons arrived, the mob renewed its attack on the police. Patrolman Klafta fell to the ground, a victim of a pepper attack, although he managed to arrest two of the women who led the crowd.

"During this melee, Reverend Joseph Barzynski arrived on the scene on a sleigh

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(completely unaware of the trouble because he came to pick up the remainder of his belongings, as he had been residing at St. Stanislaus Kostka rectory since Tuesday). His arrival was advantageous to the police because they were just escorting Reverend Gieburowski from the rectory, and they took advantage of the conveyance, As both priests were making off, the crowd began to make chase, but the horse was too fast for them. While the crowd was moving after the fleeing sleigh, the two patrol wagons managed to scatter the agitators.

"During the fracas at the rectory doors, Officers Christofferson, Tobin and Niederschmidt came to the assistance of Officer Hammill--Niederschmidt fired a shot into the air. Mrs. Anna Druwka, 68 Lubeck Street, was struck on the side of the head, suffering a slight wound, during the interim.

"After the crowd had been dispersed, Lieutenant Quinn, Sergeant Walton and eight patrolmen remained to guard the church and rectory. No new outbreak was reported up to midnight.

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"Three persons were arrested: Theodore Dimanowski, 18, Mrs. Antonia Gramza, 62, and Mrs. Catherine Lagodzinska, 45. All were placed under bond."

The other papers treated the story more or less in the same vein. The Herald, always in opposition to the other papers, sided with the agitators.

The casualty list is as follows:. Arthur Hammill, policeman, serious head wound; Officer Niederschmidt, various lacerations; Arthur Wendt, fractured skull, as a result of being hit with a gas pipe--his eyes were also filled with pepper; J. Klofta, policeman, eyes filled with pepper; Theodore Dimanowski, 18, a broken nose. Besides these casualties, many in the crowd received blows from the clubs the police used.

The riot lasted from 7 A. M. to 9:30 A. M. Despite the cold weather, the women, especially, did not yield and continually attacked the police. Some of them had infants in their arms. Some of the women locked themselves in the church, and it was sometime before the policemen managed to get them all

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out.

No new rioting has occurred. Detectives are making a careful search for the persons responsible for inciting the people to riot. It is apparent that the guilty will shortly be found.

Thus ends the story of the riot at St. Hedwig Parish. It is indeed a shameful and saddening affair to all the Poles of Chicago.

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Dziennik Chicagoski, Jan. 19, 1895.

AN OPEN LETTER FROM REVEREND VINCENT BARZYNSKI, C. R., TO THE PEOPLE OF ST. HEDWIG PARISH

Dear brothers and sisters in Christ! First of all, before I begin to discuss the matter of Reverend Anthony Kozlowski of St. Hedwig Parish, I feel obliged to admit that I am at fault and to beg your forgiveness, for, speaking truthfully, it was I who started all this trouble. I begged my brother, Reverend Joseph Barzynski to accept Reverend Kozlowski as an assistant at St. Hedwig Parish.

Therefore I beg forgiveness, dear brothers and sisters, because it was inconsiderate of me to send an unknown priest to your parish. I trust to God that I will be forgiven by all of you for my lack of foresight, for whatever damage has been unintentionally done.

As for me, I promise earnestly to pray for you and your parish, for I do not wish to absolve myself of even a part of this great sorrow which has

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fallen upon you. It is my desire, therefore, by this letter voluntarily to right the wrong that was done and to make the entire affair clear to the public eye, according to the holy truth of God and the holy spirit of the love of Christ.

As I look upon the crafty execution of the affair in your parish, for which every Catholic and Christian heart suffers great pain, for which every honorable Pole is ashamed, I see that the foes of Poland are joyous and that the enemies of the church have cause to sneer. Therefore, I crumble with anxiety before God and consciously feel that I am obligated to make a sincere effort to correct the wrong. Because of this I wish again to announce publicly by this letter that to a large extent the fault was mine, dear fellow workers, brothers and sisters.

It is impossible for me to make properly clear the entire affair as it was started and helped along by certain people, parishioners and others, against my brother, the pastor of St. Hedwig Parish, Reverend Joseph Barzynski.

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Some say that my brother is at times rude in his expressions and is easily roused to anger. But, on the other hand, no one can accuse him of ever being a flatterer, hypocrite, cheat or conspirator. No such accusations were made by any layman or clergyman....That his opponent, Reverend Anthony Kozlowski, is entirely different, whether by nature or interest, is a fact.....

Some claim that the pastor did not select any parishional committee. This, however, is not an established fact, for Reverend J. Barzynski has a large number of important parishioners assisting him in keeping accounts and order in the church.

My brother, Reverend Joseph Barzynski, immediately after taking charge of St. Hedwig Parish, came in contact with people who, although they were not called to act as such, wanted to become pastors and to make the present pastor their assistant. Those priests who had personal gain in mind can agree with this. When a Catholic priest stoops so low as to sell himself

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to persons who have no knowledge about the vocation and tasks of priesthood, especially of a pastor, but who wish to direct him, then he should become a Lutheran minister.

As to the accounts, who has charge of them now? You all know that everyone has charge of them. Whoever desires to examine them may do so at any time; nothing is hidden. Every penny is accounted for many times; income and expenses are not kept secret; the books are always open.

Those who did not offer any contributions to the church are the ones who cannot come to any peace. They would be happy, perhaps, if something from the church would fall to them.

Finally, a parish committee may be elected each year and changed each year. The same system applies to the care of the books of the parish, and does not apply to the Articles of Faith, as long as they are clear and honest, void of personal gain to a certain group but serving the good of the

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clergy and the parishioners, the school, the poor, and always the Home of God and the honor of God.

We have proof of the kind of committees and order Reverend Kozlowski would set up. Promises and boasts are snares for people of weaker intellects; already it has been shown that many of Kozlowski's statements are and have been notoricous lies and deceptions.

Look, my dear friends! Did you consider the nature of the work that you have been carrying out? In reality, there is nothing debatable in this matter of Reverend A. Kozlowski and Reverend J. Barzynski. The entire affair is in express and indisputable disregard not only of the clergy and the temple of God but also of the authority of the bishop. "Those who hear you hear me--and whosoever despises you despises me, and whosoever despises me despises the One who has appointed me."

And do you think, my brothers, that you are permitted to manage the House

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of God as you please? What would you say, brother, if someone entered your home and told you how to operate it?....You think, perhaps, that your home is better and that it rests on stronger foundations than the House of God? Would you permit anyone--Anthony or Ambrose--who came into your home to appoint most anyone he pleased to take over the management in your stead? The parish and the parish church gets from you no more respect and consideration than your own cottage and family!....

Oh! Surely God will severely punish those who are guilty of such a blasphemous outlook. He will punish them from one generation to another, and not a few will suffer perpetual damnation.

Nevertheless, Reverend Kozlowski, after receiving an order from the bishop, was bold enough to hear confession from the Sisters of the III Order [sic]. Because of this he fell into a state of irregularitatis, and the nuns have been brought to a definite act of sacrilege. And this is the kind of priest you wish to have for pastors!

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Where is your Roman Catholic faith? Where are your duties as a citizen and your common sense? The ashes of your fathers and mothers are being disturbed in the grave, and the blood of the holy Martyrs, who have been sacrificed because of their faith by the Muscovites, is calling to God for revenge because here one Muscovite soul is able to lead you to schism.

My dearest brothers! I realize that I have unfortunately, not foreseeing any evil, presented the priest in question as an assistant to the pastor at St. Hedwig Parish. Because of this I have involuntarily become the cause of these great sins--which are weighing heavily upon my heart.

Therefore, I beseech you! do not lose forever your souls. Remember that it is only one step from irregularisa to schismatic. Remember my twenty years of work with and among you and your sons and grandsons. Heed my call to you. Return to the path of righteousness, to the path of peace and respect for the laws of the church.

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Dziennik Chicagoski, Jan. 19, 1895.

Your obedient servant and brother,
Reverend Vincent Barzynski, C. R.

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Dziennik Chicagoski, Jan. 17, 1895.

DISTURBANCE AT ST. HEDWIG PARISH

(Editorial)

It is with extreme pain that we lift the pen to write about a very grievous matter which, unfortunately, brings shame and great damage to a large portion of our Polish people in Chicago.

We refer to the disturbance and misunderstanding which has been prevalent for some time at St. Hedwig Parish.

The affair is all the more delicate because the storm that caused the split was created by a Polish priest who, considering his station in life, ought to be a champion of peace among the people, for he is duty bound to set an example among them, to lead them on the road of righteousness, toward salvation, truth and harmony. This priest, this sower of dissention among the people, is Reverend Anthony Kozlowski, who came to America about a year ago and who has been acting

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as an assistant at St. Hedwig Parish. This clergyman--now suspended from performing his duties of an assistant, and by the order of the Archbishop left in a state of irregularitatis and deprived of the right to perform the obligations of priesthood--has spun the web of intrigue which has caused this unpleasant agitation at the parish and may result in much unpleasantness for some parishioners.

Nothing has been mentioned about this condition, because it was felt to be a most unpleasant subject. It has not been touched, because it was hoped that the perpetrators would abandon their evil plans and that as a consequence the matter would quiet down and disappear of its own accord. But when this anticipation was not realized, when the instigators began per fas et nefas (through right and wrong) to press this affair forward, when they did not hesitate to resort to unlawful action and violence, while the righteous parishioners were compelled to seek the protection of the law against this attack, continued silence about it would be unjustified. Therefore we are forced to bring to light the facts in this unpleasant situation.

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The facts that present themselves are as follows:

As is well known, Reverend Joseph Barzynski has been pastor of St. Hedwig Parish for some time. Reverend Barzynski, a secular priest, has commonly been approved by his parishioners, be they members of the Polish National Alliance or the Polish Roman Catholic Union, because his management has been intelligent and efficient, and he has never given his parishioners cause to object to his actions.

Last year Reverend J. Barzynski added the newly-arrived Reverend A. Kozlowski to his parish. From the very beginning this priest began to disregard his proper duties. After four months--according to present indications--he wove an unbecoming intrigue, directed at removing the present pastor of St. Hedwig Parish and filling the vacancy himself. This plot was carried out secretly. The young assistant went from home to home to provoke the Polish parishioners against the pastor by whispering unfounded stories--and in this way the new assistant slowly built his own "party."

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We all know how credulous our people are; therefore this evil whispering campaign reached an indulgent ear here and there.

It is interesting to note that this plan against Reverend Barzynski was based upon unestablished claims, the most notable being that the pastor occasionally handled himself too clownishly among the parishioners. We need not comment on this lie, but the plotters at any rate overlooked the fact that under the guise of the clown there beats a heart of gold.....It is an established truth that Reverend Barzynski has always wished his parishioners well, that he heartily loved them and in return was loved by them.

Reverend A. Kozlowski and his cohorts began to gather names on some kind of petition. To a large extent the parishioners, ignorant of the facts, were informed by this clique that the petition was an appeal to have Reverend Kozlowski retained as assistant at St. Hedwig Parish. In reality, it was a petition asking the removal of Reverend J. Barzynski as pastor. This action was dishonest and subject to punishment. Through this procedure hundreds of misinformed

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people, mostly newcomers and those unfamiliar with the affair, signed the petition. Many who did not belong to the parish also signed.

The petition was placed before the Archbishop at the Chicago Diocese. The outcome was obvious. The Archbishop was convinced that the entire matter was an unworthy scheme, and, since no facts were presented to substantiate the claims, denied the leaders of this instigation their demands, and immediately recommended that Reverend Kozlowski, the originator of the plot, who had not as yet been accepted by the diocese, be forbidden to execute his duties as a clergyman in Chicago.

Reverend Anthony Kozlowski conducted himself ostensibly in line with the Archbishop's edict. He withdrew from the parish and even announced repeatedly that he was leaving Chicago. In reality, he lives with one of his adherents in the parish--and is carrying on his original plans. Secret meetings and conciliabulums have been conducted for several weeks; schemes and acts of violence have been attempted and carried out.

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The aim of the plotters was to create misunderstanding and general disorder. In part, their plans were successful. A point was reached where actual violence occurred. The agitators tried to force the pastor to attend their meeting, but this proved unsuccessful. Then last Sunday they would not permit the services to go on at the church. In the face of this a majority of the parishioners were compelled to look to the law for protection against the small unruly clique. Under the protection of the police services were resumed. Warrants for the arrest of six of the perpetrators of the acts of violence were issued and executed.

These are the facts of the sad state of affairs at St. Hedwig Parish. The question now arises, what is to happen to the arrested instigators? What is to be the future outcome? This is something that we wish to touch upon.

By their actions, the culprits have jeopardized their salvation and have assured themselves spiritual punishment. But this is not all. They have also exposed themselves to the civil laws of this country by their disturbance of the peace. Blinded, pushed by unscrupulous plotters, they go forward, unaware of the fate

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that is awaiting them. One does not attend the services of the church with the intention of stirring up revolt through agitation and violence. Revolt against the law of the church is revolt against God, under whose authority the church was founded. Such revolts have occurred in the church, but they never shook its foundations. The guilty ones in question are following the road that leads to the loss of their souls.

It is bad to become a part of this evil movement. When such things occur, the laws of the country are generally broken. The guilty suffer the fullest penalties of the law for creating violence, disturbing the peace, and violating the freedom of the individual. In this respect the penalty will be felt by the accused and their families as well.

In conclusion, we ought to be concerned about our national honor, the honor of the Poles in the presence of other nationalistic groups. News of this incident has reached the local English-language press and is spread out in its columns. This is a blot on our prestige--disgrace in ours.

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Dziennik Chicagoski, Jan. 17, 1895.

Should we carry such dishonor upon our shoulders at a time when we are commemorating the one hundredth anniversary of the partition of Poland? Is it worthy for us to go through with the plans for such a sorrowful anniversary when an attempt is made against the church and our nationality?

With tears in our eyes we call upon our strayed brothers to collect themselves. Let them spurn the evil whisperings of the plotters. Let them follow the path that is becoming to true-spirited Poles and Catholics.....And God will shower them with His blessings--and all of them will be grateful. If they should pursue the opposite road, if they should continue to thrive on their mistakes, then a very sad future awaits them.

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POLISH

Dziennik Chicagoski, Jan. 7, 1895.

DEDICATION OF A NEW CROSS AT ST. JOHN CANTIUS PARISH

Dedication ceremonies of a new cross were held yesterday afternoon at 3:30 at St. John Cantius Parish. The costly cross was obtained by the St. Cyril and Methodius Society, which is affiliated with the Polish Roman Catholic Union.

All the societies of St. John Cantius Parish made efforts to collect money for a cross at the parish fair sometime ago; the St. Cyril and Methodius Society was the most successful. Success came easily to this organization, because at that time it was the only one connected with the Polish Roman Catholic Union. This is concrete evidence that, those who join a large group working in one spirit for a common cause are always successful, because there is greater moral support and more energy and spirit.

Prior to the consecration ceremony, a procession was held in which the cross, beautifully decorated with ferns and flowers, was displayed and

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Dziennik Chicagoski, Jan. 7, 1895.

later brought before the central altar of the church.

Reverend F. Matuszewski delivered a sermon appropriate to the occasion. It was based on the following theory: Since the Christians once, confident in the words which were given them from above, "In hoc signo vinces" (By this sign [the Cross] thou shalt conquer), under the standard of the cross at their head defeated the enemy, the preacher realized that the cross is the only power, the only bond, the only joiner which binds the people, as if with one long chain. As a result of this, it is necessary for all of us to unite as one, and work in one spirit toward the love of Christ; etc.

After the sermon the dedication ceremonies began officially. Reverend John Kasprzycki, pastor of St. John Cantius Parish, officiated. The church choir sang the beautiful "Veni Jesu."

At the close of the ceremony the cross was placed at the designated place in the processional, after which everyone came to kiss the cross, according

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to custom. There were so many of the devout parishioners present that it took three hours for all to perform the holy ritual.

Credit and thanks should be extended to all the church societies of St. John Cantius Parish (except St. Ladislaus Society), especially St. Cyril and Methodius Society, St. Joseph Society, and the cadets of St. Stanislaus Kostka Parish for participating. Thanks should also be given all the parishioners, parish priests and guests for their co-operation.

Peter Bocian,
Secretary of St. Cyril and Methodius Society

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Dziennik Chicagoski, Jan. 7, 1895.

DONATIONS FOR ST. HYACINTH CHURCH IN AVONDALE

The following contributions were received for the St. Hyacinth Church, which is to be erected in Avondale [this is in Chicago]:

Holy Cross Society	$10
St. Joseph Society	10
Anthony Rudnicki	5
Joseph Korzeniewski	10
Francis Stas	5

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Dziennik Chicagoski, Dec. 28, 1894.

CONTRIBUTIONS FOR THE NEW ST. HYACINTH CHURCH

The following donations have been made for the new St. Hyacinth Church:

St. Casimir Young Men's Society	$10.00
St. Barbara Society	15.00
Sacred Heart of Jesus Society, No. 1	12.00
St. Michael Archangel Society	10.00
Black Mother of Czestochowa Uhlans Society	10.00
Michael Wachowski	10.00

Dziennik Chicagoski, Dec. 28, 1894.

Sincere thanks are extended all donors.

Reverend John Piechowski, C.R., pastor.

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Dziennik Chicagoski, Dec. 24, 1894.

TEMPORARY CHAPEL FOR ST. HYACINTH CHURCH CONSECRATED

Consecration ceremonies of the temporary chapel of St. Hyacinth Church took place yesterday.

A number of Polish societies, including military groups, left St. Stanislaus Kostka Parish early to take part in the services. The choir also took part. All were in full dress.

Reverend Simon Kobrzynski officiated, after which Reverend John Piechowski, pastor of the new St. Hyacinth Parish, sang the first Mass. A sermon was delivered by Reverend Vincent Barzynski, pastor of St. Stanislaus Kostka Church.

All delegates of societies made contributions for the new chapel, as well as all others that took part in the affair.

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Dziennik Chicagoski, Dec. 24, 1894.

Acknowledgment of the contributions will be made later in this newspaper.

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Dziennik Chicagoski, Dec. 22, 1894.

NEW SOCIETY FORMED IN ST. HYACINTH PARISH

The St. Hyacinth Society has been recently organized in the parish of the same name. The new society has elected the following officers: Laurence Bialkowski, president; Theophilus Murzyn, vice-president; Theophilus Ratkowski, recording secretary; Anthony Jankowski, financial secretary; John Kochanski, treasurer; Francis Trochowski, marshal; Leon Bujak and Florian Orlowski, trustees.

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Dziennik Chicagoski, Dec. 21, 1894.

CONTRIBUTIONS FOR ST. HYACINTH PARISH

A beautiful monstrance valued at sixty-five dollars and a silver chalice valued at fifty dollars have been given to the new St. Hyacinth Church by Mr. Panten. Francis Okon has donated pontificals valued at one hundred and five dollars. A certain individual has given a missal and a desk valued at $43.50. God bless all donors.

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III C

POLISH

Dziennik Chicagoski, Dec. 17, 1894.

FORTY-HOUR DEVOTION SERVICES IN ST. MARY OF PERPETUAL HELP PARISH

Forty-Hour devotion services began in St. Mary of Perpetual Help Parish December 11 and continued until December 13. High Mass was celebrated at 10 P.M., and the sermon was delivered by Reverend Gutkowski of Detroit. Vespers were celebrated in the evening at 7 o'clock.

The concluding sermon was given by Reverend Kozlowski of Manistee, Michigan.

During the three days, the church was constantly visited by parishioners and visitors from other parishes. Over thirty-five hundred persons went to confession and partook of the Blessed Sacrament. This is sufficient evidence that the parishioners heeded the call of their good pastor.

The following priests came to the assistance of our local clergy: Reverend Gutkowski of Detroit, Michigan, Reverend Matkowski of Bay City, Michigan,

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Dziennik Chicagoski, Dec. 17, 1894.

Reverend Skory of Gaylord, Michigan, Reverend Lipinski of Saginaw, Michigan, Reverend Kozlowski of Manistee, Michigan, Reverend Szukalski of Milwaukee, Wisconsin, Reverend Balczewicz of Chicago, Illinois, Reverends Koblynski and Wojtalewicz of Hammond, Indiana, Reverends Tyszka and Brodowicz of LaSalle, Illinois, Reverends Lange, Laczynski, Sztuczko, Truszynski, Sedlaczek, and Matuszewski of Chicago, Illinois, and Reverend Kolesinski of Terre Coupee (sic).

Sincere thanks are expressed for the kind help and co-operation of the clergy and parishioners.

A Parishioner

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III C
IV
IV (Lithuanian)

POLISH

Dziennik Chicagoski, Dec. 10, 1894.

FORTY-HOUR DEVOTION SERVICES HELD IN HOLY TRINITY PARISH

Forty-hour devotional services were celebrated in Holy Trinity Parish on December 4, 5, and 6.

The services were opened at 5 A.M.Tuesday by Reverend C. Truszywski, vicar at Holy Trinity Church, by celebrating Mass and delivering a sermon to the congregation. This same priest opened the services on the following two days at the same time.

At 10 A.M. Reverend S. Nawrocki, pastor of St. Mary of Perpetual Help Parish, celebrated solemn High Mass, with the assistance of Reverend Paul Rhode, vicar of St. Adalbert Parish, who acted as deacon. Reverend E. Raczynski, C.S.C., of South Bend, Indiana, acted as subdeacon, and Reverend Truszynski, as ceremonialist. A Sermon was delivered by Reverend M. Krawczunas,

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IV (Lithuanian) Dziennik Chicagoski, Dec. 10, 1894.

Lithuanian pastor of St. George Parish.

In the evening Reverend Furman of St. Casimir Parish celebrated vespers and Reverend F. Lange, pastor of St. Josephat Parish, gave a sermon.

Wednesday Mass was sung by Reverend Anthony Kozlowski, assistant in St. Hedwig Parish, and the sermon was given by Reverend W. Czyzewski, C.S.C., pastor of a parish in South Bend. Vespers were celebrated by Reverend F. Byrgier, assistant in the St. Mary of Perpetual Help Parish, and the sermon was delivered by Reverend Urban Raszkiewicz of Otis, Indiana.

High Mass was celebrated by Reverend Byrgier Thursday while Reverend C. Slominski of Joliet, Illinois, gave the sermon. Vespers were performed by Reverend Ruszkiewicz, who was assisted by Reverend Krawczunas, as deacon, and by Reverend Stanislaus Laczynski, assistant in St. Josephat Parish as subdeacon.

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Dziennik Chicagoski, Dec. 10, 1894.

The concluding services were celebrated by Reverends Nawrocki, Furman, Kozlowski, Casimir Sztuczko, local pastor, Raczynski, and Truszywski. The sermon was given by Reverend John Radziejewski, pastor of St. Adalbert Parish.

During the course of the beautiful "triduum" all named priests helped in the confessionals, in which twelve hundred persons attended the Lord's Table. Sincere thanks are extended all priests for helping in this annual affair.

A Parishioner

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Dziennik Chicagoski, Nov. 24, 1894.

NEW POLISH CHURCH IN CHICAGO

A new Polish parish is being formed on the Northwest Side, in Avondale, where Milwaukee Avenue is being extended.

The new church has been in the process of erection [for some time], and the new parish has been organized by order of the Archbishop of Chicago. The church is to stand on Milwaukee Avenue and when completed it will be the only church on this street. It is to be a two-story frame structure, 90 by 50 feet. The main floor is to be used for a school and the upper one for a church.

The plans were drawn by architect Druiding, and the work is being done by Paul Ratkowski, contractor.

Thus far the second story has been completed, and the frame for the roof is being erected. It is anticipated that the new church is to be completed by

WPA (ILL.) PROJ. 30275

Federal Writers' Project
Edited by E. Howard Hunter
P. O. Box 1091, Springfield, Ill.

Dziennik Chicagoski, Nov. 24, 1894.

Christmas Day.

The new parish is to be called St. Hyacinth. Over one hundred families residing in that area will be members of this church. Over two hundred Poles have purchased lots in this section. The Archbishop has placed Reverend Vincent Barzynski in charge of this new parish.

This undertaking was started by true Polish Roman Catholics under the jurisdiction of Archbishop Feehan and is not to be confused with the attempted building of an "independent church" /independent of the Pope/ by some kind of T.... and K...., who pose as Polish Roman Catholic priests.

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IV

POLISH

Dziennik Chicagoski, Nov. 20, 1894.

NEW IMMACULATE CONCEPTION CHURCH WELL UNDER WAY

[Cut of New Immaculate Conception Church.]

This picture of the new Immaculate Conception Church shows how the structure will look when it is completed.

It was only recently that the new building was started on the corner of 88th Street and Commercial Avenue. The church is to be built of Bedford stone, will be 160 feet long and 72 feet high (without the tower), and will seat 1,500 persons. When completed it will be the most beautiful church in South Chicago. The entire building is to be heated by a hot water system and will be illuminated by electricity. The total cost is estimated at $70,000.

On Sunday, November 11, the ceremony of laying the cornerstone took place before a crowd of three thousand persons. Archbishop Feehan officiated.

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Dziennik Chicagoski, Nov. 20, 1894.

Many Polish priests were on hand, among them Reverend Zalewski, local pastor, Reverend A. Nowicki, and Reverend Vincent Barzynski.

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PROJECT 30046 W.P.A.

Zgoda, Vol.13. No.46. November 14, 1894.

Lottery at Holy Trihity to raise funds for a new School.

The fantastic lottery held during the week of November 4 - 11 at the Holy Trinity Hall to raise funds for a new school was a huge success. Some of the prizes raffled were mattresses, kitchen sets, etc. The lottery wheels contributed a good amount for this cause, as did the young ladies selling refreshments. Many church organizations came to this affair in groups and took part in all the different lotteries and games of chance, hoping to win a doll, ham or chicken. The bar was permitted to sell wine, beer, and liquors to all the patrons except minors. Polish and English music was furnished for the people wishing to dance, the net profits of this affair amounted to over $7,000. The committee and the pastor of the church take this opportunity to thank all the people for their good and kind hearted support.

III C

POLISH

Dziennik Chicagoski, Oct. 23, 1894.

SCHISMATICS INVADE CHICAGO

Kolaszewski and his followers are trying to organize a schismatic parish in Chicago.

Kolaszewski's announcement in Jutrzenka (Morning Star) has been fulfilled, for he has come to Chicago for the purpose of founding his false church.

He came here together with the editor of his scandalous Jutrzenka, the self-styled priest Radziszewski, and other adventurers.

At last they have decided to establish a schismatic parish in the Avondale district, where they will mislead the people. They are assisted in this venture by Tamillo, a well-known agitator in Saint Hedwig Parish, the slanderer of the clergy in Nowe Zycie, the inventor of the theory that "Moses created God", etc.

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Dziennik Chicagoski, Oct. 23, 1894.

This gang from Cleveland, assisted by Tamillo, is endeavoring to lead the Poles in Chicago from the straight path, but let us hope that they will not succeed. A few individuals will probably follow them, but the honest public will turn away. In another article we will publish a warning written by a prominent Polish clergyman of Chicago.

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Dziennik Chicagoski, Oct. 23, 1894.

TAMILLO, CHRESTOWSKI, AND COMPANY, FOUNDERS OF THE POLISH INDEPENDENT CHURCH, ARE IN CHICAGO

Following is the text of a letter we received for publication, and which we mentioned in our first article on the Independent Church. "Similis simili gaudet, that is, 'Like takes pleasure in like.' We know that if one will see something, one will find it.

"Tamillo, from Saint Hedwig Parish, the sage who some time ago tried to show his great wisdom by making such public statements as 'Moses created God,' etc., has decided to become the founder of a 'wild' church in Chicago to be known as the Polish Independent Church.

"We Poles recognize only one Holy Apostolic Roman Catholic Church, but this Tamillo, who is evidently a religious maniac, would like to have a church after his own fancy.

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Dziennik Chicagoski, Oct. 23, 1894.

"As soon as Tamillo found out that there was a fallen Polish priest who could be bribed, he invited Reverend Kolaszewski--the self-styled priest excommunicated by the Catholic Church, who creates monstrosities called Independent Churches to come to Chicago, or rather to Avondale, for the purpose of establishing a church dependent on Tamillo but independent of the authority recognized by Christ and the Holy Ghost.

"Kolaszewski, who has decided to make not only a living but also a good business out of his dishonest work, accepted the proposition of this maniac and brought with him to Chicago the notorious blasphemer Chrostowski, editor of Jutrzenka (Morning Star) and another false priest by the name of Radziszewski. All these apostles, fortified with the power of an evil spirit--that is, with lies, slander, sacrilege, and blasphemies--are now in our Polish settlement in the Avondale district, all set to wage war against the Holy Ghost.

"Having no decency, either Christian or of any other kind, they would like

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to take advantage of the imprudent and ignorant in Godly things and, through Tamillo, lead them into the mire into which they themselves have fallen. Their aim is to lead their followers so far from the right path that they will lose sight of the light of Faith and fail to hear the voice of conscience—all of which calls for church penalties, anathema, and eternal damnation.

"It is important to know that, because his conduct was unworthy of a priest, this unfortunate man, this Kolaszewski, after being admonished and corrected time and again, was finally deprived by church authorities of his office of pastor of a Polish parish in Cleveland, Ohio.

"Now that he is attacking impudently the apostalic unity of the Roman Catholic Church, not only his bishop but also other bishops and archbishops, and even the apostolic delegate, consider him a perverted schismatic, and excommunicated blasphemer.

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Dziennik Chicagoski, Oct. 23, 1894.

"His boast before the American masses that he broke away from the Holy Father, that he is founding a church completely independent of the Holy See, makes him an open apostate, inasmuch as in this manner he places his infallibility above the infallibility of the Pope, and prefers to obey some kind of Protestant vagabond and call him his bishop rather than obeying the authority of the Vicar of Christ, the visible head of the Holy Roman Catholic Church.

"Kolaszewski has renounced the sacramental oath he made to the Holy Church in the presence of a bishop, from whose hands he received the Sacrament of the Holy Orders. Today this man guilty of perjury, sacrilege and apostasy, dares announce himself as the founder of a Polish Church.

"We know how Luther founded the German /Lutheran/ Church. We know that the Russian czars founded the Muscovite /Russian Orthodox/ Church through a corrupt clergy and by brutal force. We know the reason why the adulterer

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Henry VIII founded the Church of England. But up to now we have never heard anything to the effect that a Polish Church has ever existed, with the exception, of course, of that of the maniac Tamillo, who is probably trying to imitate Bismarck. Depending upon Lucifer, he and the Apostate Kolaszewski are striving to bring disgrace upon the Polish nation. With misleading phrases they endeavor to coax our people away from the true faith, leaving them in the trackless path of perdition.

"The Pharisees crucified the Son of God because, instead of Jewish synagogues, He established the universal or Catholic Church. Likewise the Polish Pharisees blaspheme against the holy Catholic Church whenever the latter refuses to satisfy their whims.

"We are not surprised when one who proclaims publicly that 'Moses created God' affiliate himself with Kolaszewski, Christowski, and the like. What hurts and makes us sad is, that some of our countrymen are afflicted with

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Dziennik Chicagoski, Oct. 23, 1894.

this disease.

"We should recall the words of Saint Paul to the first Christians, that even if an angel would descend from heaven and proclaim different teachings than those taught by the Apostles, one should not believe him, for God's truth and revelation cannot be changed.

"Every Christian should know that even a Roman Catholic bishop has no right to establish a parish in another diocese without the permission of the bishop of that diocese; neither has he any right to perform any church function. If he violates these regulations, he will be punished by the church authorities, and such functions as he may have performed are voided by the Church. By what authority, then, have mentally deficient, blasphemous, and slanderous people excommunicated by the Church the right to organize a parish without the permission of a bishop?

"In view of all this, we warn all our countrymen not to associate with this unfortunate priest, who was openly and publicly excommunicated by the Church,

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Dziennik Chicagoski, Oct. 23, 1894.

as else they would expose themselves to Church penalties, and anathema--
both of which lead to temporal and eternal punishment.

"A Catholic Priest from Chicago."

(ILL.) PROJ. 302

Dziennik Chicagoski, Aug. 25, 1894.

EDITORIAL REMARKS

Unity and brotherhood--that is our slogan.

Down with the false prophets! Down with Kolaszewski!

The Polish Roman Catholic Union's convention has been held in an atmosphere of brotherly love, harmony, and unity. Thank Thee, O Lord!

The conspirators who tried to wreck the Union have left Cleveland disappointed, and the delegates to the convention have proved that they are good Poles and good Catholics.

"Count" Rybakowski landed in jail--the place where he should have been a long time ago.

The Poles have spoken at the Union's convention--they have condemned the

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Dziennik Chicagoski, Aug. 25, 1894.

charlatan Kolaszewski and his accomplices. Read the protest, written with emphasis and dignity.

Wiarus (alias Katolik) has been condemned at the Cleveland convention, much as it was condemned three years ago at the Detroit convention of the Polish National Alliance. Such is the fate of this filthy pseudo Catholic newspaper. --to be damned eternally.

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POLISH

Dziennik Chicagoski, June 25, 1894.

POLISH PARISH ENTERTAINS ITS PASTOR

Last Saturday, the members of St. John Cantius Parish celebrated the birthday of Reverend John Kasprzycki, the first pastor of that parish.

At eight o'clock in the evening, while the orchestra played, the pastor was escorted ceremoniously into the hall. Then followed speeches, recitations, and songs in Polish, English, and Latin.

First we would like to commend J. Brzezinski for the beautiful speech he delivered when the gifts were presented to the pastor. Miss M. Skrzypczak made a short speech in Polish in praise of the pastor, and Miss M. Sikorski addressed him in English. Mrs. Niemiec spoke in the name of the Women's Sodality. After the above had spoken the following boys and girls recited: A. and J. Orzada, J. Wysocki, A. Iwicki, J. Dzierzewski, S. Bendkowski, P. Kielczynski, and Miss M. Kielczynski. A speech in Latin was delivered by A. Bocian, a student. Songs by the parish choir followed. At the end, when the beloved pastor

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Dziennik Chicagoski, June 25, 1894.

expressed his appreciation to the crowd for their kindness, he was literally showered with flowers.

Many parishioners, men and women, old and young, and even children, were represented at the gathering. The program consisted of twenty-five numbers. The societies presented the pastor with many beautiful gifts, among which was a set of silverware. The Holy Rosary Sodality presented him with a fine set of church vestments, such as are used at the Holy Mass.

The festival ended with the first play staged by the Dramatic Club from St. John Cantius Parish at the parish hall.

The Spanish dance, executed by the young ladies in native costumes, and concluded with a tableau, was beautiful to behold. The cadets made a great hit with their drill. The song "Biaty Orzet" (The White Eagle), sung by the parish choir under the direction of Kwascroch, the organist from St. John Cantius Parish, delighted everyone.

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The play "Chlopi Arystokraci" (Aristocratic Peasants), though difficult to stage, was performed successfully. Mrs. B. Zamiar, who had the role of "Maryzia," Mrs. Z. Zonkowka, who had the role of "Katarzyna," and Joseph Wasilewski, who portrayed "Stanislaus," played their parts especially well.

In staging their first play, the members of the Dramatic Club of St. John Cantius Parish showed by their acting that they are clever actors and that, by working with perseverence, they will be able to hold their own with the dramatic clubs of any of the other parishes.

We must admit that the first play was a great success, but this success was due mainly to S. Zachajkiewicz, who directed the play. Mr. Zachajkiewicz worked hard and spared no pains to make the play a success, and the members of the Dramatic Club at St. John Cantius Parish should be grateful to him for his efforts. However, these amateur players deserve full credit and much praise for their work, zeal, and abilities.

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POLISH

Dziennik Chicagoski, June 18, 1894.

CONFIRMATION AT ST. STANISLAUS KOSTKA CHURCH

Yesterday was a very solemn day at St. Stanislaus Kostka Parish.

The Most Reverend Archbishop Feehan came to the parish for the purpose of administering the Sacrament of the Confirmation to hundreds of the faithful of both sexes.

All church societies gathered in the church yard and on Noble Street at 2 P.M. At about 2:30 P.M. they marched toward North Avenue to meet the Archbishop. The procession was headed by Nowicki's Orchestra, which was followed by the Polish Cavalry Society, then the Cadets and the Knight societies--namely, the Uhlans, the Guard of the Queen of Poland, and St. Martin's Knights--and after these came the rest of the societies.

The Archbishop was greeted at the Elston Avenue bridge and escorted to the

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Dziennik Chicagoski, June 18, 1894.

church. The Archbishop arrived in a carriage, and was accompanied by the Reverend Piechowski.

In a short time the Archbishop entered the church, and began the holy ceremony. More than six hundred persons received the Sacrament of Confirmation. The Archbishop was assisted by Reverend V. Barzynski, Reverend S. Nawrocki, Reverend E. Siedlaczek, and Reverend T. Szypkowski.

The Archbishop delivered two short addresses, one before the ceremony and the other after it. The choir sang a number of religious songs during the ceremony. The confirmation ceremony ended at about 6 P.M. The societies then escorted the Archbishop to the rectory.

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III C POLISH

Dziennik Chicagoski, June 4, 1894.

MEMBERS OF ST. JOHN CANTIUS PARISH MEET

We are requested to publish the following announcement in Dziennik Chicagoski.

"The members of St. John Cantius Parish held a meeting yesterday for the purpose of discussing the work on the new church which is being constructed.

"The members decided unanimously that the work on the new church building must go on, especially in the interior of the upper part of the building, which will be occupied by the church.

"It was decided to collect all the pledges.

"Parishioners are instructed to call in the following order:

"On Mondays: from Carpenter, Superior, Front, Ohio, Erie, Ontario, Curtis, and Huron Streets.

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Dziennik Chicagoski, June 4, 1894.

"On Tuesdays: from May, Elston, Morgan, Kinzie, Hobbie, Clark, and Union Streets, and Centre Avenue.

"On Wednesdays: from Sangamon, Lessing, Dicks, Wesson, Rose, Taylor, and Green Streets.

"On Thursdays: from Augusta, Cornell, Cornelia, Clarendon, Fry, Noble, and Halsted Streets.

"On Fridays: from Chicago Avenue and from Holt, Fay, Pratt, Philips, Madison, and Crosby Streets.

"On Saturdays: from George Street, Greele Place, Milwaukee Avenue, Will Street, Eckerie Street, and Hammond Avenue.

"All members of the Parish are requested to come.

"Parish Management."

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POLISH

Dziennik Chicagoski, May 23, 1894.

REVEREND JOHN RADZIEJEWSKI CELEBRATES SILVER JUBILEE OF PRIESTHOOD

Reverend John Radziejewski, the well-known and greatly respected pastor of St. Adalbert Parish, yesterday celebrated the twenty-fifth anniversary of his work in the Lord's vineyard. It was a holiday in St. Adalbert Parish.

Many clergymen participated in the celebration. There were two priests of other nationality--Reverend Molitor, a Bohemian priest who, years ago, organized St. Adalbert Parish, and Very Reverend Jaeger, abbot of the Bohemian Benedictine Fathers. Chicago was represented by the following priests: Very Reverend S. Kobrzynski, Reverend W. Barzynski, Francis Szulak, J. Barzynski, Francis Lange, A. Nowicki, J. Kasprzycki, M. Pyplatz, Casmir Sztuczko, W. Zalewski, Fuhrman, Byrgier, T. Ruszynski, B. Zmijewski, S. Cosimi, T. Szypkowski, J. Pidchowski, F. Mathuszewski, J. Gieburowski, A. Kozlowski.

From out of town came: Reverend Dabrowski, from Detroit, Michigan, Reverend

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Wojtalewicz, from Hammond, Indiana; and Reverend Slominski, from Joliet, Illinois.

Almost all Polish clergymen of Chicago were present. At 10 A.M., a solemn High Mass began. It was celebrated by Reverend John Radziejewski. He was assisted by Reverend Molitor as deacon, and by Reverend Joseph Barzynski as subdeacon. Reverend Slominski, former assistant to the celebrant, was master of ceremonies. Reverend Dabrowski, of Detroit, Michigan, a former colleague of the celebrant at the Polish college and seminary in Rome, delivered a beautiful sermon. In touching words, the preacher recalled the past, and told the audience about the hard work and hardships which the celebrant had experienced.

After the church service, the clergymen gathered at the rectory and congratulated Father Radziejewski.

Then, dinner was served, during which toasts were made in honor of the pastor

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of St. Adalbert Parish, and public affairs were discussed. The first toast was given by Father V. Barzynski. Short complimentary speeches were also made by Reverends F. Szulak, A. Nowicki, Dabrowski, Slominski, and others. Attention should be given to two Polish speeches delivered by an Italian, Reverend S. Cosimi, and a Bohemian, Reverend Molitor.

A venerable missionary, Reverend Francis Szular, spoke very ardently about the Polish League, and, assisted by Reverend F. Lange, took up a collection for the benefit of that institution. The collection brought thirty-two dollars and sixty-nine cents. All participants donated very gladly, and promised to support the League.

During the dinner, a letter of congratulation, and a beautiful poem, sent by the Polish Women's Central Society in America, were read. The poem was written by Mrs. T. Smolinski, president of the Society. The Abbot, Reverend Jaeger, presented the letter to the assembly, and Reverend V. Barzynski read it.

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Many telegrams and letters of congratulation were received. One was sent by the Sisters of Nazareth from Rome, and another from Reverend J. Pitass, of Buffalo, New York. Others were from the Polish Theological Seminary, Detroit, Michigan; Stanislaus Slominski, vice-president of the Polish National Alliance, Chicago, and so forth.

A suitable celebration was held at the school hall in the evening. Parish societies congratulated their pastor, and the children staged a play.

The jubilee was a great success.

We wish to add that Father Dabrowicz [elsewhere spelled "Dabrowski"], from Detroit, Michigan, who will also celebrate a silver jubilee of his priesthood in August, invited all participants to join him on the occasion.

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POLISH

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Dziennik Chicagoski, May 7, 1894.

FIRE DESTROYS POLISH CHURCH
Immaculate Conception Church in South Chicago Destroyed--Incendiarism Hinted

Yesterday afternoon, after the solemn service was over at the Church of the Immaculate Conception, 87th Street and Commercial Avenue, a woman remained in the church for some time after the service, and as some say, she sat there all alone, absorbed in prayer with closed eyes. Suddenly she opened her eyes and noticed that the main altar was afire. This frightened her, and she fled. A boy whose name is John Derpa saw her running out of the church, and he, noticing flames later on, alarmed the neighbors. The church committee was still in the basement finishing its daily work. The members of the committee ran out, and in a few mimutes there was a crowd of people. In the meantime the fire department arrived.

The fire enveloped the building with alarming rapidity. The Reverend Father Zaleski, the pastor of the church, and the sisters tried to save the most

Dziennik Chicagoski, May 7, 1894.

precious and most sacred vessels and articles, but in vain. All attempts in this direction had to be abandoned, and the parishioners were obliged to stand idly watching the fire. The fire department, which came not only from local stations but also from Grand Crossing, Hyde Park, and Englewood, had to limit its activities to protecting adjacent buildings against the flames. One sister tried to get into the sacristy, fell down, and sustained slight injuries.

Many parishioners looked at this terrible sight with great sorrow. Some of them wept, seeing that the holy temple which they had built by their own efforts would be ravaged by flames; others made threats, suspecting a certain faction in the parish of incendiarism, and still others questioned Derpa about the woman whom he saw running out of the church, asking him where she went, and how she behaved. Many persons suspected her of starting the fire, but no one could establish her identity.

The flames, as we have stated, spread with great rapidity and reached the tower, which leaned over. Several firemen were standing right under the tower,

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Dziennik Chicagoski, May 7, 1894.

and it looked as if it was going to fall and crush them. A loud shout of warning was raised; they were asked to step aside. However, the firemen remained at their posts, for it was necessary in order to save the neighborhood. The tower /finally/ fell toward the center of the church and injured no one.

The whole church building burned down completely, and with it were destroyed pictures, statues, and holy vessels; very little was saved. The loss is estimated between $35,000 and $40,000 if we take under consideration the church furniture, etc. The church building was insured for $23,000.

On that afternoon this parish was going to commemorate Kosciuszko's centennial anniversary, but after such a catastrophe the celebration was abandoned.

The police, because of the rumors, have a suspicion that the fire was started by an incendiary and are still making investigations. It seems that it will not be hard to discover the identity of the woman in question, and that probably she is the incendiary.

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Dziennik Chicagoski, May 7, 1894.

The Reverend Father Zaleski has not been quite well for some time, and on that day he was so much depressed that he declined to see his friends and other callers who came out of curiosity or to express their sympathy.

The parishioners have decided to erect a new brick church in place of the old one.

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POLISH

Dziennik Chicagoski, Apr. 7, 1894.

POLISH CHURCH SOCIETIES MEET TO DISCUSS KOSCIUSKO MANIFESTATION

The church societies of St. Stanislaus Kostka Parish held a meeting last night at Bradley Street Hall to discuss the Kosciusko manifestation.

The meeting was opened by J. Tomaszewski, who called on T. Krolik to act as secretary. Then, the names of the societies which had sent their representatives for the first time were registered.

The following societies from St. Stanislaus Kostka Parish were represented at this meeting: St. Joseph Benevolent Society, St. Valentine Society No. 1, St. Hedwig Society, and St. Michael Archangel Society.

Also represented were three military societies, namely, Knights of St. Martin, Uhlans, and Guard of the Queen of Poland.

Besides these, there were also representatives from the following Polish societies:

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Dziennik Chicagoski, Apr. 7, 1894.

From St. Hedwig Parish: St. Mary of Scapular Society, Second Company of Knights of Krakus, Sacred Heart Society, St. Hedwig Society, and Holy Cross Society.

From St. John Cantius Parish: St. John Cantius Society, St. Cyril and Methodius Society, and St. Peter and Paul Society.

The president explained to the participants that every member would be assessed fifteen cents. Then the meeting was adjourned until next Friday, that is, until April 13. Until that date, every society must send in its report stating whether it will take active part in the manifestation.

Jacob Tomaszewski, president;
Albert Jendrzejek, cashier;
Thomas Krolik, secretary

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POLISH

Dziennik Chicagoski, Apr. 7, 1894.

POLISH SOCIETY TO PARTICIPATE IN POLISH MASS MEETING

We have received the following communication:

"We wish to announce that the St. Peter and Paul Society of St. Stanislaus Kostka Parish decided at its last meeting to take active part in the planned Polish mass meeting in Chicago. The Society in question has already chosen Carol Armgardt and Jacob Jakobowski as its delegates.

"Carol Armgart, recording secretary"

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POLISH

Dziennik Chicagoski, Mar. 27, 1894.

SOCIETY OF POLISH CATHOLIC WORKERS IN CHICAGO

We have been requested to publish the following communication:

"The Patriotic Organization of St. John Cantius Parish in Chicago has undertaken a very important cause and is asking for the help and co-operation of all Poles in Chicago.

"Taking into consideration the fact that the Polish workingmen in America, having to associate at work with people of all kinds of principles and convictions, are exposed to various temptations and to the danger of losing their faith, their morality, and their national spirit, the Patriotic Organization has decided, with the consent of Reverend J. Kasprzycki, pastor of the parish, to organize a Polish workers' society.

"The Patriotic Organization has been forced to this quick action by the circumstance that anarchic propaganda is being spread among the Poles,

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Dziennik Chicagoski, Mar. 27, 1894.

propaganda which, as we know, usually creeps among the working class first.

"In order to counteract this tendency, the Patriotic Organization of St. John Cantius Parish has chosen a special committee to take charge of this matter. The committee consists of Anthony Chabowski, Basil Kowalski, Robert Czaja, Francis Osuch, and Joseph Kielczynski.

"This committee met on March 18, 1894. The meeting was opened with a prayer by Reverend Florian Matuszewski, after which Anthony Chabowski was named chairman and Basil Kowalski secretary.

"After a short debate, the committee, at the suggestion of Reverend Florian Matuszewski, decided to name the newly-formed body "Towarzystwo Katolickie Polskich Robotnikow" (Catholic Society of Polish Workers).

"The purpose of this new society will be to combat anarchy, to provide sick benefits, and to find work for its members.

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"In order to attain its objective, the Society will give speeches and lectures at its meetings; it will also organize workers' societies and will maintain an information bureau.

"At the suggestion of Father Matuszewski, it was resolved to contact all influential persons in Chicago who understand the situation, asking them to co-operate with the committee; to appeal to the Polish working people in Chicago, and to support this cause at the coming Polish mass meeting [to organize the Polish League of America].

"The meeting then was closed. The next meeting will be held on April 5, at St. John Cantius School hall.

"The Patriotic Organization asks all to support this good cause.

"Anthony Chabowski, president;

"Basil Kowalski, secretary

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POLISH

Dziennik Chicagoski, Mar. 27, 1894.

BASENESS

(Editorial)

A loathsome pamphlet entitled: "The Polish League in the United States Is a Political Work of Father Vincent Barzynski, pastor of St. Stanislaus Kostka Parish", was prepared and distributed downtown and in Polish settlements by unknown persons last Saturday.

Anonymous letters and articles are usually written by worthless persons; therefore we should not take them too seriously. Wickedness and calumnies directed in this manner do not reach those at whom they are hurled. Anonymous slanders usually rebound at those who loosed them. Consequently, we will not attempt to acquaint our readers with the details of the anonymous pamphlet; neither will we try to disprove the falsehoods which fill the pamphlet. We wish only to call attention to a fact which is very important in our conditions. The title alone, indicates the purpose of this obnoxious pamphlet.

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Dziennik Chicagoski, Mar. 27, 1894.

This year is dedicated to Kosciusko. The hundredth anniversary of our hero's battle at Raclawice has inspired many warm hearts and brilliant minds to action. Brotherhood and concord were the watchwords uttered by Kosciusko over a hundred years ago. With those watchwords in our hearts and on our lips, the Poles in America, kept apart by dissension, began to think about organization and unity. Plans for a mass meeting, for a Polish League in America and for celebrations were made. At first they were hailed with enthusiasm, but later on they were opposed. Who directs this opposition, who is its leader, who is awakening old passions in our hearts and fanning destructive fires? This we do not wish to conjecture. This opposition works openly through the public press; therefore, it must limit itself to certain decent bounds.

But this is not enough, for the secret leaders of the opposition have decided that those who are inspired by "Kosciusko Year" to do nationalistic work and propagation of brotherhood must be attacked with sharper weapons. Behold! The anonymous pamphlet to which we referred made its appearance. It was written with diabolical cunning, and it had a diabolical purpose. And this

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purpose? It was to crack the unity which was beginning to embrace the Poles; to destroy God's peace, which was descending upon us; to poison our hearts with venomous distrust and hatred; to separate the hands which were willing to perform co-operative work.

As they could not make any charges against the principle of the planned mass meeting and the proposed League, the authors of the anonymous pamphlet attacked the proponents of the League, and especially one whose signature appeared on the appeal. They chose him because he was a priest, because he occupied a high position in society, and because he had accomplished much. They collected thousands of malicious lies, and employed all vile means in order to besmirch the character of the patriotic priest, and through him the principles of the League and the idea of co-operative work and brotherhood.

That was a wicked piece of work, and the fact that it was afraid of daylight proves as much. The author or authors of the brochure must have been dishonest, for they did not have the courage to express themselves openly. Therefore, we brand their deed and their anonymous brochure a villainy. That

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is the purpose of this article.

We wish to draw the attention of the honest Polish public to this relatively new but obnoxious symptom among our countrymen, and we are confident that this opinion will condemn it as it should be condemned. We also desire to take up another question. Why, and on account of what diabolical malice, or through what ignominious perversion did such a pamphlet come into existence? That is hard to answer.

Not long ago, a certain journalist compared the proposed League with the Polish Constitution of the Third of May, which was proclaimed one hundred and three years ago. He compared the fight which is being waged today with the fights of those years. If we agree with this comparison we should be reminded that there exist a number of anonymous pamphlets that were published a hundred years ago, which attacked the Constitution even before it was adopted. History proved later on that most of those pamphlets were published either with Muscovite money or by the future "Targowiczanie" (Confederationists) [Translator's note: Confederationists were formed in Targowice, Poland,

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Dziennik Chicagoski, Mar. 27, 1894.

for the purpose of abolishing the constitution7.

We cannot declare that anything of the kind is taking place now. But, in any case, this subversive activity, this diabolical cunning of the intrigues, this anonymity of the brochure as well as this callousness in falsehood, gives us food for thought.

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POLISH

Dziennik Chicagoski, Feb. 6, 1894.

"MESSIAH" FOR THE POLES

One of the readers of Dziennik Chicagoski, residing at St. Adalbert's parish, sent us the following report:

"Inasmuch as for some time a certain individual has been trying to mislead the Poles living in St. Adalbert's parish, I feel it my moral obligation to warn all Poles against him.

"It seems that this individual is an agent of Protestantism who desires to bless the Poles with some kind of new religion. He preaches the worst kind of blasphemies against the clergy and the Roman Catholic Church, maintaining that we should neither believe in the Holy Virgin Mary nor in the Revelations, for (according to his blasphemous assertion) all this is nothing but humbug. He also tells our people that it is not necessary to go to church and pray there, that it is best to pray under the open skies. Finally, he lies impudently, saying that he was sent by the Pope as a messiah to the

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Dziennik Chicagoski, Feb. 6, 1894.

Poles.

Of course, many people drive out of their homes this emissary of Satan, but there are people who heed him. He fleeces these people of their money, leaving them some kinds of books and Bibles.

"I do not know anything about this 'messiah,' but it seems to me that he probably is a Russian-Jew who is trying to mislead our people and spy upon us. It is sinful to associate with such persons; consequently, we should chase them out with a broom."

So much from our correspondent. In our opinion, the Poles should not admit these uninvited apostles and wolves in sheep's skin into their homes. The broom is too radical a means to drive them away, but there are other methods whereby we can keep away these birds, who try to plant the seed of poison into the Polish hearts.

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POLISH

Dziennik Chicagoski, Feb. 2, 1894.

POLISH ACTIVITIES
From St. John Cantius Parish

We have received the following report for publication:

Although our church is not quite finished, the people attend all its services with great pleasure.

Yesterday being the day of the Purification of the Blessed Virgin (a candle day), there were church services in the afternoon, and the main altar was beautifully decorated. Many Polish young ladies, dressed in white, occupied the front pews and the whole front nave. One of these young ladies, surrounded by a group of little girls, also dressed in white and holding flowers in their hands, held the banner of the Virgin of the Immaculate Conception.

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Dziennik Chicagoski, Feb. 2, 1894.

As part of the ceremony of blessing the banner of the Holy Rosary Society, Reverend Vincent Barzynski and Reverend J. Kasprzycki, our pastor, appeared before the altar, the former intoning "Veni, Creator," accompanied by the choir. This formality over, the prelate blessed the banner. Father Barzynski then preached a sermon, interesting and full of spiritual nourishment, in which he said to the young ladies under his supervision that he was entrusting them to our pastor, assuring them that they would have good care. He told the young ladies that meekness, modesty, humility, and obedience to their parents are maidenly virtues.

His sermon over, Father Barzynski celebrated vespers, after which he blessed the people with the Blessed Sacrament.

All who were present felt that they received spiritual help. Honor to our clergy!

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POLISH

Dziennik Chicagoski, Jan. 24, 1894.

PATRIOTIC SOCIETY ORGANIZED AT SAINT JOHN CANTIUS PARISH

We have been asked to publish the following announcement in the Dziennik Chicagoski:

On January 22, the Poles of John Cantius parish held a meeting for the purpose of organizing in their parish a new Polish society, entitled Polska Organizacja Patryotyczna (Polish Patriotic Organization) or Servants of the Queen of Poland/Society/. The gathering was unexpectedly large. The Polish young folks, especially, proved that they desire to serve the Queen of Poland and the motherland; their interest proving that in the new John Cantius parish there are many hearts beating for the motherland.

Reverend Florian Matuszewski, the founder of the organization, opened the meeting with a prayer, explaining to the audience that the purpose of the organization

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Dziennik Chicagoski, Jan. 24, 1894.

is to serve the Queen of Poland, the Holy Virgin Mary. The public listened attentively, the words of the speaker touching their hearts. Full of enthusiasm at the words of the speaker, the parishioners decided to form the organization, proceeding immediately to the election of a board of directors, for which the following members of the parish were elected: Reverend Florian Matuszewski, leader and spiritual adviser; Francis Kwasinski, president; Francis Cliniecki, vice-president; Anthony Chlabowski, secretary; Francis Klaczynski, treasurer; Anthony Jasinski and Francis Osuch, directors; and Matthew Gorecki, chairman.

Every person joining this organization must pay one dollar initiation fee and ten cents monthly dues. According to a decision made at this meeting, the new organization will co-operate with the Polish Patriotic Organization of St. Stanislaus Kostka parish.

The next meeting will be held this Sunday, January 28, 6 P. M., at the St. John

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Dziennik Chicagoski, Jan. 24, 1894.

Cantius parish school hall, Carpenter and Front Streets. Those who desire to join this organization should come to this meeting. So far thirty persons have joined.

Anthony Chabowski,
76 Cornelia Street,
Chicago, Illinois.

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POLISH

Dziennik Chicagoski, Jan. 2, 1894.

THE YEAR OF 1893
(Annual Report)

(Editorial)

The year of 1893 has ended--it belongs to the past and we are already looking at its successor's countenance. At such a momentous time--the turning point in our lives that brings us a step nearer to the gate of eternity, the goal for which Providence created us--it is advisable to turn away for a moment from our daily pursuits, our ideals, and examine our past in order to draw inferences for the future. The blunders of the past, if we are able to detect and understand them, will serve us as a lesson for the future. Past failures will incite us to new efforts in the future; our past accomplishments will show us what is yet to be done.

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Dziennik Chicagoski, Jan. 2, 1894.

An analysis of the past, as undertaken by us here, is necessary and beneficial, especially in our circumstances, since it concerns our young and still restless generation that seeks to adapt itself to conditions in America.

Since we are starting the new year in the name of God, [a discussion of] the Church is most important. If we agree that we Poles in America constitute more or less a community within a community, that besides the usual social obligations we have in common with the people of the United States, we also have a special aim peculiar to ourselves--that is, to protect our Holy Faith and nationality, and to work in the interest of our motherland--then we must admit that the Polish churches and parishes serve as an axis around which revolve national, religious, and moral life.

Our churches and parishes are called strongholds of faith and nationalism and, indeed, they deserve this name. The character of our very religious people is such that, wherever they are gathered in large numbers, they

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feel the necessity of praying together and in their native tongue to the Lord of Heaven. It is for this reason that they build Polish churches and live near them, each nucleus establishing its own Polish school. Under the leadership of intelligent priests, activity and thought are awakened. After this awakening, there follows a tedious ant-like nationalistic work--a work intended to build up Poles out of the raw material that came from Europe.

Catholic churches and parishes are the foundation of Polish social life in America. The growth of the Polish churches in the United States has been quite noticeable despite the fact that the inflow of Polish immigrants has been small on account of restrictions and unfavorable [economic] conditions.

Many Polish parishes have been established and many Polish churches have been built or are under construction (in Chicago, Buffalo, Milwaukee). The number of Polish priests has increased considerably too, for many of

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them have immigrated to America and others have been ordained right here. According to the last census, there are 230 Polish priests in America. Many missions and special church services have been held in Polish parishes. Schools have been established; work, both in the nationalistic and welfare fields, has been undertaken.

In other words, the Polish Roman Catholic Church has been growing, being in reality a torch guiding the traveler and a shelter giving comfort to the exiled. It would be difficult to convince us that we should not continue to work for the success of the Church. On the other hand, those who try to undermine our Church harbor an ominous design against the essence of our national, religious, and social life. To be exact, we will state that the history of the development of the Polish Catholic Church in America is not without a dark passage here and there. Such is the world. There have been sharp disturbances in Polish parishes (in Winona, Baltimore, Philadelphia) now and then--disturbances which have brought disgrace to our nationality. Once an attempt was made to dynamite a Polish rectory in Pennsylvania. In

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Detroit, the apostate Kolasinski--a former Roman Catholic priest who is still misleading a few thousands of stupefied Poles--staged a disgraceful comedy on Christmas Day, when his "self-made church" was consecrated by a swindler posing as an archbishop. These are indeed very sad symptoms /of discord/, but this is no time for discussing them. It will be sufficient for the time being to condemn severely the instigators of these dissensions, whose purpose is to create a source of discord and dishonesty. At any rate, these dark symptoms of discord are outweighed by the large bright field on which they appear, since the main and largest Polish settlements in America enjoy peace and live according to God's will, and since the last year brought about the reconciliation with the Church of one old Polish parish which had been tossed aside by the internal storm. This was accomplished by understanding and Christian love. Let us hope that this same understanding and Christian love will subdue in the future such storms as we had last year by bringing the guilty ones to reason.

Next are the schools. Here in America by schools we mean the parochial

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Dziennik Chicagoski, Jan. 2, 1894.

schools, which, together with the churches, complete the Polish parishes. According to Church statistics, we have more than 170 Polish parishes in America. The number of parochial schools is approximately 120, if not more. According to last year's reports, several Polish schools were established in 1892. Some of these schools are not very imposing. They are not yet finished for lack of funds, since the memberships of the parishes that maintain them are still too small. All in all, if we take into consideration that these schools are maintained by our hard-working people, the majority of whom live in poverty, let alone that quite often they have been opposed in their undertaking by the Republicans, we will come to the conclusion that we have accomplished a great deal.

From forty to fifty thousand children receive education at these schools. These children study not only Polish but also English. Incidentally, we should add that some of the Polish schools, especially those in large Polish settlements, operate under standards high enough to enable them to compete with public schools. We may take for example the Polish schools

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Dziennik Chicagoski, Jan. 2, 1894.

in Chicago, Milwaukee, Buffalo, Detroit, and other cities. That Polish schools have a high standard of teaching can be proved by the two awards given them by the Chicago Fair for their work. So much for the elementary schools.

As to high schools, we have only a small number of them. Our Polish theological seminary in Detroit, Michigan, due to lack of funds, is conducted on a small scale; consequently, it cannot compete with liberally endowed American institutions despite the sacrifices of the faculty. Today the future outlook of this institution looks much better, for at the Polish Clergymen's Convention held in Detroit last December, the decision was made to incorporate and support this institution. This decision is praiseworthy.

The two Polish parochial high schools--one in Chicago and the other in Milwaukee, Wisconsin--are maintained privately, and its supporters deserve great credit. Reverend Pitass has promised to open a teachers' training

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Dziennik Chicagoski, Jan. 2, 1894.

school in Buffalo, New York, and we are waiting eagerly for this accomplishment. We also have a business college in Manitowoc, Wisconsin, conducted by the Felician Sisters, and it is a success. Here in Chicago, at the Convention of the Polish Roman Catholic Union, the Polish teachers formed an association, the object of which is to foster education, to provide mutual aid, and to arrange teachers' conventions. Our teachers are greatly interested in the Lwow Fair, which will take place at Lwow, Poland (Austrian occupation), in 1894. We wish to point out that the majority of parochial school teachers are women. Our schools are directed and taught by Nazarene, Felician, Notre Dame, and Franciscan Sisters, who deserve great credit for their work.

The foregoing statements prove that there is great activity, development, and progress in the field of education among the Poles. However, we still need and desire to have more high schools.

School attendance alone is not the last word in education. Reading popular literature and attending popular lectures are also necessary. These are

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mediums whereby the people can be enlightened and uplifted. Our people are becoming more and more interested in literature; the young people, as well as the old, like to read.

The newspapers also help spread enlightenment and develop social life, providing they do not become too controversial and engage in scandalous quarrels or cater to the lower desires of the public.

The past year was successful in educational activities. New libraries were established here and there, and old ones were enlarged by the purchase of hundreds of new books. The libraries of Saint Stanislaus Kostka, the Polish National Alliance, Saint Hyacinth, in Milwaukee, Wisconsin, as well as the Polish Reading Room in Buffalo, New York, and others, have grown to large proportions. There are from thirty to forty Polish libraries, large and small, in the United States. Here and there a public library has a Polish section. From time to time public lectures were held. Attempts were made on several occasions to organize a Polish educational association to serve as our Polish Alma Mater. Publication of popular literature

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was also considered, and this resulted in the publication of a number of pamphlets. Although it is quite true that these publications consist of reprints and schoolbooks, yet there was some development even along this line. The most important step was the plan to organize a Polish Educational Association which would be impartial and always ready to work for the good of the public.

As to the press, it has other functions besides the ones already mentioned. Let us devote a few words to these functions. We must admit that despite all its defects, the Polish American press has fulfilled its purpose. Whenever a good plan was suggested, our press supported it with all its might; whenever public welfare was concerned, it put aside its own interests to attend to it. It opposed the bad and supported the good. However, there were exceptions. Ephemeral publications sprang up now and then, here and there, before and after election. There were itinerant editors, traveling from city to city, living off the fat of the land. We saw in their ranks open and secret anarchists declaring war against the Cross, but the Polish

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Dziennik Chicagoski, Jan. 2, 1894.

press as a whole was healthy; it cared for the welfare of the public, for which it deserves honor. The standard of many Polish journals has improved. Of special interest is the change in the editorial staff of the Polish National Alliance's organ, which, after four years of poor management, was placed in the hands of an honest man. Let us follow this road and, with God's help, we will benefit our countrymen. We will sow good seed and reap a rich harvest.

As to our organizations, they are another important factor in our life. In a country as large as the United States, organizational activity is absolutely necessary. Here the associations care for things which in other countries are looked after by the government. Organizations and associations unite those who have the same social, political, and religious ideas and those who share in common the same needs and trades. Organizations help them accomplish their ideals and protect them against their enemies. And so it is with us. We organized thousands of small societies for this purpose, societies which later merged into large organizations.

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Dziennik Chicagoski, Jan. 2, 1894.

We have four such organizations--large and small. The Polish Roman Catholic Union, under the protection of the Sacred Heart of Jesus, and the Polish National Alliance lead numerically. The Union is progressing rapidly. The Roman Catholic Union, under the protection of the Holy Virgin of Czestochowa, is an independent organization. These organizations were not necessarily created to serve different purposes, yet it is not always that they have worked together for the common good. As a matter of fact, they have often fought amongst themselves. We do not wish to express our opinion as to who is right or wrong--what we wish is to avoid further friction. In fact, we are happy to point out that these antagonisms, fights, and storms have subsided. This abatement of the struggle happened in 1893, during the conventions held that year by our most important societies. Instead of discords and storms, these conventions brought us peace and unselfish community work. Dissension, which was the slogan at least for one side, has ceased. At last we have harmony and satisfaction--we were benefited.

Finally, to top it all, there came the beautiful, magnificent, and wonderful

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Dziennik Chicagoski, Jan. 2, 1894.

Polish Day, a day which is still remembered by all of us. An extraordinary thing occurred then. We American citizens marched under American and Polish banners as Poles, in behalf of Poland and for Poland. We marched side by side--we members of different camps, factions, organizations, and societies--with our hands outstretched and sympathy in our hearts, even though the day before we had been enemies. We have learned to march in the same rank. Pax Dei! Poles have God's peace in America. Let this peace last not only throughout the new year of 1894 but forever.

Out of this peace, on account of this good inspiration, many good, great, and beautiful things have been accomplished. More will come. Out of the ashes, like the Phoenix, the Polish Immigration House was resurrected. The problem of the Polish seminary was finally solved in the spirit of brotherly love. A very energetic effort was made to send representatives to the Kosciusko Fair, which will be held at Lwow in 1894. Plans were made to prepare lectures relative to the condition and history of the Polish settlements in America. A move was made for closer solidarity between the Poles

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and our historical neighbors, the Lithuanians, and our consanguineous people, the Ruthenians and Slovaks. A plan was made--and it was partly carried out--to organize military, athletic, and other societies. A suggestion was made to organize a Polish League and to hold a Polish mass meeting. These are projects just started but not yet finished. However, we believe that the first steps have been taken, and that the Lord will give us enough strength to go ahead until these things are successfully completed.

A very encouraging sign was the establishment of relations with our mother country. These relations began with the mission of Mr. Dunikowski, and although this mission failed in part, there is still hope. The Chicago Fair contributed greatly in this respect. Some of the visitors from Poland who came to see the Fair did not judge us fairly--that is true, but many of them made their acquaintance with the American Poles and appreciated us. Mr. Dunikowski's book about us, although not true and just in every respect, brought us closer to Poland. In Przeglad Emigracyjny (Emigrants' Review),

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published in Lwow, Poland, we have a faithful friend and defender who is very well acquainted with our affairs. The last legal congress held in Poznan was greatly interested in the problem of emigration, and our pavilion at the Lwow Fair will accomplish the rest. With less sarcasm and undue criticism between the Polish element in the United States and the European Poles, a noble aim, a friendly relation will be effected between our mother-land and the American Poles.

We have mentioned the Chicago Fair. Even this exposition, despite the unfavorable circumstances, contributed to some extent towards raising the Polish name. The Polish Art exhibit, which we inaugurated so ostentatiously, contained many masterpieces by Polish artists. These masterpieces were greatly admired by people of other nationalities, evoking great enthusiasm among our countrymen. A number of these paintings received high awards.

As a result of the Fair, we participated in educational congresses. Visitors from Poland participated in artists', singers', anthropologists', and other congresses. Mr. Zmigrodzki delivered a very interesting

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lecture on art. Madame Modrzejewska, in behalf of the Polish women, spoke about oppressed Poland. Polish choirs sang our national songs. To the Catholic Congress we presented an English pamphlet on suitable subjects. In other words, even here we tried to do what was possible.

We worked in every field. We protested very vigorously against the American Extradition Treaty with Russia, but in vain. An effort to erect Kosciusko's monument in Chicago was made. We collected eighteen thousand dollars for this purpose. We held a competition for a design of Kosciusko's monument and received four models of high artistic value. One of these models, a design submitted by Mr. Baracz, will probably be executed. When? It is very hard to predict. Hard times are not in favor of this undertaking this year. Instead of that, we will build a Polish Hospital in Chicago, and this will be accomplished. A suggestion was made to establish a colony outside of the city for the poor Chicago Poles. We even succeeded in founding a literary competition for Polish-American authors. We will not mention here many small undertakings that came to a successful conclusion during the

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year just ended.

Although the last year was abundant in achievements, national and social, it had one defect--it was not prosperous. During the second part of the year there was a financial panic which was hard on the working people--many of whom suffered hunger and privation. This encouraged crime. But, even in this respect, our countrymen succeeded in avoiding the worst, and our more wealthy people, led by the clergy, did all they could for their suffering countrymen.

And this is a brief record of the year of 1893. It was not a year of absolute happiness and joy; it was a year of difficulties and endeavors, a year of work hard to accomplish but which brings satisfaction if performed right. The foregoing lines show the magnitude of the task accomplished. This record should strengthen us in the conviction that much can be accomplished if one has determination, energy, and strong hands. With trust in God, with love in our heart for our neighbor, and with the leading

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Dziennik Chicagoski, Jan. 2, 1894.

star of our ideals before us, we are beginning the new year, and the Lord will help us accomplish that which we started--to reach the place of our destination.

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POLISH

Dziennik Chicagoski, Dec. 26, 1893.

A WORD OF THANKS

I hereby wish to extend my sincerest thanks to all the faithful, and especially to the parishioners of St. Stanislaus Kostka Parish for their wonderful turnout at the ceremonies of blessing the lower church of the St. John Cantius Parish. I wish to thank especially the members of the choir directed by Mr. Andrew J. Kwasigroch, for their beautiful singing, which in a great measure helped elevate the ceremonies. I wish also to thank the administrations of the various societies that assembled in such great numbers.

Reverend John Kasprzycki, C. R.

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POLISH

Dziennik Chicagoski, Dec. 26, 1893.

CHRISTMAS PLAY

Yesterday, Monday, December 25, a Christmas play was held at the Sisters of Nazareth's. As usual, the older and younger girls of the Sisters' school gave a dramatic portrayal of the happings before and during the birth of Christ. The young girls spoke their verses and sang very nicely; their enunciation was correct and pure; their actions showed they understood their roles, which they played with sincere feeling. Miss Jaroslawa Weclewska (as Simeon) and Miss Mary Barzynska (as Bartosz) were exceptionally good. The other girls deserving of mention are Angeline Wisniewski, Bertha Keller, Sophia Szajkowski, Agnes Suwalski, Anna Gorynski, Mary Kopytowna, Martha Dejewski, Hedwig Smolinski, Barbara Mazur, Mary Usewicz, Mary Szulc, Louise Rybczynski, and Mary Chodur. These girls portrayed the shepherds. Besides them, the following boys took part in the Christmas play as pages: Vincent Suwalski, John Zielinski, Vincent Schultz, Walter Gogalinski, Zepherin Kadow, and Sylvester Klosowski.

The Christmas play was a complete success. The big crowd, largely composed of children, was completely entranced by the spectacle.

Dziennik Chicagoski, Dec. 26, 1893.

/POLISH CHURCH BLESSED/

The Blessing Of The Lower Church Of The St. John Cantius Parish on Carpenter Street took place in a beautiful and glorious ceremony on Sunday, December 24.

Great crowds gathered to celebrate this momentous occasion, which originally was to be very simple.

Archibishop Feehan arrived at three o'clock in the afternoon, surrounded by Polish mounted troops, which made a splendid showing. The crowd was very large. Not only was the church overcrowded, but three times as many people waited outside. After the ceremony of blessing the church, the Archbishop assisted at the Vesper services and bestowed his blessing on the multitude, after which he spoke to the Poles in a very sincere manner.

The church had been beautifully decorated in green fern and flowers by the

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Dziennik Chicagoski, Dec. 26, 1893.

venerable Sisters of Notre Dame, assisted by the Rosary girls.

Exceptionally touching was the view of the beautiful picture of the Blessed Mary of Czestochowa, placed on the center altar and decorated with flowers. This picture is very dear to the heart of every Pole. On one side of this picture was the statue of St. Peter, and on the other, the statue of St. Paul. The wonderful statue of St. Veronica on one of the side altars also attracted considerable attention. All of these statues were purchased at the World's Fair in Chicago.

The faithful visited the church all day in great numbers and one of the military societies of St. Stanislaus Kostka Parish stood guard during High Mass.

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POLISH

Dziennik Chicagoski, Dec. 23, 1893.

THE JACOB WAJER SOCIETY REVIVED

A revived Jacob Wajer Society under the protection of St. Francis Xavier, No. 1, held its annual meeting on Tuesday, December 12, during which a new administration for the year of 1894 was elected, as follows:

Hubert Abraham, president (third term); John Jarzomber, vice-president; Theodore Jarzomber, recording secretary (third term); August Bobkowski, financial secretary; Frank Chwarczynski, treasurer (third term); Anthony Jarzombek, first marshal (sixth term); Valentine Manikowski, second marshal; Albert Block, August Jarzombek, and John Roda, trustees; John Drezgson, messenger; John Borski, sergeant at arms; John Block, Joseph Stromski, Joseph Piewkowski, Frank Stromski, Joseph Berman, and Anastasius Zaydler, Church-flag bearers; Andrew Witkowski, American-flag bearer.

Two years ago this society was on the way to be dissolved, but through the efforts of Mr. Abraham it continued on intact. Through his efforts the society

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Dziennik Chicagoski, Dec. 23, 1893.

purchased a church flag at a cost of three hundred dollars. Mr. Abraham deserves sincere thanks for his troubles and work from the society. We are also deeply grateful to our pastor, Reverend Vincent Barzynski, for his efforts and good will.

Theodore Jarzombek, secretary.
186 Cleaver Street.

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POLISH

Dziennik Chicagoski, Dec. 21, 1893.

ARCHBISHOP FEEHAN SPEAKS ABOUT THE POLISH PEOPLE

During yesterday's preparations in connection with the blessing of the lower church of the St. John Cantius Parish, some of the Polish priests visited the Right Reverend Archbishop Feehan, who received them most graciously and spoke with them about many matters. He spoke highly about the Poles and their steadfastness toward the Church, and mentioned the last victorious campaign of the Democratic party, a campaign which pleased him very much. He stated that the Poles had contributed to this victory, and added that the greatest possible number of Poles should endeavor to become citizens, and that they should unite into groups, so that they may work together, because in this manner they can gain political influence.

The Archbishop further explained that the Poles should not confuse politics with religion, that they should vote as Democrats, not as Catholics, as it is inadvisable to mix religious matters with civil matters. We are publishing the words of this high church dignitary in the belief that the Poles will continue to improve themselves.

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POLISH

Dziennik Chicagoski, Dec. 21, 1893.

FROM THE ST. JOHN CANTIUS PARISH

As we know, on Christmas Day, after the ceremonial blessing, regular services will be held in the lower St. John Cantius Church on Carpenter Street. Yesterday, Wednesday, December 20, the Right Reverend Simon Kobrzynski blessed the rectory of the new Polish parish on Front Street, and today, on the feast day of St. Thomas the Apostle, the pastor, Reverend John Kasprzycki, after saying the Holy Mass at the St. Stanislaus Kostka Church for success for his parish, removed his belongings to his new home. Reverend Floryan Matuszewski was named assistant to the new Polish parish and he will move here within a week.

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POLISH

Dziennik Chicagoski, Dec. 13, 1893.

POLES IN CHICAGO

The members of the St. Barbara Society extend sincere thanks to the following societies and groups, which participated in the flag-blessing celebration held on Sunday afternoon, December 10: The Jacob Wajer Society No. 1, under the protection of St. Francis Xavier, the St. Joseph Benevolent Society, the St. Hyacinth Society, the Polish Uhlans under the protection of Holy Mary of Czestochowa, and the Guard of the Queen of the Polish Crown. The last two groups deserve special mention for their assistance as guards of honor during this important ceremony. We thank all of these organizations with a sincere and old-fashioned God bless you.

At this occasion we sincerely thank our pastor, Reverend Vincent Barzynski, for performing the ceremony of blessing the banner and for his wonderfully appropriate speech. The Reverend Pastor urged us to emulate St. Barbara and live honestly, as befits Christians. He said that we should try to improve ourselves, that we should get rid of everything that is evil in our Society. May God preserve him for the longest time for giving us such valuable advice,

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Dziennik Chicagoski, Dec. 13, 1893.

and all of us join in thanking him most sincerely.

In the name of St. Barbara Society:
Frank Zilla, president
Joseph Gojke, secretary.

The St. Barbara Society received its new banner last week. The banner, which is very beautiful and was made in Chicago by Mrs. Slominska, is embroidered with silk. Mrs. Slominska deserves the greatest praise for her handiwork, and we are duty bound to recommend her to all the Polish societies here and outside of Chicago. We also wish to thank her for completing the banner on time.

Committee.

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POLISH

Dziennik Chicagoski, Dec. 6, 1893.

A LETTER OF THANKS

(Correspondence)

Mr. Joseph Lewandowski and Mr. Anthony Dejeski have sent me ten dollars as an offering for the church in Cragin from the Joseph Poniatowski Society under the protection of the Holy Trinity, for which I am sincerely thankful.

Reverend Theophil Srypkowski, C.R.

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POLISH

Dziennik Chicagoski, Dec. 1, 1893.

POLES IN CHICAGO
A Letter of Thanks

I wish to thank the societies of The Immaculate Conception Parish of South Chicago, as well as the societies from my parish, for their generous offerings made during the celebration of the anniversary of the November Insurrection held on November 29. The collection amounted to $27.85 of which I gave $13.95 to the treasurer of the Central Committee of the Lwow Exposition and $13.90 to the Sisters of Nazareth for their hospital.

Reverend Adolph Nowicki,
Pastor of St. Michael Archangel Parish, South Chicago

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POLISH

Dziennik Chicagoski, Oct. 5, 1893.

NEWS FROM ST. MICHAEL ARCHANGEL PARISH OF SOUTH CHICAGO

(Correspondence)

October 2, 1893. Last Friday, September 29, we observed our Patron Saint's Day in this parish, during which the Most Reverend P. Feehan, Archbishop of Chicago, administered the Sacrament of Confirmation to many parishioners, both young and old.

Already on Thursday, several priests from Chicago had arrived to hear confessions of the many faithful who gathered here. Again on Friday, several more priests arrived, and, from early morning until noon, solemn services were held, during which hundreds of the faithful partook of the Holy Communion. Our parish societies, both military and civil, received the Communion.

Those who saw the great numbers of people who took the Sacrament during

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Dziennik Chicagoski, Oct. 5, 1893.

I B 4 these two days must appreciate the vastness of the task accomplished
IV by the priests who were kind enough to come here to receive the pious confessions of so many hundreds of people. In addition to attending to their duties in the confessional, several of the visiting priests delivered inspiring sermons.

For your labors in behalf of our salvation and our spiritual elevation, Reverend Fathers, please accept the parishioners' sincerest thanks, best expressed in the time-honored Polish words: "Bog zaplac"/May God repay you/. We, mere people, cannot repay the good you have done us--only God can reward you properly.

Early in the afternoon, most of the parishioners gathered at the church, from where they were to proceed to the Cheltenham railroad station to welcome Archbishop Feehan. The procession was led by our military societies and a band, followed by the other church societies, the rest of the parishioners, and outsiders, among whom were many people of other nationalities. The

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Dziennik Chicagoski, Oct. 5, 1893.

grand marshal of the parade was Francis Rydzewski.

After a short wait, the train bearing the Archbishop, accompanied by the Reverend Adolf Nowicki, our pastor, arrived, and he was triumphantly escorted to the beautiful rectory. At the rectory, he changed to his pontificial robes and proceeded to the church, which, although it is a large one (86 by 150 feet), was literally filled to capacity with people from our own and neighboring parishes, who had come to witness the solemn ceremony and to see the splendid welcome we had prepared for our Archbishop.

The Archbishop administered the Sacrament of Confirmation to a hundred and thirty-five individuals, both young and old. (The older people were those who have recently arrived from Russian or Prussian Poland. The difficulty of fulfilling religious duties there is well known to us. Many people age and die without having seen a bishop.)

After the confirmation rites, Archbishop Feehan visited our school, which

Dziennik Chicagoski, Oct. 5, 1893.

consists of ten classrooms, each especially decorated for this occasion by the Sisters of the Holy Family of Nazareth. He visited all of the classrooms and everything pleased him, especially the kindergarten, where the little children sang, recited, and performed various drills to his immense pleasure.

In the upper grade classes, through which he was conducted by Ignace Machnikowski, the pupils welcomed the Archbishop with speeches in Latin, French, German, and English, and with choral music, in which they were trained by our capable organist, Wiedeman. It may be mentioned here that we are always justly proud of the beautiful choral music during services in our church, for which fact we owe our gratitude to the organist Wiedeman, whose untiring efforts have produced a well-trained choir.

After the Archbishop had visited the school, he was escorted by Cadets to the rectory, where supper was served. Following this, Father Nowicki accompanied him back to the city.

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Dziennik Chicagoski, Oct. 5, 1893.

The priests who honored us with their presence were the Reverends S. Kobrzynski, Vincent Barzynski, Joseph Barzynski, E. Siedlaczek, John Radziejewski, Stanislaus Radziejewski, Moneta, of Lincoln, Nebraska, our South Chicago neighbors A. Snigurski, B. Pawlowski, Ratz and Van DeLaar. The fugitive from Russian persecution, Reverend Matthew Krawczunas, of Lithuania, was also present.

So solemn a day as this will long remain in our memories; our hearts will long be filled with gratitude to the visiting priests who, where our faith or nationality is concerned, do not spare themselves, but exert their utmost strength for our well-being. Finally, I cannot but give due credit to the one who is responsible for everything that has happened, that can happen, here. That we have a large, beautifully furnished church, with three Gothic altars, two confessionals in the same style, a beautiful pulpit, stained-glass windows, a sacristy abundantly stocked with ceremonial robes, a clock and four large bells in the belfry, a beautiful rectory encircled by a lovely garden, and that the Church and school affairs are managed with utmost competence, is due entirely to our pastor, the Reverend

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Adolf Nowicki. His ant-like activity and capable leadership have given the parish everything it possesses--its beautiful church, its school, the ample parish hall, and most of all, love and fraternal harmony throughout the community.

This worthy priest does not spend all his time in praising God; he is an ardent Polish patriot, of which the national celebrations held in this parish amply testify. In addition, he is a real father to his parishioners, for he always, and especially in times such as these, does what he can to help those of us who meet with misfortune. He helps us by giving good advice, by calling upon those of us who are richer to give to the poor, and by organizing committees to help the unemployed find work. Last Sunday, our pastor called a mass meeting, which he conducted very skillfully. We chose a committee of seven, which will present a petition to the mayor, asking for work for our unemployed. In addition to this, we discussed political questions in connection with the forthcoming elections. But the most important problem considered was that of representing our parish as well as possible in the Polish Day celebration. Every one of us, rich and poor alike,

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Dziennik Chicagoski, Oct. 5, 1893.

will be there, for when our pastor appealed to us, and especially to the richer members of the parish, it was unanimously decided that the poorer people must be aided so they too can participate in the parade, which will bespeak us to the whole world.

And so, dear editor and readers, everything is all right with us, and we owe it all to our pastor, Father Nowicki.

Long live Polish Day!

Long live our pastor, Father A. Nowicki!

A Parishioner.

POLISH

Dziennik Chicagoski, Sept. 5, 1893.

CORNERSTONE OF ST. JOHN CANTIUS CHURCH CONSECRATED IN IMPRESSIVE CEREMONY

The cornerstone of the new Polish Church of St. John Cantius at Chicago Avenue and Carpenter Street was consecrated in a beautiful and impressive ceremony Sunday.

The crowd was already gathered about the rising walls of the new temple at 9:30 in the morning. The front wall reaches the height of the first floor; the side walls are also under construction, and in the center, the columns that will support the nave are already rising. The rear walls, that is, the recess that will hold the main altar and the sacristy have also been begun. Here a cross was erected upon an elevation and decorated with flowers. The walls of the newly rising church were literally covered with flowers and flags; the cornerstone, suspended on a pulley, awaited being set in its proper place. Upon a platform beside it, a splendidly canopied place was prepared for the archbishop; the documents, a hammer, and a trowel, decorated with ribbons, lay upon a small table close by. The whole, with a background

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Dziennik Chicagoski, Sept. 5, 1893.

formed by the crowds surrounding the walls and the hundreds of people at the windows and on the roofs of neighboring buildings, created a beautiful and imposing scene.

At about ten o'clock societies from St. Stanislaus Kostka, St. Hedwig's and St. Michael Archangel parishes began arriving to the strains of band music. The bright uniforms of the Uhlans, Knights, Cadets, and of the members of the Krakus and Kosynier societies, with their colorful banners, mingled with the throng. A number of mounted guardsmen were also present. We will not list the societies that participated in the parade, for such a list appeared in Saturday's issue of Dziennik Chicagoski. We will add, however, that a delegation from St. Josephat Society of Town of Lake also attended. The parade was ably led by J. Paszkiewicz.

Archbishop Feehan arrived at about eleven o'clock, escorted by priests and

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society members who had gone to meet him. The Polish priests present at the ceremony were the Reverends Vincent Barzynski, who is directing the building of the new church, Simon Kobrzynski, J. Radziejewski, J. Barzynski, A. Nowicki, B. Zmijewski, J. Piechowski, Machdzicki, Sniegurski, F. Matuszewski and others. Archbishop Feehan's assistants were the Reverend Le Grand and Reverend Kasprzycki.

The procession of priests with the archbishop at its head slowly made its way to the cross, where prayers were said. The military societies of St. Stanislaus Kostka parish followed them, taking the lead in a procession that lasted an hour. After the procession ended, the cornerstone was laid. A metal box containing the documents was placed inside and the archbishop, taking the trowel in his own hand, applied the mortar, after which the cornerstone was swung into place.

At the close of the ceremony, the Reverend A. Nowicki spoke to the gathered crowds from the frame of one of the front windows. His address was an inspiring one. He said that the building under construction was to be a

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Dziennik Chicagoski, Sept. 5, 1893.

house of God, a gateway to heaven, a house in which our lives begin and end. Through His priests, God opens the gates to a Christian life for us in this house. Here a child learns his prayers, a youth learns to be a good Pole; here too, everyone can find spiritual guidance and succor in misfortune. It is a house of God, for God lives within it; it is a gateway to heaven, for it creates Christians according to the teachings of Christ. Continuing, Father Nowicki said that in spite of the hard times, thousands of people had gathered for this ceremony, ready to make offerings, for they realize that the school is the place where good Poles and faithful Catholics are made. The great throngs show that we are good Poles and have not yet lost sight of God. God will likewise remember us; He will comfort us in misfortune and He will bring it about that true Christian harmony will prevail in this new parish.

When Father Nowicki had finished his address, Archbishop Feehan blessed the people, and the ceremony was over.

The new St. John Cantius Church will be one of the most magnificient churches

Dziennik Chicagoski, Sept. 5, 1893.

in Chicago. Its architecture will be Roman, adapted to the local climate, designed by the architect Druiding. It will be 125 feet wide at the front and 195 feet long; it will seat two thousand people, while the school, which will be located in the basement, will accommodate fourteen hundred children. In a few months we can expect to attend the consecration of the completed church.

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POLISH

Dziennik Chicagoski, Aug. 16, 1893.

PROJECT W.P.A. 3004

POLISH MEMORIAL TO THE CATHOLIC CONGRESS

At the meeting held at the /Polish World's Fair/ Reception Committee's headquarters on July 18, a committee of three was appointed to prepare a memorial to be distributed at the Catholic Congress in Chicago. The Committee completed this important work in Polish in the allotted time and presented it at the meeting held on Sunday (at which Polish Day arrangements were discussed).

The memorial is an extensive one, entitled, "Persecution of Catholics in Poland by Russia." It is outlined as follows: 1. Introduction. 2. Source of the persecution. 3. Historical background--Catharine II, Nicholas I. 4. Insurrection of 1863, Alexander II. 5. "Conversion" of Unites, in Chelm, in 1875. 6. Present system of religious persecution in Poland. 7. Conclusion. The meeting agreed that the memorial answered the purpose adequately.

With a few additions and corrections, the memorial will be translated into

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Dziennik Chicagoski, Aug. 16, 1893.

English and printed in several thousand copies. It will be ready on September 4.

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POLISH

Dziennik Chicagoski, July 31, 1893.

CONSECRATION OF BANNERS AT ST. ADALBERT'S

A very solemn ceremony took place yesterday in St. Adalbert's parish. Misunderstandings, which for some time have been dividing the Poles there, have been settled, God grant, forever. All of the Polish Catholic societies have returned to complete harmony with the parish, and yesterday this reunion was celebrated during the consecration of the banners of three societies: Sacred Heart of Mary, Holy Name of Jesus, and St. Dominick's Mutual Aid.

All of St. Adalbert's parish was beautifully decorated with banners and flowers. A colorful procession issued from Pulaski Hall, especially decorated for the occasion, at about one o'clock in the afternoon. The procession was led by the Krakus Society, followed by the Knights of St. Casimir and the Falcons. These were followed by the "Polish Group," the Polish Commerce and Tradesmen's Association, and other parish societies. Behind these marched the three societies with their new banners, youth societies, and delegates from the societies of other parishes. Finally, bringing up the rear, a

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Dziennik Chicagoski, July 31, 1893.

great number of beautifully decorated carriages. It was a magnificent spectacle. Bands played, banners waved, and the national colors glistened in the sun. The procession marched in a great circle, and returned to the church.

With the church filled to overflowing, the memorable ceremony began at three o'clock in the afternoon. Solemn vespers were celebrated by the Reverend John Radzisjewski, who also consecrated the banners. The Reverend Eugene Siedlaczek, of St. Stanislaus Kostka parish, delivered a beautiful sermon, appropriate to the occasion. Expanding upon the words In hoc signo vinces, he urged his listeners to....persevere in their faith and in their nationalistic work. He explained the significance of the hearts of Jesus and Mary as symbols. Finally, he insisted upon the necessity of harmony and co-operation. The congregation was deeply affected by the sermon and by the whole ceremony. Besides the priests of the parish and Father Siedlaczek, the Reverend John Kasprzycki, of St. Stanislaus Kostka parish, was also present. To close this auspicious occasion, the orchestra played Polish national hymns.

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Dziennik Chicagoski, July 31, 1893.

The three banners, designed and executed at Mrs. Slominski's establishment at a cost of thirteen hundred dollars, are very beautiful. The banner of the Sacred Heart of Mary Society is green and has on one side the Adoration of the Sacred Heart of Mary, and the name and date of organization of the society; on the other side is a picture of the Virgin of Czestochowa, with the words, "Holy Virgin of Czestochowa, Queen of the Polish Crown, pray for us!"

The two other banners are red. The Holy Name of Jesus Society's banner has on one side the Infant Jesus and the name and date of organization of the society; on the other side it has a small picture of the Virgin of Czestochowa and the words, W Bogu ufam, W Bogu umieram (I trust in God, I die in God). The third banner, that of the St. Dominick's Mutual Aid Brotherhood, depicts St. Dominick and St. Vincent De Paul. Besides the usual inscriptions (name and date of organization of the Society) are the words: "St. Vincent De Paul, pray for us."

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POLISH

Dziennik Chicagoski, June 19, 1893.

CONSECRATION OF A POLISH CHURCH IN CRAGIN

PROJECT W.P.A. 3004

The consecration of the recently completed St. Stanislaus B. M. (Bishop and Martys) Church was a solemn occasion for the new Polish colony in Cragin yesterday. This colony has a promising future before it. Situated on the Northwest Side, just within the boundaries of the city(twenty odd minutes by the train from the Loop), not far from factory and business districts, it has attracted quite a large number of Poles--and will continue to attract them. Besides the Poles already settled there, a great many more own lots on which they intend to build homes. Yesterday's consecration of the church was due entirely to the efforts of the Poles living in Cragin.

The little church, whose patron is St. Stanislaus B. M., is a frame building with a foundation and steeple of brick. The cost of its construction was ten thousand dollars. Its interior is almost completely furnished. There is a beautiful altar to St. Stanislaus, and bells have been presented to the church by one of the landowners of Cragin. The organ is a gift of Walter Wleklinski of Chicago.

Dziennik Chicagoski, June 19, 1893.

The solemn ceremonies of consecration began yesterday at eleven o'clock in the morning. Throngs of visitors from Chicago were present. The following societies from St. Stanislaus Kostka parish came In Corpoke by train: The society of St. Stanislaus B. M. the Society of King Ladislaus under the patronage of Jesus Christ, society of John Sobieski III, and others. Among the uniformed societies present were: the cadets of St. Stanislaus, the Queen's Guards, and the Uhlans of the Holy Virgin of Czestochowa. Representatives were sent by the Societies of St. Michael Archangel, St. Hedwig, and St. Joseph (the last mentioned is from St. Hedwig's parish). The societies marched to the church in a parade to the accompaniment of three bands. Mr. Michael Sergott led the parade on horseback.

The Reverend Dowling officiated at the consecration ceremonies and addressed the gathering in English. He lauded Polish adherence to the Catholic faith, urging continued devotion to God. The Reverend Vincent Barzynski spoke next in Polish. Among other Polish priests present, was the Reverend Eugene Sedlaczek.....

A pastor has not yet been assigned to St. Stanislaus B. M. Church, but in the

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Dziennik Chicagoski, June 19, 1893.

course of the next few days, a priest will be designated to take up the service of God in this new temple.

The beautiful weather contributed greatly to the success of this solemn ceremony.

/Note: The ceremony was postponed twice on account of rain/

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III C POLISH

Dziennik Chicagoski, June 13, 1893.

HOLY TRINITY CHURCH

The conditions established by the papal delegate, Monsignor Satolli, under which the Holy Trinity Church may be opened to the public, are as follows:

1. The church property will, without any question whatever, be the property of the Archbishop.

2. The parish will make a detailed statement of the debts on the property and present this to the Archbishop.

3. An exact list of the members of Holy Trinity parish, with their full names and addresses, must be made.

4. The directors of the parish will include members of the Holy Cross Brotherhood.

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On Saturday, the Reverend Czyzewski, pastor of the South Bend, Indiana

Dziennik Chicagoski, June 13, 1893.

parish, arrived in company with a member of the Holy Cross Brotherhood. Solemn High Mass was celebrated at Holy Trinity Church by these two priests on Sunday. Father Czyzewski left immediately after Mass, but will return soon to install the new pastor. Who the new pastor will be is as yet unknown.

We hope, in the near future, to give the exact conditions which we have mentioned above. In the meantime, it is with real pleasure that we announce that the affairs of Holy Trinity parish have finally taken a turn for the better. There is reason to believe that the harmony which has been attained will not be disrupted again. All of the faithful are doubtless happy that after so many years and after so much bitter unpleasantness, the parish has finally made its peace with the Church.

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Dziennik Chicagoski, June 9, 1893.

CORPUS CHRISTI PROCESSION AT ST. MICHAEL ARCHANGEL'S IN SOUTH CHICAGO

The following letter has been submitted for publication in Dziennik Chicagoski by Ignacy Machnikowski:

"On Sunday, June 4, a solemn Corpus Christi procession was conducted in St. Michael Archangel parish in South Chicago. In spite of the threatening rain, about four thousand parishioners gathered in and around the church to participate in these ceremonies, which are so reminiscent of old-country religious customs. Four altars were erected in the schoolyard at the expense of the church societies.

"After vespers, during which a short but drenching rain fell, the procession began, to the accompaniment of a brass band. The procession was headed by the Lay Brothers of the Holy Rosary and the women's Rosary Society. They were followed by the Knights of the Virgin Mary in full uniform, carrying their

Dziennik Chicagoski, June 9, 1893.

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colorful banners, and the members of the Society of St. Michael. Under the leadership of the Nazarene Sisters, school girls dressed in white strewed flowers before the Holy Sacrament, carried by the Reverend Nowicki, pastor of the parish. He was followed by the Knights of St. Casimir, the Society of St. Martin, the Krakus Society under the protection of St. Stanislaus Kostka, and St. Adalbert's Society. The first two Gospels were sung by the Reverend B. Pawlowski, assistant, the two following by Father Nowicki himself.

"The devout people participated fervently in this uplifting ceremony which awakened respect for and involuntary homage to the Savior, represented in the humble form of bread, even in the hearts of spectators of different denominations. Toward the end of the fourth Gospel, a light rain began to fall, but the procession continued without interruption."

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Dziennik Chicagoski, June 5, 1893.

HIGH MASS AT HOLY TRINITY CHURCH

At eight thirty this morning, the papal delegate, His Excellency Monsignor Satolli, celebrated High Mass at the Holy Trinity Church on Noble Street, according to a promise previously given. He came in the company of two other Italian priests. Also present at his invitation were the Resurrection Fathers F. Zwiardowski, Legrand, J. Kasprzycki, and J. Piechowski. Monsignor Satolli left immediately after the solemn High Mass was over.

Later in the day we expect to receive news of when, and under what conditions Holy Trinity Church will be opened to the public.

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POLISH

Dziennik Chicagoski, Apr. 11, 1893.

/BUILDING OF ST. JOHN CANTIUS CHURCH GETS UNDER WAY/

Rapid progress is being made with the establishment of a new Polish parish and the construction of a new church. The land on which the church will be built--approximately twenty lots on the southeast corner of Chicago Avenue and Carpenter Street--has already been purchased. The parish school will occupy the corner lot, while the church will be built on Carpenter Street. The first plans have been prepared by the architect Druiding and have been accepted. The church, which will carry the name of St. John Cantius, will be of Roman architecture, with one great tower in front. Besides this, there will be a smaller tower, on which will stand a figure representing St. John Cantius, patron saint of the new parish. Construction of the building will begin soon.

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POLISH

Dziennik Chicagoski, Apr. 4, 1893.

/NEWS FROM ST. ADALBERT'S PARISH/

We received for publication the following letter from a member of St. Adalbert's parish:

"It is a long time since Dziennik /Chicagoski/ wrote last about our parish. Indeed, we live and work peacefully, but at Easter time at least our activities could be mentioned.

"St. Adalbert's parish, on the Southwest Side, is progressing. Our beautiful new rectory is already completed, and our large new parochial school, with twelve spacious classrooms, is nearing completion. The new school building is a necessity, for until now our children have all been crowded in the small basement of the church. We hope that the children will occupy the new quarters after their summer vacation.

"From the time when our parish became unified, life here has proceeded more easily. Everyone is everybody else's friend, and there seems to be much more

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Dziennik Chicagoski, Apr. 4, 1893.

mutual love and respect among our parishioners.

"We have a great many church societies. In all, there are twenty-three male societies, five of which are military. /These "military" societies are church organizations, the members of which wear uniforms while at patriotic exercises and parades. In some cases the members are veterans of Polish wars/. We arranged a procession, which started at five o'clock in the morning, on Easter Sunday. The weather was so beautiful and the air so still that, although we circled the church three times, not one candle was extinguished. All our societies contributed to the beautiful music that was heard in the church. In general, all our church societies deserve praise for their generosity whenever contributions of money are necessary.

"On April 23, we will celebrate the day of our patron saint, St. Adalbert. On May 23, children will receive first communion from the Archbishop. In three months, three banners--given to the societies by our pastor himself to replace those that were lost--will be blessed during a special ceremony. Then, of

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Dziennik Chicagoski, Apr. 4, 1893.

course, the new parochial school will be dedicated. One of the bishops has said that a school is the heart of a parish.

"During the coming year, there will be many special ceremonies, as for instance, when our beloved pastor, Father Radziejewski, celebrates his twenty-fifth anniversary of priesthood. St. Adalbert's has not yet seen such an occasion. Thus, in a few words, you have all of our parish news."

III C POLISH

Dziennik Chicagoski, Mar. 29, 1893.

CHURCH OF ST. MARY OF PERPETUAL HELP

The Polish Church of St. Mary of Perpetual Help, which is one of the most beautiful Catholic churches in Chicago, is adding to the beauty of its interior through the efforts of Father Nawrocki, pastor. Heretofore there has been only one large altar in the church. Now two beautiful side altars have been acquired--one to St. Mary and the other to St. Joseph. The first of these altars is already in place and the other will be erected today or tomorrow. The altar to St. Mary is of natural wood color, with gilded decorations. It depicts figures of St. Mary, St. Joachim, and St. Anna, and pictures presenting the Five Mysteries. This altar has already been blessed by Father F. Byrgier, assistant pastor. Both altars were made in the well-known shop of Grillmayer, in St. Francis, Wisconsin, at a cost of nine hundred dollars. Besides this, Father Nawrocki has signed a contract for the construction of a beautiful new organ for the church. The organ will cost $4,400 and will be ready for installation on September 15. It will be built by a factory in South Bend, which has already sold beautiful new organs to churches in this city and in Manistee.

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POLISH

Dziennik Chicagoski, Mar. 18, 1893.

THE CATHOLIC CHURCH IN THE UNITED STATES
Polish Catholic Institutions in this Country

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There are very few Polish male religious institutions in America. Of these, there is only one in Chicago--that of the Resurrection Fathers, whose superior is Father Simon Kobrzynski.

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Female Polish religious establishments are far more numerous. They exist beside practically every Polish parochial school, and a detailed list of them will be found below. We need but note here that the education of Polish children in Chicago is principally in the hands of the Felician, Franciscan, Nazarene, and Notre Dame Sisters.

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Dziennik Chicagoski, Mar. 18, 1893.

As to Polish Catholic educational and charitable institutions, they are as follows:

The Holy Family Polish-Bohemian Orphanage, under the guidance of the Notre Dame Sisters, and the high school for Polish girls, under the guidance of the Nazarene Sisters.

Here is a list of Polish parochial schools in America:

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/Ecclesiastical/ Province of Chicago, City of Chicago:

St. Stanislaus Kostaka's /parochial school/ the largest Polish parochial school in America, including a high school and evening classes, with nine lay teachers and fourteen Notre Dame Sisters on its staff, attended

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Dziennik Chicagoski, Mar. 18, 1893.

by 1,121 boys and 1,538 girls, a total of 2,659 pupils.

St. Adalbert's [parochial] school (Nazarene Sisters), with 310 boys and 361 girls, or 671 pupils.

St. Casimir's [parochial] school, 46 boys and 67 girls, or a total of 113 pupils.

St. Hedwig's [parochial] school (Nazarene Sisters), 260 boys and 190 girls, or 450 pupils.

St. Joseph's [parochial] school (Felician Sisters), 162 boys and 178 girls, or 340 pupils.

St. Josephat's [parochial] sschool (Nazarene Sisters), 200 boys and 215 girls, or 415 pupils.

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Dziennik Chicagoski, Mar. 18, 1893.

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The [parochial] school of St. Mary of Perpetual Help (Felician Sisters and lay teachers), 218 boys and 203 girls, or 423 [sic] pupils.

In South Chicago the [parochial] School of St. Mary of Immaculate Conception (Sisters and lay teachers) is attended by 250 boys and 300 girls, or 550 pupils.

The new school in St. Michael Archangel parish is not yet listed, but can be counted on for at least 350 pupils.

The total number of children in the Polish parochial schools in Chicago and South Chicago reaches at least 6,069.

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III C POLISH

Dziennik Chicagoski, Mar. 16, 1893.

THE CATHOLIC CHURCH
IN THE UNITED STATES OF AMERICA
(Polish Parishes in the Province of Chicago)

According to our promise in a previous article, we come to a discussion of Polish parishes. We mention in advance the possibility of inaccuracy in some cases. Even though our source--Sadlier's Catholic Directory and Almanac--constitutes a practically complete offical compilation, it has certain inadequacies. We have made such corrections as we could from our personal knowledge; it is possible, however, that some inaccurate items may have been retained. Some of the figures published in the Catholic Directory might have changed completely in the course of a few months or weeks.

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In the /ecclesiastical/ province of Chicago there are three dioceses: Chicago, Peoria, and Belleville. The largest, in respect to the number of Polish churches, is the Archdiocese of Chicago. In Chicago alone (excluding South Chi-

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Dziennik Chicagoski, Mar. 16, 1893.

cago) there are seven Polish parishes, The Polish churches are as follows: St. Stanislaus Kostka, on Noble Street (Reverend Vincent Barzynski, pastor); St. Adalbert's, on South Paulina Street (Reverend Radziejewski, pastor); St. Hedwig's (Reverend J. Barzynski, pastor); St. Mary's of Perpetual Help, in Bridgeport (Reverend Nawrocki, pastor); St. Joseph's, in Town of Lake; (Reverend W. Zalewski, pastor); St. Josephat, in Lake View (Reverend Lange, pastor; and St. Casimir's, on 22nd Street (Reverend F. Kroll, pastor). Naturally, we are not counting the three or four parishes which may come into being during the course of this year. Besides the seven parishes in Chicago proper, there are two in South Chicago, namely, St. Mary's of Immaculate Conception (Reverend M. Pyplatz, pastor), and St. Michael Archangel (Reverend A. Nowicki, pastor).

In general, there are thirteen Polish parishes in the Chicago Archdiocese, with thirty Polish priests, including assistants. Of these, in St. Stanislaus Kostka parish alone, there are nine. This parish is undoubtedly the largest Polish diocese in the United States.

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POLISH

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Dziennik Chicagoski, Mar. 4, 1893.

SAFETY MEASURES FOR ST. STANISLAUS KOSTKA CHURCH BECAUSE OF OVERCROWDING

What has been expected for a long time has finally happened. The overcrowded condition of St. Stanislaus Kostka Church during some of the Sunday services has attracted the attention of city authorities. The Reverend Vincent Barzynski, pastor of St. Stanislaus Church, has received a letter from the Mayor pointing out the danger of overcrowding to the lives and health of his parishioners.

It is evident from this letter that such overcrowding is not permitted by law, since it endangers the lives of thousands of people, especially as in the case of the upper church, where there are no side exits. If we wish to avoid having the city close our church, we will have to prevent overcrowding and at the same time give access into the church to all who wish to attend services.

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Dziennik Chicagoski, Mar. 4, 1893.

The construction of a new church on Chicago Avenue or Carpenter Street is being considered to relieve this condition. But in any event, the new church cannot be completed before autumn. It is in the interest of all of the faithful to do what they can to get construction on the building started as soon as possible. In the meantime, steps will have to be taken for immediate temporary relief. The Reverend Barzynski will inform his parishioners of the action he has decided to take immediately after the sermon tomorrow (Sunday).

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POLISH

Dziennik Chicagoski, Jan. 20, 1893.

BOOKS

The Larger Catechism of the Roman Catholic Religion for Parochial Schools (Chicago: Polish Publishers' Association, 1892). Price twenty-five cents.

The Larger Catechism of the Roman Catholic Religion for Parochial Schools has just come off the press. Published by our Polish Publishers' Association, it contains answers to the second edition of Deharb's Catechism. It is in three parts, with lessons on the principles of the Roman Catholic religion. In addition, it contains the ministration and a collection of the most important prayers. The edition carries on its top cover a view of St. Stanislaus Kostka Church. The need for a book such as this has long been felt in the Polish parochial schools of America, and it is believed that it will find many purchasers. It must be added that this catechism has received the gracious approbation of Archbishop Feehan.

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POLISH

Dziennik Chicagoski, Jan. 19, 1893.

NEW POLISH CEMETERY

The Poles in Chicago have acquired a new Polish cemetery. It is, strictly speaking, their first one, since the cemetery that lies not far from Jefferson is Polish-Bohemian.

Three Polish parishes--two is South Chicago and one in Hammond, Indiana--obtained the permission of Archbishop Feehan to establish this cemetery for themselves in South Chicago, near Hammond. A plot of about fifty acres was purchased for $22,000. Of this, $7,500 will be paid down, while the remainder will be paid over a period of five years at the rate of $3,000 per year. The interest rate is 6½ per cent.

The cemetery's location is very convenient; it is located upon a hill, bordered on three sides by highways. The grounds have many old trees and a building for the caretaker.

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Dziennik Chicagoski, Jan. 19, 1893.

In spring, the cemetery will be fenced in, following which it will be blessed with special ceremonies.

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POLISH

Dziennik Chicagoski, Nov. 19, 1892.

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LOCAL NEWS

P. Szulc has donated a fine horse to the St. Stanislaus Kostka Parish Fair. The horse, a stallion named Bency Miller, valued at over two hundred dollars, is to be raffled at the dinner on Thursday, November 24. Raffle tickets cost one dollar and are now on sale. /Translator's note: purpose of the raffle and the dinner was to raise funds for the purchase of the clocks to be installed in the new towers of the St. Stanislaus Kostka Church./

WPA (ILL.) PROJ. 30275

WPA (ILL.) PROJ. 30275

Louis Zeta, 3\17\40
Edited by Louis Zeta, 3\17\40
J. Johnson, 3\17\40

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POLISH

Dziennik Chicagoski, Nov. 18, 1892.

ST. STANISLAUS KOSTKA PARISH FAIR TO BE CLOSED BY SPECIAL DINNER PARTY

The St. Stanislaus Kostka parish fair will be brought to a close by a special benefit dimner party suggested by several leading parishioners. The proceeds will go toward the purchasing of clocks for the new church towers, which will be illuminated at night. It is estimated that the cost of the clocks and a bell will come to over two thousand dollars; the cost of the illumination apparatus was placed at one hundred dollars.

The dinner has been arranged for Thursday, November 24. It will be held at the school hall at 1:30 P.M. Tickets are five dollars a couple. Those who will attend are assured a wonderful time; in addition, they will be doing a good deed.

The clocks on the new church towers will lend prestige to the entire parish; therefore, all those who reside in the parish ought to attend this benefit dimner. It is worthy of support.

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POLISH

Dziennik Chicagoski, Oct. 24, 1892.

POLES INVITED TO ATTEND BLESSING OF BELLS AT SOBIESKI PARK

The Poles of Chicago are invited to attend the ceremony of blessing the bells of St. Andrew Parish. The ceremony will take place in Sobieski Park Sunday, October 30, at 3 P. M. A free train will leave Sunday at the regular time, that is, before noon.

Reverend F. Wojtalewicz

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POLISH

Dziennik Chicagoski, Oct. 17, 1892.

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FAIR AT ST. MICHAEL ARCHANGEL PARISH IN SOUTH CHICAGO

A fair is to open tomorrow evening at St. Michael Archangel Parish in South Chicago. The fair will continue until November 23, with the exception of Fridays. The proceeds will go toward the building of a new church and school. Reverend Adolph Nowicki, the energetic pastor of the parish, has prepared many surprises. Among the many entertainments offered, there will be colorful fireworks every Sunday evening. Admission fee for the entire duration of the fair is one dollar.

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POLISH

Dziennik Chicagoski, Oct. 4, 1892.

ARCHBISHOP FEEHAN OFFICIATES AT CONFIRMATION SERVICES

Archbishop P. A. Feehan of Chicago officiated at Confirmation Services held yesterday afternoon at St. Mary of Perpetual Help Church. Over one thousand persons received the sacrament of confirmation.

All the societies of the parish took part in the occasion. Members of the Ladies' Sodality societies were dressed in white.

The following neighboring priests came to assist in the affair: Reverends McCormick, Sullivan, Hayes, Pyplatz, Lange, Kroll, Gordon, and Zmijewski. They all assisted Reverend Nawrocki, pastor of St. Mary of Perpetual Help Church, and Reverends Byrgier and Kolesinski.

To conclude the afternoon services, Archbishop Feehan also officiated at the

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Dziennik Chicagoski, Oct. 4, 1892.

services of the Blessed Sacrament. Many parishoners attended.

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POLISH

Dziennik Chicagoski, Oct. 4, 1892.

CONTRIBUTIONS FOR THE ST. MICHAEL ARCHANGEL CHURCH

The following organizations made contributions for the St. Michael Archangel Church in South Chicago:

(1) Blessed Heart of Jesus Society of St. Stanislaus Kostka Parish, $50; (2) Mutual Benefit Society of the Blessed Virgin of the Holy Scapular, $15; (3) St. Valentine Society Number 1 of St. Stanislaus Kostka Parish, $25; (4) St. Joseph Society of St. Hedwig's Parish, $12; (5) St. Adalbert Society of St. Stanislaus Kostka Parish, $20; (6) St. Peter and Paul Society of St. Stanislaus Kostka Parish, $30; (7) St. Hyacinth Society of St. Stanislaus Kostka Parish, $5.80; (8) St. Stanislaus Bishop and Martyr Society of St. Stanislaus Kostka Parish, $11.70; (9) St. Joseph's Young Men Society of St. Stanislaus Kostka Parish, $10; (10) Knights of the Holy Name of Mary, Number 1, of the Immaculate Conception Parish of South Chicago, $25; (11) St. John III Sobieski Society of the Immaculate Conception Parish of South Chicago, $25;

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Dziennik Chicagoski, Oct. 4, 1892.

(12) St. Casimir's Young Men Society of St. Stanislaus Kostka Parish, $55; (13) Holy Cross Society of St. Hedwig's Parish, $12. Heartfelt thanks are extended to the members of the above-named societies for their willing and generous support.

Reverend Adolph Nawrocki
Pastor of St. Michael Archangel Parish

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POLISH

Dziennik Chicagoski, Sept. 12, 1892.

ST. MICHAEL'S CHURCH CONSECRATED

Another Polish church was consecrated yesterday to swell the ever-growing number of Polish churches in America. St. Michael's Church, located near 83rd Street, South Chicago, in the so-called Warsaw neighborhood, was officially opened by Archbishop Feehan. The completion of the two buildings [church and school] in five months is considered one of the marvelous examples of present-day efficiency. The church is of Gothic architecture.

When Archbishop Feehan arrived in a coach with Reverend Adolph Nowicki, the indefatigable pastor of St. Michael's parish, it began to rain a little. Despite the inclemency of the weather, the members of the following societies were assembled to welcome the Archbishop: St. Michael, Knights of St. Mary, St. Casimir, Krakus, Immaculate Conception, St. Vincent de Paul, St. Joseph, Knights of The Blessed Virgin, and St. Joseph Legion.

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Dziennik Chicagoski, Sept. 12, 1892.

Besides these Polish church societies, several German Catholic societies, from Reverend Batz's parish and a few Irish groups were also represented. The members of the John Sobieski Society of South Chicago were also present.

The members of all these societies came in full regalia, with standard-bearers and a well-rehearsed band leading the parade. Amidst music, song, and the tolling of bells, the Archbishop was escorted to the newly completed church.

Besides Reverend Nowicki and his assistant, Father Kipski, Reverends [John] Radziejewski, Gordon, Krzywonos, Baltz, Sullivan, Vandelaro, [Francis] Wojtalewicz, Mallone, Byrne, and Mr. John Belrowski, instructor of theology at the Polish Seminary in Detroit, were present to witness the ceremony.

During the ceremony Reverend Radziejewski officiated as deacon, Reverend Batz as subdeacon, and Reverend Vandelaro as archdeacon.

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Dziennik Chicagoski, Sept. 12, 1892.

Members of the young ladies' sodality societies, all dressed in white, were seated in the front of the church. Behind them sat the members of mens' societies. Guests and parishioners filled the remaining pews.

Archbishop Feehan took the crosier and miter before the center altar--brought from St. Louis and graced with a beautiful statue of St. Michael, the patron saint of the parish--and began the dedication ceremony. The Archbishop began the blessing from the main portal of the new church. While Reverend Wojtalewicz sang the impressive "Miserere," the Archbishop blessed the entrance hall and then proceeded to the altar, where he said the customary prayers. After the singing of the litany to All Saints by the officiating clergy, Archbishop Feehan walked about the entire church, blessing all with holy water. Meanwhile the parish choir sang "Ecce Sacerdos Magnus" and "Veni, Sancte Spiritus".

This was followed by a popular sermon, appropriate to the occasion, by Reverend Gordon. He was followed by Archbishop Feehan, who made a brief speech in English.

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Dziennik Chicagoski, Sept. 12, 1892.

The Archbishop then bestowed the Sacrament of Confirmation upon one hundred and fifty boys and girls.

During the banquet held in the new school hall, and at the request of Reverend Nowicki, Professor I. Machnikowski delivered a speech in Latin. Archbishop Feehan was the next speaker. He expressed his admiration for the Polish people, commended them for their devotion to the Catholic religion, and praised them for their support of the parish church and school. In conclusion he pleaded for the continued support of everyone, and congratulated the pastor for his efforts in organizing a Polish high school in so short a time. The school will probably be opened this week.

Although it was a rainy day, the people gathered in large numbers to witness the ceremony. More than half of the devout could not enter the church, which was filled to capacity before the Archbishop arrived. A large arch made up of

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Dziennik Chicagoski, Sept. 12, 1892.

garlands graced 83rd Street just in front of the newly completed church. Polish and American flags were at each side. On the front of the arch, the inscription "Welcome" appeared in large letters.

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POLISH

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Dziennik Chicagoski, Aug. 20, 1892.

/THE POLISH PRIESTS AND NATIONAL AFFAIRS/

(Editorial)

As long as the representatives of the clergy persist in demanding that religion should never be forgotten in national affairs, as long as they do not acknowledge /the rights of/ any Pole unless he is an active Catholic, and, lastly, as long as the liberal or progressive party leaders are interested only in drawing away the public from the influence of the priests, by arousing and disseminating distrust and hatred toward the clergy in order eventually to deprive the people completely of faith and "free them from narrow-minded prejudices," so long will the leaders of both parties be unable, under any circumstances, to come to a mutual understanding, since their principles and viewpoints are diametrically opposite. Certain factions do not differ so much in their viewpoints that a concord could not be effected between them.

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Dziennik Chicagoski, Aug. 20, 1892.

completely separated from affairs of the Church and that the priests be deprived of any influence on national affairs. Since the apparent dissatisfaction toward this faction's present administration is growing with each day, and since the majority of its rank and file still has reverence for some members of the clergy and as yet is not deprived of the Catholic fundamentals, an eventual understanding between these two factions is not an improbability.

The internal feuds and disunity within both camps complicate such an understanding. Another factor tending to complicate matters is the highly unpleasant and exhausting partisanship arising now and then over trifles, a partisanship which seems always to manifest itself in personal attacks, deceit, and slander.

Among the clergy there are also factions that, being in utter ignorance, help spread discord, not to mention those who, from personal motives--

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Dziennik Chicagoski, Aug. 20, 1892.

because they were not successful in securing a certain parish they desired--are ready to sacrifice the public interest. There are a few who declared a schism and actually fell away from the Catholic Church, and there are others who gave bad examples with their own private lives. These unworthy clergymen have harmed immensely--and still are harming--the entire conservative faction. With their conduct, they are placing a mighty weapon in the hands of the liberals, who, incidentally, never fail to make good use of scandal, spreading and publishing anything that may besmirch the clergy as a whole. Besides, there are among the clergy many who are deserving of profound respect and reverence, merited by their good work among the immigrants here, but who, aside from their high education and religiousness, and a patriotic distinction, are somewhat too prejudiced and--if we may say so for lack of other words--too radical in their own sphere. These regard everything in the camp of their opponents as evil, and refuse to hear of any mutual understanding or retreat.

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POLISH

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Dziennik Chicagoski, Aug. 20, 1892.

In the liberal camp, made up of a variety of elements, there is also dissension, which increased when the priests were forced to leave the camp because of certain resolutions. Besides the anti-Catholic directors of this camp, there come into its circle more and more agitators, outcasts, anarchists, and other people of socialistic beliefs. The rank and file is dissatisfied with the administration, with the reception of these unpleasant detachments, as well as with the outside assistance of anarchists or atheists, but it does not know how to defend itself or how to refuse this unwelcome help.

Among the clergy who direct the affairs of the conservative camp are the very distinguished Fathers of the Resurrectionist Congregation, who, at the request and through the efforts of the Saint Stanislaus Kostka parishioners, came and took charge of the greatest parish in the United States, perhaps, as some claim, the greatest parish in the world. The parishioners of the Saint Stanislaus Kostka parish invited the Resurrectionists to take over the control

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Dziennik Chicagoski, Aug. 20, 1892.

of their parish, and it seemed that at least against these Resurrectionists no one could step forth with any kind of inculpation. The liberals, however, promptly directed a series of violent attacks against them, especially, against their principal representative, the pastor of the parish. Any infraction, or whatever the liberals found objectionable in the conservative camp, was attributed to this one person. Various pretenses were utilized in an effort to slander him; if these proved unsuccessful, his foes did not hesitate to employ the most vulgar forms of defamation and calumny. To make matters worse, some of the unworthy members of the clergy, envious of the prestige gained by this clergyman, joined the ranks of these attackers and began a vulgar polemic. When peaceful answers were not effective, when the weight of facts was ridiculed, and when virulence had increased /beyond endurance/, a great indignation arose in the conservative camp. Those who did not understand these peaceful answers were dealt with in a more adequate manner, with a certain violence. Then was born the famous though shortly

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Dziennik Chicagoski, Aug. 20, 1892.

lived newspaper, Kropidlo (Aspergillus), and since then the nickname of "Clerical Sprinklers" has been applied to the representatives of the conservative camp, who reciprocated by calling all the members of the opposing camp, Masons.

The fight drags on--in alternating periods of violence and calm. The only difference now is that some of the priests who were forced to leave the liberal camp will not, because of pride or prospects, enter the conservative camp. They, secretly or under pseudonyms, carry on this combat against the Resurrectionist Fathers, fortifying certain newspapers with ugly articles. In reality, the arguments usually arise over trifles, having no connection with the basic issues. For this reason, the altercation appears very complicated to outsiders.

In conclusion, we should like to reply to the Kuryer of Milwaukee, in regard to its insinuation that the Dziennik Chicagoski "claims nonpartisanship",

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In the very beginning, as well as later during the discussion, Dziennik /Chicagoski/ declared its sympathy for the conservative camp. This newspaper recognizes the great merits of the clergy as well as the unworthy conduct of the liberal intelligentsia. However, since this newspaper is not the organ of any party--clerical or otherwise--or of any one certain individual, it has endeavored to present the situation from an impartial aspect. Consequently, this newspaper, under the circumstances, as any newspaper conducted by reasoning people, is convinced that, to the camp which condemns it, it must appear partial. But since this camp does not concede any rights of the party they defend, since its members keep their eyes closed to the faults of their party, and since they praise anything that appears good to them in their camp, it is no wonder that Dziennik Chicagoski certainly appears partial in the eyes of so prejudiced a group.

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POLISH

Dziennik Chicagoski, Aug. 8, 1892.

THE SACRED NAME OF MARY SOCIETY AT ST. STANISLAUS CHURCH

The progress of The Sacred Name of Mary Society, established on August 6, 1887, is amazingly remarkable, since already it has over three hundred members. The founders mentioned on the records of incorporation were Thomas Krolik, Theodore Ostrowski, John Matz, John Rozanski, and Louis Biadaszkiewicz. To facilitate the administration of the society, it was divided into three branches, each of which has its own administrators to manage current matters in compliance with the head administration.

This society belongs to the Polish Roman Catholic Union, and the following form the administration for the current year:

Francis Zagrzebski, president; Peter Ligman, vice-president; William Klarkowski, recording secretary; Thomas Krolik, financial secretary and collector; Louis Biadaszkiewicz, treasurer; and Andrew Gurzynski, chairman.

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POLISH

Dziennik Chicagoski, Aug. 8, 1892.

POLISH SOCIETIES
Tenth Anniversary Celebration of St. Cecelia Society in Chicago, Illinois

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Yesterday the St. Cecelia Society celebrated its tenth anniversary. The program comprised two parts: first, to commemorate the memories of its foundation and development, and second, a performance of two gay comedies.

At the opening of the program Mr. John Czekala, the president of the Society, invited the director of the parish choir, Mr. Andrew Kwasigroch, to act as chairman. Thereupon, Mr. Kwasigroch briefly outlined to the audience the rise of St. Cecelia Society out of the Lute Society, which had been in existence for four years prior to the founding of St. Cecelia. And because it progressed so marvelously, it is today the support of the parish choir.

The chairman summoned Mr. Walter Barwig as secretary, who delivered the main address. He brought out the worthy purposes of the Society, mentioning the

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various important matters concerning the preservation of the national spirit among us, and the question of schools and libraries.

The Reverend W. Barzynski spoke in sincere words at the conclusion of the first part of the program. The speeches were intermingled with songs by the male choir of the Society.

The second part of the program followed with a performance of two elegant comedies, "Pity the Mustache" and "Nightingale". Both comedies were a great success and the crowd had a merry time. Miss Lottie Chlebowska proved in both comedies that our amateur stage is still adorned with grace, worthy of succeeding the much mourned performers, Mrs. Andrew Kwasigroch, Mrs. Francis Kwasigroch, and other well-known amateurs. The sympathetic "Amelia" and the pleasing "Nightingale" of last night, found indeed a valiant friend in Miss R. Zukowski, who was the exquisite "Dorothy". The part of "Mr. Anzelm" in the first comedy, was played by Mr. Szczesny Zahajkiewicz, who performed his role very efficiently, enhancing the entire play. Mr. Kondziorski, for whom the part in the first comedy was not necessarily appropriate, since he is a serious-

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minded individual, made a remarkable lord in "Nightingale". Mr. John Czekala as usual, held the crowd in perpetual laughter, with his remarks and characteristic motions. Indeed, all had a jolly time, except for the long intermissions between plays, when some of the audience began showing signs of impatience. However, the delay was justified by the fact that the amateurs had to have time to change their make up.

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Dziennik Chicagoski, Aug. 5, 1892.

TENTH ANNIVERSARY OF THE ST. CECELIA SOCIETY

On Sunday, August 7, the St. Cecelia Society will celebrate in the big hall near Bradley Street the tenth anniversary of its existence. The admission price is very reasonable, and there is assurance that those attending will not regret their presence, since those participating belong to the early membership of this society.

The political meeting will not prevent anyone from attending this performance, because that meeting begins early and will certainly end in time to permit attendance at the performance. The St. Cecelia Society is deserving of support and recognition in every way.

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POLISH

Dziennik Chicagoski, Aug. 4, 1892.

POLISH SOCIETIES IN AMERICA
Polish Welfare Society, Under the Auspices of St. John Cantius, In Chicago, Illinois

In the January 13, 1892 edition of Dziennik Chicagoski, an appeal appeared to all older parishioners of the St. Stanislaus Kostka parish, for a conference to be held on January 17, with a view toward establishing a welfare society. This appeal was signed by Rev. Vincent Barzynski, rector of the St. Stanislaus Kostka parish.

At the gathering which resulted from this appeal, a committee was chosen to make plans relative to the basis upon which this society should be established. Besides Rev. Barzynski, the citizens included on this committee were Peter Kiolbassa, Stanley Kunz, Victor Bardonski, August Kowalski, Anthony Rudnicki, Jacob Mucha, Frank Wleklinski, V. Pyterek, Paul Ratkowski, Sigmund Czaplinski, Louis Biadaszkiewicz, Frank Okon, Frank Murkowski, and Frank Zwierzynski. These citizens, therefore, should be considered the main organizers of this society.

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IV For the following two weeks, general propositions were discussed, the administration was elected, and the constitution formulated and accepted after the third public reading.

This constitution contained the following cardinal points:

The Welfare Society, under the auspices of St. John Cantius, endeavors to discharge Christian deeds of charity in Chicago, Illinois toward the needy, and chiefly toward the countrymen of the members of the St. Stanislaus Kostka parish. All Poles may become members. Those that pay an initiation fee of one dollar, and who contribute four dollars or more yearly to the treasury shall become regular members; on the other hand, the benefactors of the society are those who cannot or will not bind themselves to regular fees. They give support to the society, however, by single contributions or by offerings of food, shoes, clothing,

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etc. Meetings of the members will be held quarterly, one of which is to be the annual meeting for the purpose of electing twenty directors. The directors will select officers from their midst, and they will perform their duties without charge. The directors are to meet once a month and the officers twice a month, or oftener, if necessary.

This society, in the short period of its existence, has showed great progress in its activities, and already has helped many poor people. During the current year, it has the following directors: Rev. Vincent Barzynski, Congregation of the Resurrection Fathers, ex-president; Victor Bardonski, first vice-president; Frank Wleklinski, second vice-president; Stanley Szwajkart, recording secretary; Thomas Krolik, financial secretary; Jacob Mucha, treasurer; Paul Ratkowski, inspector; Walter Nowaczewski, host; and August Kowalski, Anthony Rudnicki, Max Kasmar (Kaczmarek), Stanley Kunz, J. Kaminski, Ignace Machnikowski, Peter Kiolbassa, Ignace Mikietynski, Szczesny Zahajkiewicz, Francis Okon, Joseph Paszkiewicz, John Rudnicki and John Arkuszewski.

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According to the last semi-annual report of the financial secretary, the distribution of charities exceeded $200. The entire income amounted to $291.50 and after deduction of other expenses, a balance of $40 remained in the treasury. There were 130 members of the society.

All affairs of this society are managed by Mr. Thomas Krolik, the financial secretary, who resides at....Cleaver Street.

This society is affiliated with no larger organizations, but the desire of its founders and members is the establishment of similar societies in other parishes of Chicago. If they prove their usefulness, then they might be formed into one great organization. We hear that the citizens of South Chicago propose to establish a similar society in the St. Michael parish; while in the St. Josephat's parish of Chicago, there already exists a society of this nature, though organized on exactly the same principles.

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POLISH

Dziennik Chicagoski, July 25, 1892.

RELIGIOUS INDIFFERENCE

(Editorial)

Perhaps someone will be surprised to hear us say that religious indifference is one of the important causes of our national and political stagnation in America. In order to express ourselves more clearly, we state at the very outset that we will speak here of the indifference of the Poles in America toward the Catholic religion, that is, their indifference in fulfilling the obligations prescribed by this religion.

In this connection some of our people claim that the Catholic religion has nothing to do with the Poles as a nationality, that it has nothing in common with politics, and that there are many non-Catholic Poles who, despite their religious indifference, are good Poles.

This claim is not a product of the imagination--it has its origin in

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supposedly historical fact given out for public consumption by some Polish newspapers in America. Whoever has read these newspapers will admit that we are not paltering with the truth. One of them has gone so far as to say that the Poles who are solicitous for the welfare of religion are nothing but church-mongers, and it denies the name of Polish associations to the Catholic societies, calling them ecclesiastical.

These claims, therefore, do exist. They have been brought forward, and some of the Poles in America stubbornly adhere to them. Let us look closer at these claims and see how much truth there is in them.

To be a Pole one does not necessarily have to be a Catholic; that is true. Yet the least indifference to Catholicism is harmful to our nationality. Many things enter into [the character of the people of a given] nationality--love for the homeland, its language, its customs, and its traditions, handed down through history. Loving Poland and using the Polish language do not make one a good patriot. To be that one must have something of the Polish

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tradition in oneself, one must cling to Polish custom. The children of Germans residing in Poland were born there, speak Polish, and even love Poland, yet, notwithstanding all this, they are not Polish patriots in the full sense of the word. We have seen such people even in Cracow. They disregard Polish traditions and never adapt themselves to Polish customs. The most important Polish tradition is the Catholic religion.

Certain histories of Poland, which evolved as an individual and separate nation out of the Slavic people, begin with Ziemowit. From then on, Poland's history is enlightened with the torch of Catholicism, which was introduced into Moravia, and carried from there into Poland, by the Catholic missionaries Cyril and Methodius. King Menceslaus I, baptized in 965 A. D., recognized in Catholicism a strong defense against the Germansand a strong lever for the Polish people. Catholicism gave Poland the rank of a European nation and the right to exist politically. Yet

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some say that Catholicism has nothing to do with politics. Had the Poles accepted the Eastern creed, and with it the Slavic liturgy, the Polish language would have never been so well developed as it is today, for then it would have been deprived of the Latin influence brought into it by Catholicism. It would have remained as undeveloped as other Slavic languages, and our literature would have never had its golden era as early as the Sigismund dynasty.

Since, as we have just shown, even our language is greatly indebted to Catholicism, there is no gainsaying the fact that this religion was very useful for our nationality. The Poles who have renounced the Catholic faith for the Protestant novelties asserted at one of their meetings that, even if the Republic of Poland were to fall, they would retain the Augsburg Confession. Only a traitor could say that--only one who has deserted both Poland and Catholicism. Indeed, Poland would have fallen had

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not our immortal Skarga converted the majority of the nobility to the Catholic faith of their fathers, instilling in them a love for Poland. The love for the fatherland, which had been killed in their hearts by Protestantism, was revived again by Catholicism.

And yet some say that religion has nothing to do with the Poles as a nationality! True, neither is stearine a flame, but a flame cannot last without it. Just as a flame can be sustained with fat or oil, so, perhaps, some would like to sustain the Polish nationality with Protestantism and schism, instead of Catholicism. Why, even today a schism causing a transition from Catholicism to Protestantism would be equivalent to denationalization!

We have seen, and we know from history, that Catholicism is closely interwoven with the Poles as a nationality and that our nation has gained much through Catholicism. Nor is it necessary to present lengthy proofs to sustain the fact that indifference toward Catholicism is harmful to us,

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even if only for the reason that it would be a denial of our Catholic past.

Any Pole in America wishing to preserve his nationality should avoid doing anything that is detrimental to it, and hence should not manifest indifference toward the Catholic religion. We are in the midst of a storm which rages about us in the form not only of a strange language but also of the materialism and socialism of other nationalities. This storm will engulf us if our small boat is not fastened with a staunch chain to the anchor of love for Poland and our nationality. This chain is composed of various links, the cutting of one of which will undoubtedly make us perish. One of these links is the Catholic religion.

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Why, then, do many of our brothers ignore the obligations of the Catholic

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religion and at the same time claim that they are good Poles?

The religious indifference of many Poles in America is manifested particularly in two ways. The first is a disregard for Easter Confession and Holy Communion. This attitude is in itself equivalent to disregarding a religion so meritorious to our nationality, and thus brings harm to our nationality and causes our national and political stagnation. A Pole that attends Easter Confession and Communion is like a silent reproach to the one who neglects this obligation. The one tolerates the other and they are supposedly friends, but it is improbable that the latter would be completely sincere to the former. For appearance's sake, even if without venom and bitterness, nay, with a smile, the latter will call the former an "ecclesiastic"; so that there can be no true love and unity between them. We all lament the separation that exists among us in America, a separation which is harmful to us politically. And the cause of this separation is only one--the disregarding of the obligation to receive the sacraments of Easter

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Confession and Communion, which constitutes a grave religious indifference. The Poles who know the significance of this obligation cannot neglect it, because they would expose their souls to damnation. These Poles are criticized by others who do not want, because of their sinful and reproachable religious indifference, to submit to this obligation. Hence all our discord, the termination of which could be achieved only through an awakening from this indifference. People who are false to this obligation create parishes that have no priests, and schools that claim to be parochial, at the same time taking vigorous steps against the Polish Catholic parochial schools. They even have their children baptized in German Catholic churches, thus diminishing the number of Poles. All of this harms our nationality and weakens it politically; and the source of our difficulties is religious indifference.

Besides, this religious indifference breeds disregard and contempt toward the Polish clergy. A Polish priest is just as good a man as any lay Pole, if not better. That the strife among the Poles is harmful to our nationality

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is recognized even by W. W. As it is, we already have two camps in our midst--the churchmen and the non-churchmen, or, rather, the Catholics and the non-Catholics. The non-Catholics are still fighting with the Polish clergy, the very same clergy that has contributed so much toward the development of our nationality in America. This fight with the clergy leads to disorder, to a confusion of ideas, as if the clergy should be governed, not by the bishop, but by a few atheists and liberals who pretend to be Catholics. This covers us with shame in the eyes of people of other nationalities, who consider us some sort of wild and uncontrollable rabble.

He who publicly attacks the Catholic clergy acknowledges that he is not a Catholic, for he disrespects religion who disrespects its servants. This applies, for example, to W. W., who is without faith.

We could offer more proofs to show how much religious indifference contributes to our national and political stagnation in America. Let us,

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therefore, cast out from our midst this harmful religious indifference, brother Poles, and our national and political stagnation will soon turn into progress.

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POLISH

Dziennik Chicagoski, July 15, 1892.

DEDICATION OF A PICTURE

The blessing and dedication of the picture of the Holy Trinity Society of St. Stanislaus Kostka parish will be held during the vesper ceremonies at that church on the coming Sunday in the afternoon. The administration of this society desires to have these ceremonies as solemn as possible, and for that reason it cordially asks the administrations of all the parish societies, insofar as it could possibly be done, to endeavor to have their societies participate in this solemnity.

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POLISH

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Dziennik Chicagoski, July 13, 1892.

[ARE THE CHURCHES "PRODUCTIVE"?]

(Editorial)

A new charge has been leveled against the instituting and erecting of Polish churches, especially beautiful, expensive and magnificent churches. The charge is that the churches are "unproductive", that the capital expended for their erection could be turned into more advantageous channels and bring marked profits.....

Evidently, this charge could have been made only by a comparative stranger, by a person who is completely unacquainted with existing conditions and, moreover, who is completely deprived of practical sense and judgment as to what is really "productive" and what is not. This assertion is not at all supported by the Jews and members of other sects who wish to do business with the Poles, antagonistic as they may be toward the churches. These people, in their desire to subdivide land

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and sell it to the Poles and to establish some Polish settlement, first assign a few lots as a donation to erect a Polish church, because they well know that it will be profitable to them. Certainly they would not do this if the donation of the lands was "unproductive". Whoever has seen the growth of the Polish settlement during the recent years, whoever has compared the present value of Polish real estate in the vicinity of Noble Street with its value in former years--and the same holds true of other parts of the city--whoever, even in the past few years, has watched the development of St. Hedwig's Parish from the time when the church was instituted there and compared it with the previous long period of time in which the locality was known as "the prairie", whoever will even take into consideration only the last few months during which in South Chicago within a few days a "Warsaw" was erected out of a "brush land" as soon as a temporary church was established--that person cannot say that the instituting and erecting of churches is "unproductive". It would require a very limited vision not to see their productiveness; or again, it would be necessary to have a sincere

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hatred for the church to make such assertions public.

The Polish people are a religious people and even today stand firm in the faith of their forefathers. Consequently, the Poles live around their churches and congregate only where the church is near. The result of this is a rise of prosperity. True, a short-visioned person will not see that out of the five dollars given for the church indirectly either the capital or the interest from it returns to the donor; but what large material gains even these five dollars bring to this same donor over a period of a few years, everyone knows who has lived here for several years. Every foot of his land increases in value by tenfold; every home brings so much the greater profit, every store, every type of undertaking, gains that much in value. And indirectly they also gain who do not possess either land or homes or businesses: in proportion to the increase of prosperity there are created needs of different kinds, and employment is found for musicians, teachers, writers, and the

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like--in the end, everyone residing in such a settlement gains when a church is near.

We do not speak here of another type of "productiveness" or "gain" of the Polish churches because it would be incomprehensible to those who do not recognize the need of churches; for the time being, we limit ourselves strictly to "business productiveness" and everyone who bears no ill will or has no extremely limited vision will agree with our statement.

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POLISH

Dziennik Chicagoski, June 15, 1892.

/POLISH-AMERICAN JOURNALS, CATHOLIC AND LIBERAL/

(Editorial)

Our Polish-American Journalism is again besmirched by the appearance of a new weekly paper "dedicated," as it avers, "to the spread of liberal ideals". This Journal describes its program as follows:

"The task of the Polish Journal published here is to prepare its readers for independent thinking".

Hence, as this weekly states in another place, it desires that the people shall learn to think; that they shall not be subject to the influence of the views of others but draw their own conclusion about everything. But how does this weekly wish to undertake this? Thus, it avers:

"We believe that it is the duty of an organ dedicated to the Polish population

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of the United States to persuade the public to adopt those principles which are in spirit professed by the organ itself."

So its duty is to influence public opinion, so that an independent public opinion may be developed, not subject to any influence! Logical and beautiful; there is nothing more to be said.

We read farther on in the same articles:

"What has the Polish press in America accomplished in this respect? We are compelled openly to admit, though exposed to various attacks, that with one splendid exception, the popular and sincere journal Nowe Zycie (New Life) and also, to some extent in recent times, the Echo, there is no Polish paper of which one issue would satisfy the demands made by us in the above paragraph. Nearly all the rest of our Polish journals spread and propagate religious fanaticism, already deeply rooted in our people, we regret to say. They

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awaken racial passions, and standing on the ground of a falsely conceived patriotism, they talk the people into believing that only he is a Pole who complies blindly to prejudices of every type, who fears progress, who scorns enlightenment and tolerance."

He who read a short article in our Dziennik Chicagoski of last Friday, entitled "Age-Old Conceptions," and properly understood the satire contained therein, will find an epitome in a few of the above words of the often comical allegations made against us and collected by us in this article.

We always encounter the charge that Catholic periodicals are opposed to "progress and enlightenment". Whence this charge?

Did any Catholic periodical ever proclaim: Do not learn, do not enlighten; for your welfare and salvation depend on darkness? No; on the contrary, every truly Catholic periodical attempts to spread enlightenment as much as possible.

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Catholic papers do not limit themselves to matters pertinent to faith and morals; every truly good Catholic periodical endeavors to develop a clear conception of the various branches of education, in matters of foreign and national politics, and in all kinds of general knowledge.

These periodicals also take great pains about the moral elevation of the people in every manner. We know very well that our emigrants, principally members of the laboring class of Europe, were essentially very little enlightened; but they have made such extraordinary progress in enlightenment here in the last few years and have advanced so much in education that it must fill with astonishment nearly every unbiased person. Citizens have been made out of Polish peasants who take part in the government of the nation and occupy numerous posts in it. And to whom do they ascribe this? Perhaps to these "liberals"? This pestilence has but recently appeared among us. Our Polish-American citizens are essentially indebted for their enlightenment and progress first to those who toil with self-denial, the priests, and next to the Polish Catholic press.

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Let us compare the situation of our poor immigrants in the mines of Pennsylvania with the status of the immigrants in cities like Chicago. There one sees veritable darkness, slavery, bestial instincts, the lack of any education; here, the life of a free citizen of the United States. Compare even the conditions in New York with those existing in Chicago. There one finds numerous "liberals," freethinkers, so-called progressives; here in Chicago there are settlements around the parish churches. Except for that, they would suffer the misery which Poles suffer in New York, a life with no tomorrow, a lack of any principles, no participation in politics, and the empty vociferations /of agitators/; but the fact is that here we have wealth, rows of buildings and other real estate belonging to Poles, a live participation in political affairs, an ever increasing knowledge of political life, strong and powerful associations, and the respect of other nationalities.

Evidently progress and enlightenment reign here--there, retrogression and idle talk. What unbiased person will not acknowledge this?

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Yet these small gentlemen rave that they wish to teach progress and enlightenment! Evidently they understand something else under these terms than education in the various branches of knowledge, or participation in public life, or mutual moral support and a safe existence on the basis of this enlightenment. Yes; by "progress and enlightenment" they mean something else. They themselves openly define it. By these terms they mean "liberation from every type of prejudice," or in plain words loss of faith. Of what can they accuse religion if they themselves are already so unfortunate as not to profess it? Does religion propagate immorality? Does it teach what the majority of them teach, the breaking of family ties and the commission of one act of madness after another, later to short one's self and miss, finally deriving some benefit of [such attempted] suicide by gaining renown and acclaim for being a martyr to one's principles?

Does religion, truly and sincerely professed, bring calamity upon any one?

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Certainly not. In reality /these liberals/ cannot forgive this "religious fanaticism" because it does not make other people like them, because it establishes family ties, because it elevates and spreads true morality and not an empty-mouthed civilization.

Show us this progress of yours; indicate how you gain in importance and in respect among others, in peace, in success, in a life worth living! Thank God, you will not mislead many as long as facts throw back your lies in your face.

You charge religion with intolerance. Yes, a truly religious person does not tolerate that which stands in contradiction to religion. He does not tolerate crime; he does not tolerate transgression; he does not tolerate anything that is opposed to the teaching of experience and faith. Could it be otherwise? As long as I acknowledge the principles of goodness and truth, of the sacredness of family ties, can I give any assurance to my child or to my friend or to my brother that those who do not maintain their family ties are doing well?

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If I believe that God, while most beneficent, is also most just and will punish me for my sins and reward me for my good deeds, can I at the same time instruct a student under my care that those who state the contrary are also justifiable? In this respect Catholic periodicals must be intolerant.

And you, progressives, are you more tolerant? By declaring war on this so-called "religious fanaticism," do you respect the convictions of others? By accrediting to yourself "the duty of influencing public opinion" are you governed by tolerance? Whence do you come? Who sent you? Where did you acquire knowledge to teach others? Of what progress and enlightenment and civilization are you the product that you should exalt yourselves before others as teachers? Or does your light come of yourselves! Satan, thy name is vanity!

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POLISH

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Chicago Tribune, June 12, 1892.

GROWTH OF ST. MARY'S PARISH.

A large number of people residing in Chicago perhaps never had an opportunity to pass through the Polish settlement which is located in the vicinity of Thirty-second and Laurel streets. The improvements which have been made there within the last six years are surprising. Some years ago a stranger passing through this neighborhood would have observed a small frame church, which was located on Springer Avenue. Around this little church there were several cottages, which could be counted from a distance. Another sight was the vast prairies and cabbage fields, which surrounded this vicinity for miles. The appearance was something similar to that of a western village in the spring time. The roads or streets were impassable. There were no sewers there at that time. Street car facilities were beyond reach, and some of the people who settled in that neighborhood in those early days were under the impression that it would take years before this location would be built up.

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Chicago Tribune, June 12, 1892.

But the Polish people had a different opinion; and when the neighborhood began to grow, they commenced to organize a church. An entire block was purchased, bounded by Thirty-second, Laurel, and Musprat streets, and Springer Avenue. Subsequently this block was subdivided into lots. A Sufficient number were retained for a church and school house, and the rest of the lots were sold mostly to Polish settlers.

The Polish people who settled here at that time were mostly of the laboring class, but they were industious, energetic, and faithful; and those who saved their money from their hard work soon bought lots and built themselves homes. Later the Poles purchased a small frame church and moved it on the church property and a school house was built.

It is to the Rev. John Zilla that much of the success of the parish is due. When he took charge of it in October, 1886, there was no money in the treasury, and there was a debt of over $1,500 on the church building, besides nearly $5,000 more on the lots. He managed to raise enough money by collections, however; to clear the obligation, and then set about improving the church property.

Chicago Tribune, June 12, 1892.

He first raised a loan of $10,000, with the permission of the Archbishop of his diocese, to build a new rectory, and then as the frame church grew too small to hold the growing congregation, he decided to build a new one which should accommodate all the Polish people in the neighborhood. The Rev. John Zilla worked hard to accomplish his undertaking, and there was need for hard work, for the cost of the building was $200,000.

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POLISH

Dziennik Chicagoski, May 16, 1892.

CORNERSTONE OF ST. MICHAEL'S SCHOOL BLESSED

The inclement weather that prevailed throughout the week cast some doubt on the success of the blessing ceremonies of the cornerstone of St. Michael's School. All the parishioners of the newly formed South Chicago parish were gravely concerned Saturday, for the western horizon was gradually spreading a dismal outlook for the following day. Reverend A. Nowicki, pastor, performed a special mass and offered it in memory of St. Anthony, the performer of miracles. Many churchgoers joined in the services and prayed that the Almighty might bless the parish with sunny weather for the next day.

Sunday morning, during the sermon of High Mass, the pastor requested all members of the church to attend the ceremonies of the cornerstone despite the threatening skies. He also informed them that the well-known Reverend V. Barzynski would officiate.

Just before noon the dark clouds slowly began to disappear. The first rays

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of sunshine of the week penetrated the gray mist. The dread of a wet Sunday afternoon was cast away.

Special guests for the cornerstone services were: Reverend S. Kobzynski, Reverend V. Barzynski, Fr. J. Barzynski, Reverend Ratz (German), and Reverend Sullivan (Irish), City Treasurer Peter Kiolbassa, and other dignitaries of the city. Members of the Dziennik Chicagoski and Wiara I Ojczyzna, including those of the Calumet, were also present.

Immediately after dinner hundreds of people began to gather at the site of the new school and temporary church. All the Polish church societies of the district began to arrive. Societies of other parts of the city were at the scene. Music from a large orchestra filled the air.

At three o'clock a large number of societies were represented. The Catholic Knights, A. O. Hibernians, St. Peter and Paul's, Catholic Foresters, Knights of the Blessed Virgin, and Knights of St. Casimir were some of the representative organizations.

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Dziennik Chicagoski, May 16, 1892.

Reverend V. Barzynski came out at four o'clock to start the ceremonies. Music greeted his entrance upon the pavilion, which overlooked the completed foundation for the new school. There were about 4,000 people about the stand.

The blessing of the 2,000 pound cornerstone was officially started with an opening prayer by Reverend Barzynski, followed by a litany. A copper container bearing documents of St. Michael's Parish was placed in a niche and the first trowel of cement was spread by Reverend Nowicki, pastor of the parish.

During the raising of the stone, one of the workers fainted. Fortunately, this mishap did not endanger anyone, nor did the worker suffer any complications.

After the recitation of the psalm "Miserere" the officiating priest blessed the basement. Later, he made a speech appropriate for the occasion.

"The Church," said Reverend Barzynski, "is a congregation of beings who possess immortal and intelligent souls. From this material God builds an immortal church which serves the calling of heaven. Each one of us is a composite of

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Dziennik Chicagoski, May 16, 1892.

this material. Our lives are the proving grounds which determine whether or not we are capable of becoming builders of this Church, and the churches of the mortal people are the examination rooms.

"The erection of temples of worship," continued the reverend speaker," shows us that we too should build up our religious faith. We can do this through our will, work, and intelligence. The Roman Catholic faith has gathered all of us here without any regard to nationality, and it actuates us to support this institution in which our body and soul will find peace and strength."

He continued, "In this holy edifice you will receive the graces of God in the form of the holy sacraments, the counsel of salvation, and at times sound reprimand for your wrongs. No society has such a strong foundation for the purification of our sins. The saints and martyrs have formed the foundation of the Catholic Church. Therefore, this faith needs no improvement. It is not blind. Evil finds no kind word. Good is always supported, exalted, consoled, and sanctified. It is not blind, but full of love toward its friends and enemies, for the church is full of deeds that please God.

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"Its truths are not secrets, but shine brightly in the face of the world. The missionaries are continually broadening its range along the frontiers of paganism. Their work is much easier in such places than among wiseacres and sophists.

"Just as a mason fits the bricks in place, so does God fit the soul in its place, which is to pursue his teachings in the Church. We should take more part in this calling if we do not wish to have our souls cast away as unfit.

"Not every brick fits in place; there are many kinds of people. Quietness and humbleness add to the fitness of the building, and the sacraments are the mortar. With these virtues we can be examples to other people. We will be the good bricks that are needed to build a strong edifice of faith, and despite the fact that uncalled for supporters are found among us, the Polish churches will continue in their strength."

At the conclusion of this speech, Reverend Adolph Nowicki thanked the Germans and Irish, in German and in English, for taking part in this gala dedication.

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Dziennik Chicagoski, May 16, 1892.

He expressed the hope that all nationalities will support the activities of this parish. All the marshals and presidents of the societies were invited to the pastor's home.

In conclusion, the orchestra played a national hymn, "Boze Cos Polske."

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POLISH

Dziennik Chicagoski, May 11, 1892.

CELEBRATION OF THE POLISH CONSTITUTION IN SOUTH CHICAGO

South Chicago, where a new group of Poles have settled, had an opportunity to view the loyal patriotism of the Poles when they celebrated the hundred and first anniversary of the constitution of the Third of May last Sunday, May 8. The newly built St. Michael Church, located at 83rd Street, where the prairies reign, was gaily decorated. Special services were arranged for the occasion by the pastor, Reverend Adolph Nowicki.

Mass services started at 8 o'clock in the morning. On the wall above the altar, a large sign made up of fresh flowers was suspended with these latin words: "Pro Patria." The devout parishioners filled the pews early; St. Michael's Society attended in full regalia, and one of the Orders of the Knights entered the church in full uniform and glittering helmets.

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Dziennik Chicagoski, May 11, 1892.

During the Holy Mass, which was officiated by the Reverend Nowicki, the girls' choir directed by Mr. Wiedemann sang church and national hymns. The pastor took a passage from the Holy Scripture, "Shortly and ye shall not see me, and again shortly and ye shall see me," and used it as a theme for his sermon. He contended that closer ties to the Catholic faith, observance of the services of the Blessed Virgin, the Queen of Poland, and mutual understanding and harmony among ourselves could bring about the freedom of Poland.

High Mass was also officiated by the pastor at 10 A. M. The Women's Choir sang during the rites. Reverend Nowicki's sermon was about patience and endurance. The better we adjust ourselves to our hardships and bear them with forbearance, the sooner the day of Poland's resurrection will come, he averred.

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"As long as the Polish people were faithful Catholics, they were loyal

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and mighty, but no sooner they turned against the true fold in favor of an allegedly new force they weakened," said the Reverend.

"The Catholic religion is not afraid of true progress and real culture." At the conclusion of the sermon, he announced that a special May Day celebration was to be held at 2 P. M. He also mentioned that collections for the Polish-Russian Catholics and Kosciuszko's monument would be made.

After the Mass services, prayers were offered for the fatherland, followed by the Benedictus.

Soon after the dinner hour, the people began to gather about St. Michael Church to see the parade. Various orders of the Polish Knights had assembled in full uniform, the marshals astride smartly caparisoned horses. Music, played by the bands of several societies, filled the air with national songs.

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At two o'clock sharp, the parade started on its way. Because Retmanskis hall, where the patriotic program was to be held, was nearby, the marching through the neighboring streets was prolonged.

The following societies of St. Michael's parish participated in the parade: St. Michael's, Knights of the Blessed Virgin, Knights of St. Casimir, and the Sons of Freedom.

As the marchers neared the Immaculate Conception church, the Knights of John Sobieski III, headed by three marshals, John Koziczynski, W. Przebilenski, and W. Szostakowski, and the latter's 12-year-old son, who acted as an adjutant, fell in line behind the brightly decorated floats.

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The parade took the following course: Commercial Avenue to 92nd Street; 92nd Street to South Chicago Avenue, and then back to 92nd Street; from

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92nd Street to Buffalo Avenue; Buffalo Avenue to Superior Street, and from here to R. Retmanski's hall.

All the homes within the area of the parade were decorated with Polish flags. Flowing banners with white eagles were pleasant to view on this free soil.

Typical May weather blessed the patriotic occasion. The Irish and the Germans joined the crowd to view this overflowing enthusiasm of patriotism. They also read the triumphant banner, "The 101st Anniversary of the Constitution of Poland," as the float passed by.

As the parade reached its destination it was realized that Retmanski's hall would not hold the people who had gathered, as it was already partly filled. Those that could not get in, massed about the entrance and windows in the hope of getting a glimpse of the ceremonials.

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The hall was decked out in gay national colors. On the stage two pretty girls dressed in the native costumes of Krakow welcomed the guests.

Reverend A. Nowicki opened the gala program and called upon the president, W. Pocholski, to take charge. He thanked the audience for their splendid support. Ignac Machnikowski, secretary, was called upon to introduce the choir.

The church choir, directed by Mr. Wiedemann, sang two beautiful national hymns. After these two numbers, the secretary returned to the rostrum. He spoke about the historical events that led to the formulation of the Constitution of the Third of May, pointing out to the people how they should respect the Constitution of the United States. During the course of the speech, it could be seen that the patriotism of the audience was gaining in intensity at this revival, for every mention of the freedom of Poland was greeted with cheers and applause.

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Dziennik Chicagoski, May 12, 1892.

The choir sang "Third of May." One of the school boys recited a poem, "The Battle of Racwlawice," and the choir sang another national hymn. A twelve-year-old girl recited "This Is What I Call A Polish Girl," a patriotic rendition which pleased the audience greatly. Her sweet words penetrated the hearts of all and left a permanent impression.

Because Reverend Nowicki gave two sermons in the morning, his turn on the speakers' stand was short and to the point; nevertheless, he showed the audience that he was indefatigable.

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"The aim of patriotic celebrations is the revival of relationships with the Fatherland, together with the fusion of these forces. Therefore, it is the duty of every true patriot to arrange and take part in such occasions. Polish might was the outgrowth of the faith in the Catholic religion, which today again is restoring this power."

Dziennik Chicagoski, May 12, 1892.

"Years ago the people of Poland warred with the Turks and Tartars; today they are fighting Russia and Germany. The Catholic religion has always pointed out and still is pointing out that honor, understanding, love for thy neighbor, regardless of beliefs and political affiliations, is indispensable," the speaker asserted.

He warned against liberalism in religion, saying it leads the people away from the Fatherland, which above all should be remembered. This unfortunate patriotic indifference is leading the people to deny their true status, and many call themselves Germans, Prussians or what is worse Russians.

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"National holidays or celebrations," he said, "should always be flowing in the warm hearts of our people, and should never be considered as mere days of entertainment."

Dziennik Chicagoski, May 12, 1892.

He thanked the enthusiastic audience for their loyal support and begged them to come to a better understanding among themselves, and continue to make arrangements for future affairs, to which he would always be glad to give a helping hand. In conclusion, he asked the people to offer what they could toward the fund for the unfortunate castaways on Russian soil and the Kosciuszko's monument.

The editors wish to apologize for not being in a position to quote verbatim this truly memorable speech. Unfortunately arrangements for a stenographic copy were not made. The public was generous with their applause for the Reverend.

Then a gay Polish air was sung by the choir. The ten-year-old son of the president of the affair gave a comic recitation entitled "A Pole Before Hell," which restored the good humor of the audience. Laughter and applause greeted the boy as he made the final bow.

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Dziennik Chicagoski, May 12, 1892.

This initial attempt at commemorating an important Polish event convinced those in attendance that the newly formed parish of St. Michael is one to be reckoned with. It possesses great potentialities in this field. They realize that the organizers of this affair have made a triumphant accomplishment.

Although the time may be long before another program is planned, those that have attended this one will long cherish it in their memories. This affair will be an incentive to attend others.

The collection brought $35.13.

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POLISH

Dziennik Chicagoski, May 6, 1892.

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SILVER JUBILEE OF PRIESTHOOD

Yesterday Rev. Felix Zwiardowski C.R., former pastor of St. Stanislaus Kostka's Church, performed his silver anniversary mass in this church. The special eigth o'clock mass was offered to God as thanks for making the twenty-five years of priesthood a possibility.

A group of parish school girls, dressed in white and carrying bouquets of fresh flowers for the celebrant, sat at prayer in the chancel. Reverend Zwiardowski was attended at the altar by Reverend Kobrzynski, who served as archdeacon; Father F. Gordom, who served as deacon; and Father Kasprzycki, who served as subdeacon. Mr. Pawlowski, who is a candidate for the priesthood, presided as ceremonialist. Throughout the mass, the church choir was accompanied in their singing by musical instrumentalists.

Rev. V. Barzynski delivered the sermon. He gave a short survey

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of the history of the Order of the Resurrection Fathers. He pointed out that Reverend Zwiardowski was the son of a Polish army officer, who served during 1831.

"In 1863, the former, instead of taking up the sword to defend his country, decided to join the ranks of the newly budding Resurrection Order. He thought that the banner of the cross would do more common good for his people. His monastic vows took him across the vast expanse of the Atlantic Ocean. His early mission work was performed in Texas and later in Chicago.

"When Father Zwiardowski came to this country in 1867, to participate in mission work, he was only a clerk. But soon after he became a full-fledged missionary. On April 20, the following year, he was ordained at Galveston, Texas, by Bishop Cladius M. Dubius. This indeed was a great moment for the new priest and missionary, as well as for the Poles, for he was the first Polish priest to be ordained on American soil. Although he became inflicted.

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with rheumatism, Reverend Zwiardowski came to Chicago to establish St. Stanislaus Kostka's Parish, but his stay in Chicago was short-lived. The climate complicated his rheumatic ills and he was forced to go back to Texas, where the weather was more favorable. The organizer of a Polish parish in San Antonio, Texas, took his place. Since then the work of Father Zwiardowski has taken him to many small towns and villages. He has spent many years among the Indians. Today he is occupied with a work that is very close to his heart: Keeping the Polish people together on American soil," concluded Reverend Barzynski.

During the Offetorium, Mr. Barwiga, bass, sang "Regina Coeli Laetare." This was the outstanding rendition of the mass services.

At the conclusion of the mass, the celebrant said "Te Deum Laudamus" and offered it as thanks to the Almighty for granting him the privilege of reaching his twenty-fifth anniversary as a priest. After the services, the entire church choir wished Reverend Zwiardowski many more years of

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priesthood.

Many Polish notables were present at the reception dinner. Rev. V. Barzynski, pastor of St. Stanislaus Kostka's Parish, Mr. Machnikowski, Reverend Domagalski, and Reverend LeGrand gave short talks apropos to the occasion. The latter recited a beautiful poem in French, and later spoke in English. Rev. Felix Zwiardowski thanked the entire assembly for their wonderful reception.

The editorial staff of the Dziennik Chicagoski wishes to extend their heart-felt congratulations and their hope for continued success in the work being pursued by Rev. F. Zwiardowski. The members of St. Stanislaus Kostka's Parish wish him all the success and happiness in the world.

"Ad multos annos!"

We wish to add that Reverend Zwiardowski is the director of missionary work in the western part of Texas. He has helped to establish several

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parishes, namely, St. Mary's and St. Hedwig's. He becmme a great benefactor of St. Stanislaus Kostka's School, when he persuaded the superior of the Notre Dame Sisters to supply teachers. This entailed a great deal of work. Several trips were made to Milwaukee before arrangements were completed.

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POLISH

Dziennik Chicagoski, May 4, 1892.

SILVER ANNIVERSARY OF PRIESTHOOD

Rev. Fr. Felix Zwiardowski, well known among Chicago Poles, has begun his twenty-sixth year as a priest. All this week he will celebrate his silver anniversary of priesthood.

Rev. Fr. Zwiardowski, member of the Order of Resurrection Fathers, came to Santa Maria, Texas, April 6, 1866. He received the holy orders of priesthood at Galveston, Texas, the following year. On May 22, he was assigned to St. Hedwig's Parish. In 1870, he was called to Santa Maria, Texas, to take over the duties of director of Polish missions in that state, replacing Fr. Adolph Bakanowski.

Many of the old Polish residents of Chicago remember when Fr. F.

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Dziennik Chicagoski, May 4, 1892.

Zwiardowski came to St. Stanislaus Kostki's Parish in 1873. But soon after, in July of the following year, because of ill health caused by climatic changes, he returned to Santa Maria. He has remained there ever since. Although his duties as a pastor keep him busy, he manages to make annual visits to Chicago. During his periodic stays in Chicago, old acquaintances are renewed and many times new friends are added to his visiting list.

Last week, after a gala festival in honor of his silver anniversary of priesthood in Santa Maria, Rev. Fr. Zwiardowski made his nineteenth annual trip to our city. Tomorrow morning at eight o'clock he will take part in a special mass at St. Stanislaus Kostki's Church.

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POLISH

Dziennik Chicagoski, Apr. 22, 1892.

JUBILEE CELEBRATION

St. Stanislaus Kostka Parish Pays Homage to the Fiftieth Anniversary of the Order of the Resurrection Fathers

Yesterday marked the fiftieth anniversary of the origin of the Order of the Resurrection Fathers. In accordance with recent announcements, a special celebration was held yesterday at St. Stanislaus Kostka Church in honor of the occasion. Although it was a regular working day, a large number of workers took the afternoon off in order to participate. This noble gesture on the part of the working class was only one example of the high regard held for this original Polish monastic order.

The large attendance at the ten o'clock mass was unexpected. Only a regular pulpit announcement was made last Sunday, yet all the available space in the

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Dziennik Chicagoski, Apr. 22, 1892.

church was occupied. The center pews were filled with uniformed representatives of Polish societies. Two of the outstanding Polish societies, Knights of the Blessed Virgin, accompanied by cadets, and the Virgin Mary Sodality, were in full regalia. An orchestra, composed of local talent, added color to the strains of the church organ.

In the morning, the six o'clock bells from the belfry of St. Stanislaus' Church joyously announced the dawn of the jubilee festivities. Soon after a number of priests, friends of the Order of the Resurrection Fathers, came out to say mass. All the masses, both low and solemn, were offered to God, in honor of the Order, to continue His blessings. Reverend Father M. Matkowski, pastor from Bay City and an old friend of the Order, officiated at the children's mass at eight o'clock. At ten o'clock he presided at a solemn high mass, assisted by Fathers Gordon, Bernard, and the Right Reverend Simon Kobrzynski.

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Dziennik Chicagoski, Apr. 22, 1892.

IV The orchestra, headed by the Nowicki brothers; the church organ, played by A. Kwasigroch; and the mixed choir thrilled the audience with their melodies during the services. Solos were sung by Misses Frances Kwasigroch, Antonia Olejniczak, and Josephine Kwasigroch. Solos were sung also be Andrew Stachowicz, John Kondziorski,noted bass, Walter Dabek, and many others.

After the services, the visiting priests and the members of the Order were escorted by the societies about the grounds, while the orchestra played serenades from national songs at the foot of the rectory. After this, the officers of the societies, headed by Peter Kiolbassa, City Treasurer, assembled at the school hall to pay their respects to the members of the monastic order. At the reception, Mr. Kiolbassa, one of the oldest members of the parish and one of its founders, gave a tributary speech, giving special emphasis to the accomplishments of this true Polish order. He thanked them in the name of the parishioners for their work, for their guidance, and for their holy fruits, of which the largest parish in the city of Chicago can be justly proud.

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Dziennik Chicagoski, Apr. 22, 1892.

IV Rt. Rev. Simon, assistant of St. Stanislaus Kostka Parish, his eyes flooded with tears, gave thanks for this recognition of the work of the Order. He stated that it was this kind of support that has enabled the growth of this monastic organization. "It is the kind of support that will make possible the expansion and the endeavors of this order," he concluded.

Reverend Vincent Barzynski, pastor of St. Stanislaus Kostka Church, voiced his opinion on the rostrum. With great acclaim he extended his appreciation to those present and stated that as long as the parish continues to have such splendid supporters, the fate and the work of the missionaries are assured. At the conclusion of the reception, Father Barzynski thanked all those present for their fine representation on this memorable day and occasion. As the officers of the societies departed, Peter Kiolbassa and P. Lubienski were invited for dinner.

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Dziennik Chicagoski, Apr. 22, 1892.

IV Besides the local priests, the following visitors were present: Father M. Matkowski, of Bay City; Father Koblinski, of Hammond; Father K. Domogalski, editor of Wiara I Ojczyzna (Faith and Nationality); Father Swiegurski and Father Joseph Barzynski, of St. Hedwig's; Father Pyplatz, of South Chicago; and many others.

At the close of the dinner Father K. Domogalski, editor of the Dziennik Chicagoski, and Wiara I Ojczyzna, pointed out in his speech the importance of this moment to the Order as well as to Poland, for this is the first organization of its kind that has marked its fiftieth anniversary. Its work in the fields of religion, teaching, and patriotism is something not to be overlooked. The remainder of his talk was devoted to the innumerable accomplishments of the Resurrection Fathers.

Rev. Vincent Barzynski reiterated his former address. City Treasurer Kiolbassa related the history of the parish. W. O. Halter, C. R., a German-Canadian, told in German of the early founders of this Order and of the two members who later came to America to expound their teachings.

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Dziennik Chicagoski, Apr. 22, 1892.

This dinner could have easily been called international for other speakers spoke in their native tongues, such as German, Polish, French, and Lithuanian. Peter Kiolbassa closed the dinner by speaking in English.

Conversation was continued long after the dinner.

This day will not only be remembered by the Order of Resurrection Fathers, but by the Polish people as a whole.. The work of this Order will be remembered for many years.

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POLISH

Dziennik Chicagoski, Apr. 20, 1892.

INTERNATIONAL MOVEMENT OF CATHOLICISM

(Editorial)

The social question or problem is international because it concerns all peoples. The importance of social relations is more evident each day throughout the world.

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An industrialist not desiring to tempt bankruptcy, caters to the every will of his employees. As a human being and a Christian, he has this right. The same applies to every nation individually. However, no matter how hard a government tries to meet the demands of the workers, it cannot attain the goal essential to the masses of workers in our present industrial age.

The only thing that a nation can do is to start a strong general social reform, a reform that may be adopted unanimously by all other governments.

Dziennik Chicagoski, Apr. 20, 1892.

This same thought is harbored in the heart of every worker, whose endeavors and desires have taken on an international tenor.

Their international plotting will not be of any benefit to the people, nor will the international alliance of capitalists evolve anything of value. There is only one institution in the world that can bring about a gradual and firm change in international relations, and this is the Catholic Church.

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The Catholic Church is truly international because it is universal and instituted for all countries, peoples, and times. It has the key to the hearts of all its children the world over; its teachings and writings find their way to millions of followers. No form of government, institution, customs, and habits interferes in its mission for civilization.

Because of this, it is easy for the Church, through a wise direction of the peoples's minds and actions, to lead its followers to a gradual but

Dziennik Chicagoski, Apr. 20, 1892.

continual and favorable improvement of the unbearable social conditions of modern times.

Its standard in proceedings and principles is the same as that of Christ, the King of the social order, who in His heavenly teachings left efficacious measures for healing various social weaknesses.

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Unfortunately, the principles of Christ have been sadly mutilated. Godless liberalism, because of its alleged wisdom, wants to arrange the affairs of the world. As a result, there is chaos in understanding, digression in thought, and injustice and delinquency in actions.

However, the people, warned today of the terrible future fire of subversion which socialism and anarchism is fanning in their decadent hearts, are turning their eyes in the direction of the Catholic Church and recognizing it pure fatherly guidance.

The Catholic Church constantly points out blunders, clears up doubtfulness,

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confirms the truth, and passes out sound literature intended for the gradual regeneration of society.

We see a great and definite step in this direction in the profoundly inspired Encyclical of Leo XIII, especially that part of it dealing with the condition of the working class.

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The Encyclical of Leo XIII as concerns the condition of the working class, is a sublime treatment of the universal social question; it is a splendid social program of vast proportions, and it could not have been otherwise.

The details of so vast a program could not have been adopted because the Pope in this respect would have to set a standard for all branches of activity of each individual nationality and delve into the smallest detail of their social life. But it does include great and lucid principles out of which can be derived practical suggestions and regulations for every situation, for every nationality.

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This Catholic social movement is advantageous to the peacefulness and happiness of the people. It can be seen in operation in our times, for example, at every popular Catholic Congress taking place in America and abroad. The French, Germans, Italians, and Poles, especially the Germans in America, give their own congresses a special manifestation of their faith, including a beautiful demonstration of the close attachment to the Apostolic See, the immovable rock. The social question directed by pure Catholic influence, therefore, flows freely, apparently towards expansion.

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But we Poles in America participate in separate councils, national and Catholic. We argue and abuse ourselves. Everyone, even those who by practice and life injure the Church, proclaims verbally that he respects the Church and its doctrines, but when it come to the question of staging a general Polish Catholic congress, where we as Poles could demonstrate before the eyes of the world the faith of our fathers and our attachment to the Holy See, no one mentions it, no one thinks of it, and perhaps no

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one will ever give it any consideration.

Our feelings, thoughts, and actions spread out to all sides. The Liberty League and pan-pagan congresses hold more interest for us than a Catholic congress. We are losing ourselves in a shroud of trifles of some kind of nationalistic praise, forgetting about a major movement from which flows salvation and temporal praise.

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POLISH

Dziennik Chicagoski, Apr. 16, 1892.

STUDENTS OF ST. STANISLAUS KOSTKI'S SCHOOL PRESENT VARIETY PROGRAM TUESDAY

On Tuesday, April 19, the children of St. Stanislaus Kostki's school will present a variety program of entertainment at the school hall, Noble and Bradley Streets. The program will begin at 3:30 P. M. Admission will be twenty-five cents. The program will be as follows:

1. Introduction march: "Golden Voices," Misses A. Malinska and C. Kacinska.

2. Solo, accompanied by Choir.

3. Piano Duo: "Redowa," Misses N. Carrol and M. Klosowska.

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4. Congratulation of the children.

5. Solo and Choir.

6. "The Rights of Boys."

7. Piano duo: "Bouquet," Misses A. Malinska and P. Krolik.

8. Drills.

9. Duet with piano accompaniment
Misses B. Gordon, F. Kalinska, and M. Kurkowska.

10. Piano duo, "Norma," Misses N. Carrol and F. Kosinska.

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11. "Bouquet of Roses" and "Forget-Me-Nots."

12. Choir: "The Lord is Great."

13. Piano duo: "Vision of Paradise" Misses A. Malinska and B. Gordon.

14. Sketch: Misses A. Busgieska and J. Grzadzinska.

15. Solo and Choir.

16. Piano duo: "Wild Roses," Misses M. Klosowska and M. Galonski.

17. Quartet: "Orphan."

18. Piano duo: "Gallop," Misses C. Kasinska and M. Carrol.

19. Large Choir: "Praise Ye The Lord."

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POLISH

Dziennik Chicagoski, Apr. 13, 14, 1892.

THE FIFTIETH ANNIVERISARY OF THE ORDER OF THE RESURRECTION FATHERS

(Editorial)

"The reign of Miecislaus brought about the birth and growth of the last pure Polish monastic Order, and never in our later past centuries of historical events was there given a thought to the idea that another Order would be organized. Today, we the children of our forefathers have seen another Order come to life under the skilled guidance of Fathers Kajsiewicz and Semenenko. Even though shortly after this Order came into being many more clerical institutions of this type were formed, at present we have more convents than monasteries.

Never before did a Polish ecclesiastical Order give any thought to the difficult task of sending missionaries out among people of another faith. No consideration was given to the finding of recruits willing to sacrifice their lives as pioneers of the Catholic religion. The founding of the

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Dziennik Chicagoski, Apr. 13, 14, 1892.

Order of the Resurrection Fathers by Fathers Kajsiewicz and Semenenko gave impetus to this missionary work in other countries. After the followers of the originators reformed some parts of Bulgaria, they directed their activities to the training of priests for this work and sent many of them across the seas to the United States and Canada to reform the Poles, Slovaks, and Germans. They not only came to America to preach their theological doctrines, but also organized parishes and built churches.

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Literature and teachings of the Church that remained dormant during the eighteenth and the first half of the present certury began to awaken and take on new life. Soon the eloquence of the Church, under the skill of Father O. Kajsiewicz, entered into a golden epoch.

In spite of many hardships and hindrances, the flower of Catholicism in our country had its drooping petals revived, and today it is blossoming more than ever before.

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The other scattered religious factions naturally were not asleep. As soon as the Catholic missionaries began to emigrate to other countries to preach their doctrines to their co-nationals abroad, the opposing Orders sent out their disciples with orders to beat the Catholics to their destinations. Each time they succeeded, propaganda was spread against the Catholic missionaries. Father Kajsiewica and his followers had to combat this slandering movement more than any member of an Order of this kind.

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This deeply interesting information has been taken from Experiences and Memoirs pp. 206-207, a book written by H. S. Tarnowski.

We could not think of a better introduction to this article, in which we wish to honor the fiftieth anniversary of the Order of the Resurrection Fathers, whose jubilee will be celebrated on April 21.

Perhaps we will not be able to give a full description of the accomplishments, hardships, and persecutions during the fifty years of work of this

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new Polish monastic family on the fields of religion and nationalism. We know that the native papers abroad will do a better job. Tarnowski, who is a great admirer of this Polish order, is the best authority on the subject. His prolific pen is unmatched.

The divine providence of God has been carefully watching the Church with maternal solicitude. The vigilance is constant and the religious and moral standards of the people have always been protected.

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The Insurrection of November (1830) having failed, the flower of the younger Polish generation gave vent to wandering and many emigrated to France. This migratory group had its own great providential mission, and from it arose not only a regeneration of national spirit through the work and accomplishments of our great geniuses, but also a regeneration of religious spirit.

From France all the degenerate came into Poland. Disbelief, looseness of morals, effeminacy of character, and a spirit of insubordination and

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revolution poured into the country. This was to the advantage of France, and conditions took on a good turn, progress began to be felt, and the spirit of religion sprouted rapidly. Many joined the ecclesiastical Order to work for the Church and the people. The Providence of God had an important role in this spiritual revival. Out of the small endeavors of the scattered groups, the heavenly light made possible the creation of great things.

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Several young men, because of the defeat of the national uprising in Poland, were forced to seek shelter on French soil. They built a small colony on the outskirts of Paris and began to rehabilitate their religious spirit. Soon their work reached other Polish emigrants, and later spread to all the Polish people.

In this religious group was Bohdan Janski, the first spiritual initiator of religious belief among the emigrant groups, who took into his fold a number of young men, instilled them with his pious teachings and revived

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their hearts and souls. This handful of religious-minded persons began their first monastic life and prepared themselves for the regeneration of religious feeling among the emigrant groups. It was here that the early pioneers of the Resurrection Order, Semenenko, Kajsiewica, Hube, and others were quartered and instructed.

The life to which these devout young men devoted themselves was extremely mortifying, penurious, and exacting. Besides many hardships they were exposed to hunger and isolation. It was only after subjecting themselves to this vigorous routine that they became qualified to become full-fledged priests. One can read about their pathetic existence in The History of the Founding of the Resurrection Order, of which Father P. Smolikowski, C. R., Father Kajsiewicz, B. Zaleski, and the late Father H. Kajsiewicz are contributing authors.

Providence guided these apostles of the emigrants through the hard road of experience. Everything great and destined to last for centuries must come out hardened from this school in order to withstand the shortcomings

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of the world. Bohdan Janski did not live to fulfill his vows to the Order; premature death claimed him before he could complete his work.

After a number of years of theological study in France and in Rome, Father Hieronim Kajsiewicz and Father Peter Semenenko were ordained by Monsignor della Porta. Three days later, Father Hieronim said his first Mass beside the grave of St. Hieronim, his patron saint, at the Basilica of Santa Maria Maggiore.

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A month later, Father Kajsiewicz wrote a letter to his friends Joseph Zaleski and Bohdan Janski. His pious letter reads as follows:

"Dear Friends: What is the Holy Sacrifice? Already I have performed thirty Masses and a yet I have not comprehended its significance. I pray to God and beg Him to give me the strength to never lose faith (as it often happens) during my execution of the divine services. O it is a dreadful, dreadful mystery for the Most Holy and even the seraphs.

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Then what of me, the poor sinner that I am? O, it is in a strange, strange way that God is forgetting about me, for He is avenging Himself for my sins by a kiss of love from His divine lips. O, my Lord, Jesus Christ, is familiar with our land and knows how to clothe and feed us so that we forget about ourselves, only to emulate his life and teachings."

The foundation of the new monastery originated with Fathers H. Kajsiewicz and P. Semenenko. Soon after, the building was erected. True, it was small, but the indomitable spirit imbedded there has been and enduring.

Sunday, January 9, 1842, four more Polish missionaries were consecrated. On the following day, after performing their first Mass at the grave of St. Peter, they joined the ranks of the new Order. A number of young men attached themselves to the Order as laic brothers and assisted in the duties of the new missionary home.

As yet they were not bound by any ties of the monastic Order. Strong will, the urge to sacrifice themselves and become of service to God and

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the people kept this early group together in their holy pursuits. Although at that time each individual acted under his own orders, all led a harmonious monastic life. Everyone carried out orders in every detail. A definite routine was established and followed in the performance of the daily duties.

In the meantime the thought of taking all the vows of the Church became stronger in every member, including the laity. Soon after, those who did not meet the requirements of priesthood become students at nearby theological seminaries. Six years after the completion of the monastery in Paris, under the leadership and command of Father Semenenko, definite rules, regulations, and requisites were set up.

The entire organization agreed to hold a series of conferences during the next Lenten period. Every member indulged in prayer and fast, each asking the Almighty for help, grace and enlightenment in so grave a cause.

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At the last consultation held on Holy Saturday, April 20, 1842, the question of a name for this newly formed Order became an important issue. The members were deadlocked on a decision; the debate was carried far into the night. The dawn of another day struck a vital chord in Father Kajsiewicz's mind. The thought that this new day was Easter Sunday made him utter the following inspired words: "Brothers, why should we struggle so hard for a name for our small monastic order. God is offering it to us. Today is the Resurrection of Our Lord. Let this small order be called the Order of the Resurrection Fathers."

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This suggestion was agreeable to everyone. They also resolved to go to the St. Sebastian's Catacombs at daybreak to take the monastic vows. Permission was received from Cardinal Micara. He sent them to the catacombs with the following words: "Go there and learn the principles that are so essential and necessary to all of you."

The words of the Cardinal were prophetic. For many years the catacombs have been used by persecuted religious people. It was here that solitude

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and comfort was sought and found by the oppressed; it was here that the strong foundations for the future were moulded. Today, these early principles hold true. Many nationalistic groups find fortitude from the tribulations of the outside world.

"On Easter Sunday," write Father Kajsiewicz, "the entire group repaired to St. Sebastian's catacombs. For many reasons we did not wish to make known our pilgrimage. As we entered the chapel of the catacombs, we anticipated to find the place empty. To our utter surprise, we found a multitude of local worshippers attending Mass. All of us fell to our knees and prayed to God to help us in our cause. Before five minutes had elapsed, the Mass was ended and the faithful began to depart. Soon the chapel was without a living soul.

"The Superior, Father Semenenko, was the first to fulfill the ritual of Holy Mass. He was the first one to take the vows and partake of the Blessed Sacrament. His brethren followed. At the conclusion of these services, Father Kajsiewicz conducted a Mass of Thanksgiving.

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"On the return to our home, we were light of heart and thankful for the uninterrupted fulfillment of the sacred vows."

This is the story of the origin of the Polish Order of the Resurrection Fathers. During its fifty years of existence, this monastic Order has undergone many excruciating experiences; however, its spirit has remained undaunted. On April 21, the Order will celebrate its half century mark with colorful ceremony.

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For five decades this Polish Order has been working in the Lord's vineyard for the benefit of the Polish people living on both hemispheres. Its work has been not only for the people but for the Church as well.

The accomplishments recorded are great. No other Order can duplicate this feat in so short a time. The fruits of these efforts are spread throughout many lands. No other Order has undergone during its first fifty years of religious work so much persecution, calumny, and defamation as the Order of the Resurrection Fathers.

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We are not going to point out these sad incidents, especially the persecution of the Polish people. We do not wish to disturb the peace of the late apostolic fathers responsible for this Order. The persecution and calumny experienced by them was their greatest service to God; the fruit of their work was evidence enough of their fulfillment of the vows of the Order.

It is only under intense heat that gold in its raw stage becomes purified in the crucible; virtue becomes tempered under a constant barrage of adversity, the bearing of which with patience and fortitude is the pillar of future greatness and glory.

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St. Ignacio Loyola, with tears in his eyes, spoke the following words on his deathbed to his brethren: "Remember, when the world will stop persecuting you, your end is near."

These are memorable words. We can rest assured that this Polish Order used them as its slogan; it realized that the future of its work has been made more certain by these philosophical words.

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In spite of all adversities, we can share the happiness of considering the record of this organization, for in its fifty years more great men came out of this Order than from any other. Fathers Kajsiewicz, Semenenko, Jolowicki, Hube, Kalinka, and Pawlicki were no common persons; each one was a genius in his own right; all were virtuous, pious, and self-sacrificing for the Church and the people. Polish history will engrave their names in gold in the annals of the Church and the people, annals which will serve as a symbol of apostolic performance to the cultured world. Their accomplishments will be a beautiful inheritance to our future generations. The golden-lipped Kajsiewicz; this truly modern Skarda, will be a model of sublime priesthood; Jalowicki and Hube will be examples of asceticism and spiritualism; Semenenko and Pawlicki will remain masters of Catholic philosophy; Kalinka, the master of historical literature.

Let us offer on April 21, the day of the fiftieth anniversary of the Order of the Resurrection Fathers, humble thanks to God, Who amidst our century

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of servitude has inspired some of our great men to be the pride of our nation, and beg Him for continued favors towards our Polish monastic order.

/Skarga, Father Peter (true name Paweski), writer and preacher, was born in Grojcu and educated at the Academy of Warsaw. He died in 1612, after devoting many years to the writing of religious books and sermons./

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POLISH

Dziennik Chicagoski, Apr. 11, 1892.

POLISH PATRIOTIC ORGANIZATION HOLDS MEETING

The Polish Patriotic Organization held a meeting on Apr. 5. Among those present were: Fathers F. Gordon and Kasprzycki, I. Machnikowski, S. Zahajkiewicz, and B. Klarkowski.

The main event of the meeting was the agreement upon the method of celebration of the 101st anniversary of the third of May, which is as follows:

The celebration will be twofold: religious and civil.

On May 3, the religious ceremonies will be performed in the morning at St. Stanislaus' church. A mass will be given in memory of the souls of the creators and supporters of the Constitution of the 3rd of May. An evening service will mark the end of the celebration. Father Gordon will give a patriotic sermon.

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All the orders of the Knights and all true patriots are invited to attend both services.

The civil celebration will be held Sunday, May 8. This day will also mark the birth of St. Stanislaus B.M., patron of the Kingdom of Poland. A special program will be given at St. Stanislaus Kostki's school hall at 7:30 P.M.

Program

1. Father F. Gordon will open the celebration and call upon the chairman.
2. A song of prayer by the parish choir.
3. A historical speech by S. Zabajkiewicz.
4. Declamation by Mr. Jozwiakowski.

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5. Speech by Reverend Vincent Barzynski.

6. Sketch based on a Polish historical theme.

7. Conclusion: patriotic song 'Boze Cos Polske'.

The program was adopted at yesterday's meeting.

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POLISH

Dziennik Chicagoski, Mar. 17, 1892.

A LETTER TO THE EDITORS FROM THE HOLY NAME SOCIETY

WORKS PROJECT W.P.A. 30049

Chicago, Ill.,
March 14, 1892.

Dear Friends, Polish Catholics!

The fraternal order of the Holy Name Society of St. Albert's parish held its semi-annual meeting Saturday, March 5. A general report on the financial status revealed that the organization is functioning on a sound basis. Three new members have been initiated into the order.

The Holy Name Society is associated with the Roman-Catholic Union and follows the latter's by-laws in every respect. This connection enables the Society to use the services of the Union's doctor, who examines every

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member at the time of entering the Holy Name Society. Only candidates of sound physical health are accepted. All must pass the doctor's examination. Members that become ill are given medical attention by the same doctor. It has been estimated that during the past three months over one hundred dollars has been saved by this medical service which is rendered free to the members.

All the activities of this society, both social and athletic, have been carried with success and order. The directors of this organization are proud of this record.

The following is a resume of the benefits received from this society:

1. Five dollars per week is given in case of sickness. Members will make regular visits if permissible. In case the sick member requires some

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assistance in the home, the society furnishes the necessary help.

2. Death benefits: husbands, $600; wives $300. Eight pall bears will be furnished. Entire funeral to be directed by the society.

Membership entrance fee is as follows:

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From	the	ages	20 to 30	$5.00
"	"	"	30 to 35	$6.00
"	"	"	35 to 40	$ 7.00
"	"	"	40 to 45	$9.00

We ask the Polish Catholics of the city of Chicago to investigate the advantages the Holy Name Society offers to its members. The public is

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invited to visit the office of the secretary at 630 W. 17th Street, or the headquarters of the society at St. Albert's parish. All will be gladly welcomed.

Very truly yours,
Frances Nowak, President.

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Dziennik Chicagoski, Feb. 29, 1892.

THE CONSECRATION OF ST. MARY OF PERPETUAL HELP CHURCH

(Editorial)

The St. Mary of Perpetual Help Church was consecrated yesterday amidst solemn rites. Twenty-six Catholic societies led by an orchestra, took part in the ceremonies. Main, Lurel, 31st and 32nd streets were so crowded it was almost impossible to pass. The people of the neighborhood, mostly Poles, jammed the streets and sidewalks.

The ceremonies began at three o'clock in the afternoon, when the societies from Town of Lake and 17th Street made their appearance, each led by a mounted marshal in colorful uniform and represented by a band. As these bands passed by, one by one, it seemed as if they were trying to outdo one another.

After reaching 32nd and Laurel Streets, the societies entered the portals of the new church. When the last group had entered, Father Dowling, general chaplain, and his assistants, Fathers John Radziejewski, Hayer,

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Barzynski, and Raszkiewicz, came out from the rectory to perform the blessing of the church.

Solemn vespers, under Father Dowling, began at 4 P. M. Father Radziejewski acted as deacon and Father Hayer as sub-deacon. A sermon was given by Father Urban Raszkiewicz.

Father Raszkiewicz talked about the sacrifices mentioned in the Old and New Testaments. He emphasized the importance of observing Holy Mass on Sunday and compared the offerings made by the people to the church during biblical days with those of the present day. Contributions, attendance, and prayers play an important part in the Church of God. The giving of a few cents will not make anyone poor. Any donations in support of the church will bring to the donor blessings from heaven. In conclusion, Father Raszkiewicz urged all the Poles to unite and become a harmonious whole. The fact that one came from a province and the other from another, should be forgotten. After all, all are brothers and sisters of one mother, the Blessed Virgin.

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After the sermon, solemn blessing ceremonials began.

The structure and interior decoration of the church are of unusual beauty. The edifice is patterned after the Roman and Byzantine styles of architecture. Although the portals are impressive, the spacious height of the interior of the church is even more so. The large tall pillars, the beautiful arches, the stained-glass windows, and the tall central dome are bewitching to the eye.

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The completion of the murals will make St. Mary of Perpetual Help Church one of the most impressive churches in Chicago. Thus far it has cost $100,000. One of the many important features of the church is the acoustics, thanks to which very little effort is required by the speaker to make himself heard.

Reverend Stanislaus Nawrocki is pastor.

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WHAT KIND OF SOCIETIES DOES THE ROMAN CATHOLIC CHURCH CONDEMN?

(Editorial)

It is three years now since the doctors of theology of the Polish National Alliance have been trying to prove, convince, and persuade their 'people' through their mouthpiece, Zgoda, that Catholics are permitted to join any society or organization, including masonic lodges and other orders. It happens at times that statements are made in such a way that tend to tell the people that Bishops who make attempts to prevent Catholic people from joining other societies violate their bishopric attributions. Priests, especially Polish, who try to dissuade the people should be punished and suspended from their order.

This is the kind of theology the Alliance theologists are trying to expound. It not only jeopardizes the position of the bishops and priests,

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but also is dangerous to our people. It leaves them open to advances of nonreligious and socialistic groups.

It is plainly evident that such statements and such articles are false. They only tend to deceive the rustics. Every Catholic who has any common sense of judgment relative to the moral concepts of the Catholic Church, and the decrees and orders of the Pope and bishops, can sense that such articles are trying to pervert the minds of the people.

Before we attempt to prove the falsity of these articles by argumentation and the highest laws of the magistracy of the Catholic Church, we must above all bring etymological enlightenment on certain phrases, and point out their true meaning.

We must bring out the definitions of the following words: permission, not allowed, forbidden, and ex-communication.

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Not allowed and forbidden mean the same thing. This means that certain things under law of man or God are not permitted to be performed.

Because we are especially concerned about societies that have been forbidden by an order of the Church, we frankly state that every society is forbidden which the Church has passed a ruling against for not observing its laws.

On the other hand, all societies are allowed and not forbidden, providing they observe every ecclesiastical law enacted by the Church and permits Catholics to membership.

The words ex-communicated and forbidden, or ex-communicate and forbid have separate meanings.

A society that is ex-communicated is also forbidden, however, a forbidden society is one that has not been, as yet, ex-communicated.

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Every society that has been ex-communicated by the high orders of the Church becomes condemned, and excluded from the community and association by faithful Catholics.

Ex-communication, or condemnation, is a positive penalty decreed by the Church.

The ecclesiastical order of the Roman Catholic Church can be compared to that of a nation or state, but it has this difference: It cannot impose any monetary fines or physical penalties to violators of its laws. It has only the power to render ecclesiastical punishment, and that is ex-communication, or condemnation.

Ex-communication can be 'latae santentiae,' that is, providing the Church makes an announcement of this decision, stating that this or a like offense carries with it the same punishment, 'ipso facto', or ex-communication.

Ex-communication can also be 'ferendae sententiae', that is, after a hearing

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has been held and judgment passed by an ecclesiastical body on a certain violation, only then can it be announced that the guilty party has been handed down the penalty of condemnation.

Certain like societies cannot be nominally ex-communicated (nominally, by name), however, they can be forbidden and also condemned.

Finally, certain societies which were neither condemned nor forbidden can be classed as 'dangerous', because of their practices and principles, or because of the corrupt members who are likely to endanger and influence others.

To substantiate the above statements we quote the following:

"Public sentiment and opinion is greatly mistaken to believe that only Masonic lodges are ex-communicated, and are forbidden to all Catholic people. Proof of this is borne out by the holy decrees of the Third Plenary Concilium of Baltimore, namely:

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1. All the decrees and constitutions of the Roman popes condemn societies which oppose the Apostolic See, especially as pointed out in Bulli: 'Constitutio Apostolicae Sedis', according to the Papal authorities are still valid.

2. That all Masons, Carbonari, and Irish Fenians are nominally ex-communicated.

3. All other societies, are not branded by ex-communication, but because of their pernicious tendencies, are compared with the above mentioned organizations, that is, all those societies that oppose the Church and agitate against its concepts.

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Dziennik Chicagoski, Feb. 29, 1892.

4. The faithful people, especially the younger generation, should be constantly on the lookout for such societies, and take special precaution not to join those that are considered dangerous or uncertain relative to morals and religion by the Church."

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In the General Instruction of the Holy Roman Inquisition of May 10, 1884, we have found the following: 'There are many other societies that judgment cannot be passed on, whether they belong to the ex-communicated organizations, or should be forbidden under mortal sin because they oppose the teachings of the Church, or are dangerous from a moral standpoint.'.... In this respect, it is the duty of every bishop to warn the people in his diocese against any such organization that tries to pollute its members with dangerous moral and religious ideas.

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From the above statement, it is plainly evident that the Masonic, Carbonari,

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and Fenian societies are not the only societies ex-communicated by the Church. There are many other similar organizations which are not mentioned, but are forbidden to all Catholics under mortal sin.

There are societies "implicite" which fall under the ban of the general law, others that fall in the category of dangerous are also forbidden. As it happens many times, the priest at the confessional does not give absolution to the confessor because he deems that the membership in a certain society is dangerous to him and his soul.

Everyone of our readers well understands that we are not concerned with religious or nonreligious societies, but that we are primarily interested in our own Polish organizations, be they Catholic or national. If within our own ranks we find clubs that poke fun at our religion and tend to demoralize our people, then they fall into the category of "implicite" societies, and according to the general edict, are forbidden. If such society lies on the borderline of uncertain principles of faith and unmoral

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attitude, it is the duty of the priest and the bishop to warn the people about them.

A Polish national society that has incorporated within its constitution the observance of the Catholic religion and denies its existence in public is considered dangerous. A society of this calibre is not advantageous to the people. It is dangerous, unsafe, vile, and is forbidden.

A Polish national society that claims to observe the Catholic faith on the interior, but takes into its fold Jews, nonreligious followers, and persons of questionable character, is also considered dangerous, for a bad society corrupts good morals, therefore it is forbidden.

A Polish national society that through its organ denounces religion, denies an individual a higher destiny, denies the existence of God, and offers in His stead some undefinable belief of the people, opposes the commandments of God and the Church, replacing them with the free thought of the individual,

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is considered bad, dangerous, and forbidden.

A society that in its organ or official paper favors socialism, anarchism, sows among the people the seed of discontentment, jealousy, and tries to undermine the peace of the church, the family, and single individuals, according to the tenets of the Church is bad, dangerous, and forbidden.

A national society that in its organ ridicules the rites, practices, and holy things of the Church, as ecclesiastical vestments and confession, which it mocks by Saturday night drinking parties, influences individuals from performing the duties of the Church, attending mass on Sunday, or tries to make little of the commandments of the Church, is considered bad, dangerous, and forbidden.

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A national society that in its own organs inexorably and with satanical endurance slanders the respect and good name of the ecclesiastical order of the Church, incites the peaceful attitude of the parishioners against the

shepherds of the soul, stir up people against each other, praises one group only to lower another, brings to public light the smallest incident, or fabricates stories to dupe the people, is considered bad, dangerous, and is forbidden.

It is needless to write what society we have in mind. From the above statements, one can easily recognize it. Already it is notoriously bad and subversive, one cannot mistake it.

We warn our faithful readers, and beg them to carefully weigh the above articles.

Whoever joins the ranks of a similar society today is performing a sinful deed for which he will not receive absolution, because he himself becomes a person of doubtful religious belief.

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Therefore, everyone should take special precaution, and particularly protect his soul from evil, for it is a major duty of every Catholic.

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POLISH

Dziennik Chicagoski, Feb. 26, 1892.

THE POPE'S SPECIAL DISPENSATION

(Editorial)

Because of the prevalent spread of the grippe throughout the world, the Pope has issued a dispensation which permits the Catholics not to observe Lent. This has been done to enable the people to fortify themselves with reserves of energy and thus be able to safeguard themselves against this rapidly spreading epidemic, the ravages of which are so great that every precaution should be taken.

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It must be remembered that as a general rule the sick do not have to fast. Also exempt from this practice are those who work too hard, children, old persons, and pregnant women. This shows that for many years certain restrictions were granted during the observance of the lenten period.

The Pope's dispensation saves a great deal of worry to many priests and their assistants, not to mention the followers of the faith, who thus are free from many doubts and unnecessary contrition.

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This dispensation, however, is not intended to prohibit fasting or to discourage people from it. Those desiring to fast may do so as in previous years.

The gist of the Pope's order is that those who observe the fasting period but disregard other important duties by becoming negligent in observing them, will be like the Jews during the biblical days, when the Lord, through one of his prophets, said: Ye have fasted, but your will was only in the fasting .

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Fast is primarily a holy, religious, and advantageous practice when it is done in the name of God. What the prophet says, "Be angry, but do not sin," should be especially remembered during Lent. Fast, or do not fast, but do not sin.

If you are in a position to fast, do so in the name of God. Do not attempt to critize or accuse people who are unable to follow the dictates of the Church because of physical handicaps, working conditions, or economic standing.

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Perhaps if these people were in different circumstances, they would abide by the laws [of the Church] without as much as an unkind word.

Would a fasting mother be considered a good mother were she to deny her child its vital food?

Fast Brother, but do not imbibe! There are many people who have become habitual drinkers. Accustomed to the use of liquor through a long period of years, they spend most of their lives fasting because they cannot eat, and as a consequence they walk about with a bloated appearance, loathsome to themselves and others, derelicts unfit for prayer or work, becoming unsightly beggars. Shamelessly they walk the streets to while away their time begging, not for food but for liquor. As soon as they get some money, they hurry as quickly as possible to quiet their burning desire for alcohol, a desire which is never quenched and which makes them to live the life of the condemned.

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Dziennik Chicagoski, Feb. 26, 1892.

O Brothers, now is the time to give aid to the helpless, the time to teach them to eat whenever they wish and whatever they want. Let them eat bread or meat on Friday on Sunday until they learn to eat and break away from the disgusting habit of drinking. Now is the time for them to become men of honor and pride!

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There are others who like to fast, but they like to slander those who do not give them praise for their sacrifice and their hypocritical religious belief.

There are also those who fast, but the more they abstain the more mordant they get. As a result, they become aroused with anger and blasphemy. Their fasting is worthless, Godless.

If you are to fast, do it without ostentation, slander, anger, and blasphemy. Do it of your own volition. The lenten and other days of abstinence will be easy to follow. We advise to those who brag about their sacrifices to

Dziennik Chicagoski, Feb. 26, 1892.

eat three meals a day with as much meat as they wish until they will become worthy and of better heart to make this small sacrifice in the name of the Holy Father.

This is what one of the Apostles said: "Although I would speak in all languages ... and become dried to the bone of fast, it would be of no avail if.I did not do it for the love of God."

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Those who believe in the concepts of the Roman-Catholic Church and follow its teachings willingly, are the ones that benefit most from these indulgences. They are the ones that need not be told time and again, for they have observed the tenets of the Church for many years. They realize that fasting is not practical for those who are unhealthy or who belong to the hard working class.

These words of Christ should always be before them: "Guard yourselves in order that you would not show your acts of righteousness before others," that is, do such things in a way that others would not see. "and when you fast, do not be like the sad hypocrites." ...

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Zgoda, Vol. II, No. 7, Feb. 17, 1892

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THE AFFAIR OF POLISH CHURCHES IN CHICAGO

1. The priest receives a suitable lodging and board for his services with a pension of $800 yearly, and in case the parish grows bigger, the pastor endeavors to procure a priest or priests to aid him. Every one of these priests also receives a pension and lodging.

2. The parish financial committee must inform the tutelar of various changes mde and consult with the pastor about its needs.

3. The priests, organist, teacher or teachers and the church servants, receive also a pension from the treasuries of the parish, consisting of funds received in the parish.

4. All of the money collected in the church and parish, for the use of the pews and schools, belongs to the treasury of the parish.

5. The parish treasury should be in care of the cashier of the parish, but under the guidance of its committee and pastor. The cashier must receive and safely retain in his possession the money.

6. The secretary of the parish should have a book, and the pastor another, these books should show the income and the expense of the parish. The financial statistics in the parish should be revealed at least twice a year, that being the duty of the committee and the pastor.

7. The priest who directs his parish and church cannot be dependent on or concerned with any other parishes or priests, but his own.

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POLISH

Dziennik Chicagoski, Feb. 3, 1892.

THE PATRIOTIC ORGANIZATION MERITS A LARGER MEMBERSHIP

The Patriotic organization, under the auspices of the St. Stanislaus Kostka's parish, is the only one of its kind in the United States whose only aim is to elevate the position of the Pole to a higher plane, and to instill a better patriotic feeling. This society held its second meeting of the year Sunday at the parish headquarters.

Members of this group do not gain any material profit by being part of this association. Many times they make small voluntary contributions for patriotic purposes. The activity of these men is carried on without much publicity, however, their purposes are praiseworthy.

It is not surprising to discover that where there is in operation a project without remuneration for the benefit of the people, there will not be found any noted patriotic haranguers. There will be found only a small handful of people who offer their services willingly, who understand the need for patriotic teaching, and who pursue this work quietly.

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Dziennik Chicagoski, Feb. 3, 1892.

There are slightly over two hundred persons belonging to the Patriotic Organization. We have called such a group a small handful because we feel that out of this great parish there ought to be twenty thousand represented in this club. For criticism and reproach, there are found many times this number, but for an altruistic endeavor, such as this organization is performing, there are hardly over two hundred. This hurts. Although we must admit that our ranks are growing daily, we feel that it is at too small a rate.

Besides the routine matters, the committee of the Patriotic Organization ratified the constitution of the Dramatic Club, a branch of this group, during the last meeting. The question of the library was settled. It was decided to call it a "parishional library," because it was felt that all the members of the parish would benefit by it if it were open to them.

Father Vincent Barzynski announced that a special committee would be appointed to take charge.

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Dziennik Chicagoski, Feb. 3, 1892.

Friday February 5, was set aside as a day of prayer for the oppressed Poles in Russia. The Polish Welfare organization has been asked to participate. All the Poles are urged to take part.

The newly confirmed Dramatic club, according to an accepted resolution, will stage a three-act play sometime this month. A committee has been appointed to make plans for the debut.

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Dziennik Chicagoski, Jan. 20, 1892.

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CHURCH KNIGHT ORDERS TO HAVE DRILL

Tomorrow evening at seven o'clock, all the orders of the Knights of St. Stanislaus Kostki's Parish are to meet in uniform at their headquarters, after which all will fall in and march to the Polish Hall near the Church. Drill exercises will take place.

St. Stanislaus Kostki's cadets will lead the march, followed by the Order of Knights of St. Martin's Society, a second order of cadets, Polish K. K. Guards, and others.

All members are requested to attend.

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Dziennik Chicagoski, Jan. 16, 1892.

FATHER BARZYNSKI AND JACOB TAMILLO

(Editorial)

For the reassurance of my friends and enemies, in the defence of the worthiness of priesthood, which I carry by the grace of God, though I am unworthy, and for the love of those whose minds have been trained in the environs of the home, who are not prepared to criticize sophism, such as the articles of Jacob Tamillo are filled with, I am obliged to comment on them.

On the first of January, a general mass meeting was held under the sponsorship and supervision of Polish parishional societies. This mass meeting, which was the first step in making a protest against the unjust actions of the Russian Tsar towards our unfortunate Poles abroad, was

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Dziennik Chicagoski, Jan. 16, 1892.

attended by two thousand five hundred persons.

Enemies, friendly or unfriendly, towards the Tsar, time will only tell, and Catholicism resolved during the time of this important deliberation to introduce complete opposition to the question of protest and cause confusion at the assembly.

For the execution of these plans, the instigators chose the renown malcontenter, J. Tamillo from St. Hedwig's parish. He was given certain instructions to perform at the mass meeting. But the poor fellow in the presence of 2500 people forgot about his philippic oration and only stared at the audience. And when, an opportunity offered itself, he asked for permission to speak. The chairman of this assembly, City Treasurer Peter Kiolbassa, granted him permission with the understanding that his talk

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will follow in the footsteps of the purpose for which this meeting was called. It never occurred to his mind that any Pole would plot treachery.

Alas, this is what happened. Mr. Tamillo, adhering to the plans, received permission to get on the speaker's stand. As soon as he made his appearance on the platform, he appealed to the audience for more time. He wanted at least half an hour, amidst silence, and without interruption, even if some in the audience did not like the speech. After the completion of the discussion, the audience would be free to criticize the speech.

This request was unusual, and it did break-up the continuity of the meeting. A little disorder followed, however. Silence was restored and Jacob Tamillo began his talk after this fashion:

"Brothers, I did not come here to speak to you at this time about the

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protest, but primarily about the constitution of May 3. This constitution favors no one. It gives everyone equal rights whether he is a Jew, Lutheran, Catholic, etc."

Poor Mr. Tamillo, apparently did not have enough time to familiarize himself with the text of the constitution of May 3.

Without further ado, Mr. J. Tamillo changed the subject quickly, and began with great emphasis and gesticulation, "who gave us God?--Moses gave us God!!!....When this statement was made before the 2500 people gradual mumbling began and rose to loud proportions. Constantly the audience repeated:- Who gave us Moses?-

The chairman, realizing that general disorder would be inevitable, requested the uninvited speaker to leave the stand, for his discussion was not

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Dziennik Chicagoski, Jan. 16, 1892.

only out of order, but an insult to such a solemn occasion, and a smear to its patriotic purpose.

Seeing and hearing the results of his few opening statements, J. Tamillo left the speaker's stand completely confounded. He sat down next to my chair, which was a few paces from the leaders of the assembly.

I scrutinized him carefully. He actually appeared like a lost and beaten animal. Quietly and politely I questioned him, "Mr. Tamillo, who gave us Moses, and before him, Adam and Abraham, etc.?" He did not know how to answer my questions, for he was dumbfounded.

All this, my dear readers, happened before 2500 people in broad daylight at the spacious Polish hall of St. Stanislaus Kostki's parish in Chicago,

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Dziennik Chicagoski, Jan. 16, 1892.

Illinois.

What is to be done after such an ignominious defeat, thought the unfortunate orator. Ha! What is to be done! I must return to my instructors to right my wrongs. I was tempted by them, and now my honor is at stake, and perhaps my earning.

In poverty many friends are not loyal and some of his allies replied to him like the Pharisees: "What is it to us, you look after yourself. You took upon yourself to do things which you could not accomplish. Your speech did not break up the mass meeting, but only kindled its fires the more.

Verily, after unmasking the treachery, the committee concluded its work. Resolutions were made, and the people en masse, left for the chapel to ask

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Dziennik Chicagoski, Jan. 16, 1892.

God for relief of the poor Poles that are being mercilessly murdered by the Tsar of Russia, and to thank Him for the success of the first mass meeting, for the victory of the initial step toward a world-wide protest.

There were some people in the rear of the hall of the mass meeting who demanded Jacob Tamillo continue his speech, but they could not be heard. In fact, they asked him what was wanted of them. It seems that some people are greater weaklings than they appear. These are the ones that require a censor.

Yet, there were other men of letters who favored the defeated man, and instructed him not to waste anymore time, but tell what was happening at the meeting, what you have done, and how your privilege of a speaker was taken away, etc.

"Ho, ho! We will get revenge for you! But you must undersign everything

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we print about this affair."

"Even if I have to do it twice, no matter under what conditions, if only I can get revenge. I must protect my reputation."

Dictum Factum.

On January 9, there appeared long articles seething with revenge and prevarications. All were signed by Jacob Tamillo.

In order to enlighten the readers under what steps this attack was made, I will repeat the severe criticism of the initial article. The title was: "The Great Protest of Jacob Tamillo Against Father Vincent Barzynski." The opening paragraph read as follows:

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"My friends: you are protesting against the actions of the Tsar of Russia in Europe. Why do you not protest against a greater tsar and despot who resides at Ingraham Street, near the Northwestern railroad? You do not know him but I, Jacob Tamillo, do.

I have seen him, and conversed with him on the speaker's stand at the large Polish hall of St. Stanislaus Parish in the presence of 2,500 people gathered here on January 1. I have seen him between three and four o'clock in the afternoon when he had taken off his mask of Catholicism, and presented himself barren of the teachings of the Church.

I can truthfully say that I was sitting with the committee, including Father Barzynski, on the platform and have spoken to the people just as the guest speakers that the most important factor confronting us is a mass protest against the Russian violences and, furthermore, it is our duty

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to take action."

It is true that J. Tamillo later in the course of the assembly arose and asked for permission to say a few words. I motioned to the chairman, and the request was granted. What ensued has already been told.

Then under what right did he have to say, "I have seen him when he had taken off his mask of Catholicism and presented himself barren of the teachings of the Church?"

Mr. Tamillo must realize that whoever makes public such statements indorsed with his signature, is responsible for what he says about that individual to the public. Then what is the gain and purpose of these articles? He should realize that by duping the public, he not only loses public prestige, but also the right to carry the banner of peace and harmony among our

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people.

Is it because Jacob Tamillo attended the gathering filled with the sayings of false prophets and when he made his attempt to present them to the audience he tore away the shroud of treachery? Is it because he failed to convince the people of his lies. Or did it please him to take off his masquerading costume of Catholicism and tear up the flag of patriotism before this crowd, which greeted him with jeers and laughter? And must I be the goat of such undeserved ridicule and revenge?

All this would be of no significance to me but the public is involved. Many cannot comprehend the portents of these articles. There are also those that could not understand why I should forgive and forget such insulting columns.

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Because of this, I am asking Mr. Tamillo to explain the following questions:

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1. Did I wear anykind of a mask of Catholicism?

2. How did I take off this mask?

3. In what kind of barreness did he see me?

4. What and how are the 2500 people that were present at the mass meeting going to prove and side for me?

5. For what reason is Mr. Tamillo publicly attacking me in his articles?

Dated: January 15, 1892.

Signed,

Father Vincent Barzynski.

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POLISH

Dziennik Chicagoski, Jan. 11, 1892.

MASS-MEETING BACKFIRE

(Editorial)

Mr. Tamillo, in his long articles in Nowem Zyciu (New Life) concerning the "Great Protest" held at the Polish hall at St. Stanislaus Kostki's Parish, states that he was slighted by Father V. Barzynski and the Dziennik Chicagoski. He declares that he, as an American citizen, was forbidden to speak in spite of the fact that the Constitution of the United States permits freedom of speech. It is his contention that this incident has added injury to insult; in fact, that it is contrary to everything Father Barzynski has said.

We impart this information to Mr. Tamillo: The secretary of the mass meeting held January 1 at Bradley Street near Division, took down the minutes without the aid of anyone. If Mr. Tamillo refers in his articles to the words in his attempted speech that "If we would not have had Moses, then we would not have had God." We inform him that these words were stricken from the record by the secretary because they were out of order, even if uttered by Mr. Tamillo. He cannot deny that he said "Who gave us God?

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Moses gave us God!" These words were spoken by him when he was given permission to get on the speaker's stand. The entire assemblage responded to this statement with laughter and derision, not Father Vincent Barzynski alone. There were two thousand witnesses to this act and it was the duty of Father Barzynski to restore order amidst the increasing confusion. The speaker was declared out of order and ordered off the stand. It was his duty as an American citizen to put an end to this speech, the principles of which were un-American in that they denied the existence of God. They were the words of an atheist, not only blasphemous but atheistic, a denunciation of religious belief and a negation of God. This is how the stubborn and fanatic atheists will argue, including Buechner, Haeckle, e tutti quanti, because they want to prove somehow that God did not create man but that man created God through his own imagination. They not only preach this, but they also publish books on the subject, as if they were great prophets among whom Moses created God for the people, a god about whom nothing was known or believed before. Therefore, this assertion that "Moses gave us God" is atheistical and against the foundations of Americanism.

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We want to believe that Mr. Tamillo believes differently from what he said. Yet, speakers who say one thing and mean another should be taken off the speaker's stand because the audience would not understand their statements, since listeners hear what the speaker states and not what he believes, thinks and practices. The words spoken by Mr. Tamillo were far above this; they were not only blasphemous but revolting to such an extent that the audience rebelled against them, showing that they did not desire to listen further to his remarks. All were indignant because they were Catholics, citizens of the United States and because this was an insult to their intelligence.

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Dziennik Chicagoski, Jan. 11, 1892.

NEWS FROM HOLY FAMILY ORPHANAGE

The religious holiday of the Three Kings will come to an end with next Wednesday's evening services, which will be held at 7:30 P. M. Everyone is welcome to attend, especially those who never paid a visit to this place before. The men who work during the day and find leisure time during the evening, will get a few restful and joyous moments in the services. Children may come if accompanied by an adult.

The Holy Family Orphanage Choir will sing religious numbers of the Christmas holidays. By the execution of these numbers, the visitors will be able to form an idea of the progress of the children in the orphanage. The visitors will be invited to see the living quarters of the children. The furnishings are attractive and simple, although not paid for in full as yet. The condition that obtains in the institution was made public before the holidays, with the result that generous contributions were received and most of the

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improvements were paid for. Although donations should supply most of the needs, the fact is that the demand exceeds the supply. Since a majority of the improvements depend on voluntary offering, we urge those that can afford it to give their share. It is hoped that this request will bring many kind responses.

Material, odds and ends, etc., will be gladly received. Since in this kind of work the beginning is always hard, we anticipated these hardships. Our purchases were a bit high in price, nevertheless, everything was essential. The Christmas spirit has helped a great deal and the children have done their part to make this work a reality. They have prayed fervently, they have sung with devotion, and they have worked diligently. Their efforts were rewarded; toys and candy were shared by all.

At present there are 123 children in the Home, and their daily routine is as follows: 5:45 A. M. Getting out of bed, washing, and dressing.

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6:15 A. M. Morning prayers.
6:30 A. M. Holy Mass.
7:15 A. M. Breakfast and recreation.
8:30 - - School hours-at mid point half hour recess is taken
11:30 A. M. for recreation and second breakfast.
12 noon. Luncheon
1-4 P. M. School hours.
4:30 P. M. Repast. The older children do their homework and the younger say the Rosary.
6:15 P. M. Dinner.

After the evening meal, there is a recess for recreation until the evening prayers. At 8 P. M. there is another rest period. The older children practice the singing in which they have been instructed during the day. The young children prepare themselves for bed at 7 P. M. This group sleeps longer in the morning.

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Dr. E. Czarniewski examines the children daily and if necessary twice a day.

There is one gentleman in particular to whom the Orphanage owes unlimited appreciation. He supplies daily all the bread that is needed for the Home. Thanks have been given him before, and we repeat them now with greater gratitude.

The following contributions have been sent in since we made our last report: Michael and Joseph Wituski, 157 W. Blackhawk Street, donated a beautiful writing desk; an anonymous person sent five dollars in gold; Mr. Schultz, $5; Miss Augustine Lamkowski, $2; Mr. Joseph Schwichtenberg, $2.

The organization is very grateful for these kind contributions.

It is hoped that many persons will turn out for the services of the holiday of Three Kings.

Maria Rosamunda
S. S. J. N. D.

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POLISH

Dziennik Chicagoski, Jan. 5, 6, 1892.

A DISCUSSION ON RUSSIAN VIOLENCE

(Speech by I. Machnikowski, delivered on January first at St. Stanislaus Kostki's parish hall)

"Dear brother citizens! Once again sadness enshrouds the villages of our kin people, especially the ones under the Russian yoke. The Tsar has issued a ukase forbidding the existence of Catholic churches in two cities on Polish territory, which is nothing but an order to prohibit the continuation of Catholicism in Poland. The aim of this inhuman step is to fill the land of our fathers with the ruins of the Catholic churches, so that after the disappearance of their debris, the Russian monarch may boast that the Catholic religion does not exist on Polish soil.

"The spread of typhus, the ever increasing poverty that obtains throughout the villages of Russia, and the presence of irresponsible

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Dziennik Chicagoski, Jan. 5, 6, 1892.

and unscrupulous government administrators, who instead of looking after the needs of the people misappropriate funds and plot against, the Tsar himself, are conditions not strange to us. What is strange is that the Tsar should carry on such unjustifiable attacks upon the Catholic churches. What can be the reason for this action? There is only one answer: He attacks the Church with blind hatred because, as all enemies of the Church, he has come to a sad end.

"Whoever God wishes to punish, says a proverb, He takes away his mental faculties. Therefore I presume that the good Lord has shrouded the Tsar's mental powers and chilled his heart. This is nothing new. We have had examples such as this repeated many times throughout history. I will not mention all of them because I do not wish to waste precious time that can be used to better advantage by my fellow-speakers. Instead, I will give a brief outline of some of the most outstanding ones.

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Dziennik Chicagoski, Jan. 5, 6, 1892.

The Emperor of the eastern part of the Roman empire, that is, Grecian Constantinople, not satisfied with wordly power alone, and to gratify his ambitions, was constantly involved in religious affairs, having his men incite and promote heresy. This he continued even after the Turkish crescent moon had begun to show its Asiatic horns over the city of Constantinople and to threaten the Grecian rulers. Yet the Emperor wasted the precious time of the soldiers in a war against the Church. Most of the soldiers' efforts were wasted in religious attacks, but this was of little concern to the Emperor. What was the result? The Turks invaded Constantinople, took control of the city, proceeded to the massacre of thousands of Christians, and put to death the mighty Greek Emperor.

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Dziennik Chicagoski, Jan. 5, 6, 1892.

When the great Napoleon rose to his unparalleled position in European affairs, he began to wage war against the Catholic Church. He imprisoned Pope Pius VI and later Pope Pius VII. Then he made a triumphant announcement that the papal state was no longer in existence. Today the pope of Rome still maintains his chair and the Catholic Church holds the same position as before. However, Napoleon met with an untoward fate. The wrath of God fell upon him and he was defeated by the British and exiled to St. Helena Island. The constant battering of the ocean against the shore, the continual re-echoing of thunderous skies, and the tropical fevers brought premature death to Napoleon. And this is not all. Other persecutors of the Church, such as Nero and Julian the Apostate, who during their lifetime tried to wipe out religion, met a similar fate. Alexander II was assassinated, and not by a Pole at that.

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Dziennik Chicagoski, Jan. 5, 6, 1892.

The same fate is awaiting Alexander III for his attacks on our Church, and the proof is that God already has taken away his power of reasoning, a punishment which has brought him to the border line of insanity. This is a direct result of his malicious assault on the Virgin Mother, the holy patrons of Poland, and our brothers who, because they prayed the Lord to deliver them from his evil hand, were put to death. It is evident that God is with us, that He is fighting for us, and that He will answer our prayers. But prayers alone are not enough. Prayer and work, as the familiar saying goes, is necessary. Prayer is not enough from our side; we need action! Nevertheless, the time is not ripe for armed action against the bloodthirsty tyrants who are permitted to commit these atrocities. Furthermore, we do not have enough power to wage an armed attack.

"Are we to sit and wait in a dormant state? Are we to cross our

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hands and look with sheepish eyes at the persecution of our oppressed people who are dying by the thousands in the cold Siberian steppes? Are we to gawk while our brothers' are being preyed upon and hanged from village trees? Can we look at the destruction of churches in Poland without feeling any emotions? Are we to be silent while the Russian Mongols wipe out the language of our people under their rule?

"No, a thousand times no! That would be an indication that we have forgotten our people abroad and feel no pity for their misfortunes.

"It is said that some of our larger animals are afraid of the smaller ones; the lion is supposed to fear the crow of the cock, yet it is feared by man and beast. Russia's Tsar is likened to the King of animaldom because he has a foothold in European affairs. There is a force in the world that looks weak outwardly, yet internally its

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strength is unparalleled; yes, it is so powerful that even the mighty Tsar shrinks away from it. This great force is public opinion. Naturally, this is not true in Russia, where the press is under the strict censorship of the Tsar. But the European press, as well as the American, enjoys a free reign. The central figures of the world consider the press as an important political factor and seek its support. Alexander III desires to be in its favor, but his barbaric actions stamp him as a wolf in sheep's clothing, and the press does not hesitate to say so. He shrinks from the echo of its voice, just as the lion runs from the crowing rooster.

"If the European powers will not help us by responding to our pleas, we will turn to the press for support. We will arouse the interest of the alliances of Europe through our appeal in the papers.

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Dziennik Chicagoski, Jan. 5, 6, 1892.

"Through this medium we are bound to win the sympathy of many a noble heart in America and Europe. This is why Father X. W. Barzynski, pastor of St. Stanislaus Kostki's parish, brought this timely and important suggestion to light. By this means everyone of us, regardless of party affiliation, can awaken others to the realization of the enormity of the Russian violences upon our people. Mass protests can get their support. Let us all make our protests to our selected committee of fifteen, for they have contacts with individuals who understand our situation. Through your support, the efforts of the committee, and its connections, we will be able to have our protests published in the Polish, German, French, and English press.

"All of you have nobly responded to the pleas of our beloved pastor, and I judge you all agree to his suggestion.

"From these protests our people, who have been left behind across the sea, will find greater encouragement. Their hearts will be

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Dziennik Chicagoski, Jan. 5, 6, 1892.

warmed and their struggle for freedom will be easier to bear because of this sympathy from the new world. Our fight, our efforts, and our help will make the light in their dulled eyes brighter.

"From these solemn declarations, millions of peace-loving people will learn of this brutal Muscovite attack upon our peaceful people, of this unjustified assault which has been waged for a hundred years.

"I judge that all of you will sign this protest and get all your friends to do the same. This, verily, will be a true patriotic gesture on your part and its echo will be heard the world over, wherever there is a Pole, wherever there is a peace-loving person. As one of our poets says:

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"Truly, there is no person, truly there is no country that has not heard of the cruelty and the cries of our people."

"Let us all sign this denunciation like one father, and I feel certain that God will bring us great results."

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POLISH

Dziennik Chicagoski, Nov. 12, 1891.

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ANSWER TO MR. I. J., A MINSTREL FROM DETROIT

(By the Editor)

Inspired minstrel! I am not gifted with the art of striking harmoniously the strings of a silver harp, but I have feelings and a heart. Whoever desires to have a heart-to-heart talk, he will get a response from my soul--he will always receive a cordial answer, even if the difference between his opinion and mine is as opposite as heaven and earth.

Minstrel! Why do you draw your inspiration from wrong convictions which are treacherously spread? Why do you allow your beautiful lute to caress the ear with perfidious melodies and to poison the soul with insidious venom by spreading false whispers of instigators?

Listen, minstrel, I respect you, for it appears that your heart speaks through your tones!. Your tones indicate that you are not as yet acquainted with our con-

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ditions. It is possible that you have been only a short time in this country and that you, without proper investigation, condemn that which you should defend.

And here are your lines, minstrel!

"I remember the time when we were forbidden to sing our native songs in churches.

The people became indignant and accomplished their purpose,

And "Swiety Boze" (O Holy Lord!) rings again through the hamlets.

Shall we forsake these ancestral treasures

Because there are no signs of persecution here?

Shall we praise God in [an] unknown tongue,

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And follow the priest as our leader?

If thou forbideth us our Polish songs,

And if thou acquainteth not children with the history of our fathers,

For perhaps you fear a bishop's anger,

Then you harm Poles and betray the fatherland."

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/Translator's note: The above is a literal translation/.

How terrible and how false are your accusations in these few lines. Look around. Do you know or can you find a Polish priest here in this country, even if he is not exemplary, who forbids praying in Polish? Can you find a priest who would deprive his countrymen of patriotism? Can you find a bishop who favors denationalization or considers patriotism a crime?

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Look around! Who built Polish schools--which is sometimes a heroic feat? Who cares for them and endures being scoffed and sneered at on account of them? Who defends them if not the priests? Who deserves credit for teaching our children about the kings Chrobry, Casimir, and Krzywousty? Who taught them about King Jagiello and King Batory? Look around! The traitors quite often denounce the parochial schools as a poison and advise us that we should send our children to public schools, that the children should be taught Polish at home in the evening. And who else but the priests whom you attack opposes this suggestion, publishes Polish readers and Polish history, and defends the Polish language against these real traitors of the fatherland?

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Yes, the priest has a very difficult task; the task of inculcating patriotism in children, and the priest does that despite the opposition, despite the intrigues, scoffing and jeering of the people of ill will.

But the priest has yet another task. When he defends truth and fights for it, he must also rebuke its opponents. You are mistaken when you maintain that the

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priests condemn the Polish National Alliance or the Polish Roman Catholic Union on principle only, in order to bark and bite and spread discord among our countrymen. Examine the annals of our discords. If a priest does his duty and points out the treacherous, harmful, and ugly deeds of some individuals, if he shows that these individuals are attempting to destroy religion or patriotism, if he gives a warning that some members of the organization are in danger of being misled by these instigators, then immediately there are protests, insults, and accusations that the priest spreads discontent in the society, that he forces religion upon the people, that he is despotic, that he is trying to establish slavery in a free country, and that he causes quarrels and sows discord.

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Look around carefully. That there are priests with faults, big faults, cannot be denied. Priests are human beings and as such they err. But we cannot, with the hand on our heart, make such grave accusations against our clergy in general, that is, against the majority of our priests, as you do, if we wish to speak from our heart. Tune your lute first so that it can sing praises of real merit and

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then you may change its pitch so that it can hurl thunderbolts of indignation at those who really spread depravity, at those who are trying to denationalize children, at those who support only public schools, scoff at Polish books, at patriotism, spread disbelief by giving bad example, and then you will accomplish your mission.

You ask for harmony, yet you exude venom, because you are presenting this matter in a false light. You fail to see merits and you invent faults. Your lute is melodious and yet it is treacherous, for it leads to perdition instead of salvation; for it leads into dangerous waters, like a mermaid in the days of yore.

Stanley Szwajkart, Editor.

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POLISH

Dziennik Chicagoski, Oct. 19, 1891.

DEDICATION AND BLESSING OF CHURCH BELLS

We have received a report describing the solemn ceremony of the dedication and blessing of the three church bells at St. Hedwig Polish Parish in Chicago yesterday. Fourteen church societies belonging to other Polish parishes participated in this solemn ceremony. The procession of church societies from St. Stanislaus Kostka Parish was very imposing indeed.

Other nationalities as well as Poles were present at this ceremony to demonstrate their affiliation with the Catholic Church. The air was filled with the beautiful strains of Polish music, and the beautiful Polish banners fluttered in the wind, their silver and gold braids glittering in the rays of the sun. The images of Polish patron saints shone perhaps for the thousandth time at the head of a Polish procession.

The large church yard of St. Hedwig Parish was filled to capacity with the

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faithful, who were eager to behold this unusual ceremony, and rejoiced that from now on their children will hear the toll of Polish bells.

At three o'clock in the afternoon, Reverend Kobrzynski, assisted by Reverend J. Barzynski as deacon, Reverend Machdzicki, and Reverend F. Gordon, having received the special permission of church authorities, began the ceremony of blessing the bells.

The blessing of church bells is usually performed by bishops. The bells, which have been named Hedwig, Adalbert, and John the Baptist, were washed by the clergy. Then they were anointed with holy oil and incensed by the celebrant. During the ceremony the clergy sang fourteen psalms and said a long prayer, and the deacon chanted a passage from the Bible about the Virgin Mary who had made a good choice. This passage was probably chosen by the church because bronze, from which church bells are cast, is also used for worldly purposes, such as cannon, machinery, etc., but the church

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bells, like the Virgin Mary, received the best part, that is, the opportunity to proclaim the glory of God.

Reverend Gordon delivered a beautiful sermon suitable to the occasion. His text was: "The voice of one crying in the wilderness," and in his sermon he used profound phrases such as, "It calls the living and mourns the dead." He explained the lofty purpose of bells and told us how we should listen to them. Those present at the ceremony received spiritual benefit from this sermon.

The bells were cast by a Pole, who, assisted by Reverend J. Barzynski, has accomplished a great /piece of/ work with very small means. The tone of the bells is very clear and so harmonious that it would be hard to find such bells in America. The tone reminds us of very old bells in Polish monastaries in Poland.

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May Reverend J. Barzynski and the parishioners of St. Hedwig Parish hear the bells for years to come. May Adalbert, Hedwig, and John bring peace, happiness, and harmony to their hearts.

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POLISH

Dziennik Chicagoski, May 5, 1891.

POLES CELEBRATE PROCLAMATION OF THEIR CONSTITUTION
(Second Day, May 4)

(Summary)

The Poles of Chicago should always be proud of yesterday's celebration. Its memory should last as long as they live in Chicago, and it should be publicized throughout the country because it brought credit to all Poles.

The changeable weather of Chicago was rather unfavorable, for it was chilly, cloudy, and gloomy and it tried to snow.

Delegates from all over the country came to St. Stanislaus Kostka's Parish. Among the delegates were many clergymen and men of distinction. They admired our beautifully decorated buildings and some of them honored us by visiting our office and printing shop. We have learned from the

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visitors that the celebrations in other cities were also successful.

In the Morning

As outlined in the program, there was a solemn memorial service in honor of those who sacrificed their lives for the faith, country, and the principles of the Constitution of the Third of May.

Afternoon

The children of St. Stanislaus Kostka's school staged a special celebration in the afternoon. Although it did not draw a large crowd, it was successful. It was a working day; therefore, many parents could not attend and for the same reason the large Polish hall at Bradley Street was not filled. We are of the opinion that it is the duty of parents to see what progress their children are making in the school, about which so much has been written lately.

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Have our children made any progress? Yesterday's demonstration is the best proof. Facts speak for themselves.

The school children's celebration was carried out according to the program. It began with a march played on a piano by the school girls, after which the school girls choir, whose members were dressed in national colors, sang the Polish song "Where the Polish Heart Beats." Then Mr. B. Klarkowski, the teacher spoke to the school children about the Polish Constitution and its importance. After his talk, he introduced little Leon Jozwiak, who in spite of his young age, delivered a beautiful speech, beginning with the words; "God did not grant us the privilege to be in the land where white eagles nest," Little Leon was greatly applauded. Next on the program was a beautiful piano duet entitled "Philomy Brilliant," played by two school girls. This was followed by an athletic exercise by a group of boys. Finally, the time arrived for the "Bouquet of Polish Songs," which was executed by the choirs to the satisfaction of the public.

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Deserving special attention is the beautiful sententious dramatical sketch

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I C entitled "Religion and Happiness," staged by senior school girls of St. Stanislaus Kostka's school, in which seven goddesses, namely, Wealth, Art, Wisdom, Beauty, Singing, Music, and Poetry offer their services to a girl of luck, but cannot satisfy her because each of them represents only apparent mundane happiness. Our heroine, however, is seeking absolute happiness, which appears to her in the form of Religion and Faith. The performance was a success for which the young ladies received great applause. The rest of the program was made up of singing and instrumental music. The program was concluded by Reverend V. Barzynski, who spoke of the patriotism of our mothers. He regretted the fact that the number of children in the hall was rather small.

In the Evening

The culminating point of yesterday's activities was last night's celebration in English at the large Polish hall, to which, besides the Poles, Americans and Germans were also invited.

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I C Shortly before 8 P.M., the great hall was practically filled. The orchestra played the favored "Bouquet of Polish Songs" as the public filled the remaining seats at the gallery. The knights of the Blessed Virgin Mary appeared in their picturesque uniforms, the school children dressed for the occasion, and the parish choirs stationed themselves at the sides of the hall. The platform was occupied by special guests, the clergy, delegates from societies and high city officials. Reverend Father Szukalski, opened the meeting and introduced Judge Moran as the chairman, who was greeted with deafening applause. The program began with the singing of "O Columbia" by the parish choir conducted by Mr. A. Kwasigroch, after which Judge Moran proceeded to speak.

Judge Moran's speech was recorded stenographically, but we cannot reproduce it here for lack of space. However, we will point out the most important parts.

Judge Moran complimented the Poles for commemorating so important and beau-

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I C tiful an event, and then gave a brief outline of the Polish Constitution, describing the circumstances under which it was declared. He said, "Surrounded by foes opposing principles of justice and freedom, the Poles formed and accepted a constitution which brought them immortal fame, for it was an example for all because it dared to declare a lofty principle that an authority comes from the people, and because it gave so much right to the people that the Polish King had less authority than the President of the United States."

Judge Moran continued, "Poland lives by its history, literature, noble virtues and deeds of great and famous men.

"You have your heroes, learned men, artists."

He cited beautiful examples in our history, mentioned Sobieski, Kosciuszko, pointed to their great deeds, and added that wherever there are lovers of freedom, there you find famous Poles, and that the Poles come to the

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United States to unite with a peace-loving nation, bringing honor to the country. He stated that it was a great honor for him to be chairman at this meeting. He praised our work, our institutions at which our children learn English and Polish, and remarked that we have a tendency to establish a government like that of the United States, that we should accomplish it, and that we have the good will of all. He concluded his speech with complimentary remarks about our gathering, our beautiful hall, and our patriotism.

His sympathetic speech was frequently interrupted by hearty applause.

Next attraction was a vocal duet by Mrs. P. Kiolbassa and her daughter Rose, who sang the beautiful "Schubert's Serenade," and for which they were rewarded with tremendous applause and flowers. The duet was a success, in spite of the untimely interruption of the orchestra.

The chairman of the meeting then introduced the Right Reverend Spaulding,

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I C Bishop of Peoria, as one of the best speakers in America and as a distinguished bishop of our country.

Indeed we had the rare privilege of hearing a great speech delivered by a famous speaker and prince of the Church in America. It was a great honor to hear this silver-tongued orator. His speech revealed that he has a great knowledge of our history; it also disclosed his profound sympathy for our nation; it made us proud of being Poles, and it will be remembered for a long time. He spoke about our great astronomer, Copernicus the priest. He compared the Poles with the Irish, and then proceeded to describe the partition of Poland and its causes, and here he manifested his profound knowledge of Polish history by citing historical facts. He encouraged us to love our wonderful country as well as the adopted one, and added that only the ungrateful forget their native country. Referring to American patriotism, he stated that American Poles are good patriots and also excellent linguists, and disapproved of depriving anyone of his native tongue. We listened to this great church dignitary with great respect, interest, and pride. He received tremendous applause.

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After the Bishop's speech, the school children sang "The Star-Spangled Banner," and after that the ladies' choir sang a Polish composition.

When the choir ceased singing, the chairman introduced Mr. P. Onahan, a former city treasurer, who spoke on the religiousness of the Poles, referring to King Sobieski, who after defeating the Turks, as an exemplary and loving husband, sent the news to his wife in Poland, and as a faithful Catholic sent the captured Turkish flag to the Pope of Rome.

Special recognition should be given to the choirs and the soloists. We refer to Miss F. Bok, who sang a soprano solo and attracted everyone's attention by her beautiful voice. Jan Kondziorski distinguished himself as a basso.

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POLISH

Dziennik Chicagoski, March 5, 1891.

TOOLS OF FATHER VINCENT BARZYNSKI

(Editorial)

Not long ago Father Vincent Barzynski, the pastor of St. Stanislaus Kostka's parish in Chicago, was supposed to express himself in the presence of his acquaintances in the following manner: "What shall I do? They want to make me famous."

Whether or not Father V. Barzynski's merits have already made him famous among the Poles in America is only his affair, and we have no intention of questioning him about it, for we trust that in the end, time will show all his good and bad deeds in a true light. However, we are sure of a fact: his enemies, the supporters of the faction that opposes the Polish Roman Catholic Union, are to be thanked for spreading his fame.

Supported by this undeniable fact, we take the liberty of using, or perhaps

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misusing, Father V. Barzynski's name in this article, for which we wish to apologize to this patriotic priest, so much more as it is not on his account but on somebody else's (perhaps to some extent on our own) that we intend to cut down some of this unwelcome popularity.

Looking impartially at the bitter conflict between the Polish Roman Catholic Union and the Polish National Alliance, leaving out disreputable questions, and disregarding who is right or wrong, the reader of this fight with the press cannot but notice this: When the Polish Roman Catholic Union makes any charges against the Polish National Alliance or any other organization, group, or individual friendly to or independent of that organization, it always refers directly to the Polish National Alliance as an association composed of many persons and with a constitution; it treats an association as an association and an individual as an individual.

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But, on the other hand, if the Polish National Alliance, or any other organization opposing the Polish Roman Catholic Union, has any objections against the Union, instead of aiming its attacks directly at this organization it aims them at Father V. Barzynski. Any pretext, be it a resolution adopted by any church, society or organization not even connected with the church, is sufficient cause to bring forth an onslaught of insults against Father Barzynski. Even when any individual makes a statement disagreeable to this faction, regardless of whether or not he or she is friendly to or shares the views of Father Barzynski, instead of refuting the party responsible, the cry is that he or she is a "tool" of Father V. Barzynski, following this statement with as many insulting remarks as they can concoct. This is how Father V. Barzynski's fame has spread.

In the opinion of these persons, only two things are possible for the Poles living here: Either they accept their views blindly, no matter how ridiculous they may be, or else become a tool of Father V. Barzynski. In their

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opinion, there is only the Polish National Alliance and its allies on one side, and Father V. Barzynski on the other. In their eyes it is impossible for any one to disagree with them unless he or she is a blind tool of the father. In other words, the opinion of others is zero as a mathematical exponent, unless it be expanded by Father V. Barzynski. Under these circumstances it is quite natural that a respectable newspaper opposed to their views and, still worse, opposed to the unjust attacks directed against the father, be considered by them Father Barzynski's organ.

Is this the right thing to do? Is it decent to accuse every one of having no convictions of his own, of not knowing anything, of not understanding anything, of being nothing but a zero, a pawn in the hands of a clever person?

What would the supporters of the Polish National Alliance say if during a con-

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troversy all of them and each of them were ignored and called simply the tools of Mr. Frank Gryglaszewski? And what would they say if all attacks were directed only at him?

They would be indignant, of course; they would say immediately that not Mr. Frank Gryglaszewski but the people rule. Then such acknowledgment on the part of the opponents would be justified and would greatly simplify the fight, because in that case it would be only necessary to state that the tools of the persons who do not bring up their children to be Polish patriots, or the tools of the individuals who belong to non-Catholic associations, have no right to proclaim that they have the welfare of their fatherland at heart.

It makes us laugh when we read in Zgoda a reply of Father Mozejewski to an article written by the editor in the last issue of Wiara I Ojczyzna. "I recognize the style of writing and I know that it was written by Father V.

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Barzynski and to him I shall reply." And this pious priest is not afraid to defile himself with such a lie! If Father Mozejewski will not recall this statement in his reply, then we cannot comprehend how his conscience permits him to sleep.

It is a fact that Dziennik Chicagoski has already been proclaimed as the organ of Father V. Barzynski; its editor and his co-workers as blind tools and enemies of the Polish National Alliance, even though our paper has never attacked the Alliance, with the exception of this article, which is just to express the fact that it does not agree with the opinion of these organizations. If we ever objected to their insinuations, our objections met with the old wornout reply, "That's an old story." If it is, let it be so. If Zgoda continues its attacks on Father V. Barzynski, and refers to others as his "tools," then we will reciprocate by aiming a few darts at His Censorial Highness (the censor of the Alliance) in our future argumentations, and no

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one can blame us for that. It would be foolish to defend ourselves with a fancy sword if we are attacked with a heavy saber.

If it is your desire that individuals should face each other instead of the public, we will grant you that privilege. The future will tell which of us will compare with St. Michael.

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POLISH

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Zgoda, Vol. IX, No. 43, Oct. 22, 1890.

FIRE AT ST. STANISLAUS CHURCH

Friday morning, at the 8 o'clock mass at the St. Stanislaus church, located at Noble and Ingraham Streets, an altar candle fell which caused a fire. The attendance at this mass consisted mostly of school children, a few of whom put the fire under control before the firemen arrived; but before that had happened, a great commotion took place among the frightened children when some of the women at this mass started screaming and saying that the gas pipe had broken and would result in an explosion. The frightened children rushed the doors, which resulted in the jamming of the doorway and many were injured. The greatest catastrophe took place on the front stairs of the church. There the children fell in one big mass, tripping over one another, kicking and trying to free themselves, which resulted in over twenty children being critically injured. The largest per cent of these were boys.

Four of these boys were rushed to the hospital where it was predicted they would die. The stairs were covered with the blood of these children.

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In a short time a few thousand people were at the scene of this catastrophe; fathers and mothers crying, looking for their children.

People were asking whose fault was it. Some of the mothers of these children claim that if the Sisters would have done their duty in the case of a fire like this, it would never have happened. They should have kept the children quiet, and marched them out in order, but the Sisters, many claim, were more frightened than the children.

Many people are saying what would happen if a fire would break out at a Sunday mass. To this Rev. Father Barzynski replied thus: I hope that if this ever happens at a Sunday mass, the grown up people will have enough strength and control of their minds to assist the weaker and elderly people, and help keep order in the church."

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Zgoda, Vol. IX, No. 16, April 16, 1890.

BLESSING OF THE BANNER

Please place this correspondence news in your Zgoda. The members of the St. Stephen Society, at the parish of St. Stanislaus, celebrated the commemoration of a beautiful Polish banner, Easter Sunday, at the expense of $600.

The Society of St. Stephan has been organized over a year ago, and the number of members is increasing nicely. Today we have 290 members. Many of the other societies of this parish took part in this great celebration.

At 9 o'clock, Easter morning, the procession started; the Society of St. Stanislaus came first because it is the oldest society of this parish, second came the Society of St. Casimir; third, the Society of St. Adelbert; fourth, the Society of St. Valentine; fifth, the Society of St. John Kantego; sixth, the Society of St. Stephan.

These different societies paraded through the streets to the music

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Zgoda, Vol. IX, No. 16, April 16, 1890.

supplied by the Society of St. Stanislaus, and returned to the church where a church mass was given, followed by a mass meeting in the church auditorium, where speeches by the Rev. Fathers and prominent leaders of Polish enterprises, were heard. The choir of St. Stanislaus sang songs, accompanied by a Polish orchestra. After the speeches, the societies marched through the streets with this new banner at the head of the parade, and many thousands of Polish people took part in the great ceremonies.

The reverend Fathers and the committee in charge of this celebration take this opportunity to thank one and all for their splendid cooperation.

St. Sierszulski, Sec. of St. Stephan Society.

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Zgoda, Polish National Alliance, Vol. VI, No. 2, Jan. 26, 1887.

SLANDER

There are many Americans who give our forefathers credit for their splendid support of the Catholic religion and their undying love for their native land.

Not long ago something was said in regard to the above mentioned which caused hard feelings and misunderstanding among Polish people; we feel that it should be overlooked.

American citizens attending the Polish National Alliance convention began collecting donations to support and maintain the academy and convent of the Ursulan Sisters. Donations were given good-heartedly.

During a church mission in a small town near Pittsburgh, Pennsylvania, a Polish Catholic priest, Father Koluszewski of Cleveland, ascended the pulpit and denounced sternly the donations given to support the "Sisters' Home."

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Zgoda, Polish National Alliance, Vol. VI, No. 2, Jan. 26, 1887.

"Who gave them permission," said the Reverend Father to the congregation, "to take care of the collections for the Ursulans? Do not believe them; they are liars, these Ursulans; they are a suspicious group of ladies. In the old country the devil sent women to do his bidding where he himself had failed."

I will not say anything that you can hold against me but I will add this - that the reason for the sudden anger of Reverend Father Koluszewski against the Ursulans is that the Polish National Alliance of America is taking care of the donations for the Ursulans and is being fully supported by its 3,000 members and by different societies and Catholic institutions.

Reverend Father Koluszewski is himself working against the Polish National Alliance; he cannot understand how an organization as big as the P. N. A. can undertake so great a responsibility and still have so many Roman Catholic priests striving for an opportunity to join it.

Reverend Koluszewski's speech from the pulpit only caused the people to

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leave in great anger; it caused ill feeling among the P. N. A. members because they were willing to contribute to the support of poor Ursulan Sisters' Convent.

Another priest said: "As a priest, I am humiliated at the sudden outburst of Reverend Father Koluszerski; as a Pole, I cannot find words to apoligize for his behavior. I know that from our native country the poorest class of people crossed the ocean in search of a country where they could be taken care of in their old age, as for example, the Home of the Ursulan Sisters. This institution is also striving to save our children from the shame put upon their souls because of the lack of education. They are working to teach our Polish children the success and pleasures of life received from having a good education and from the teachings of the Catholic religion.

It also shows in old records that the head of this institution, Superior Sister Morawska, donated her farm and all her money in her home town of Poland for the building of this home, Ursulan Sisters. This shows that any propaganda or slander said against these "Sisters" is only used as an obstruction against the Polish people in their effort to advance and their

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undying love for the Catholic religion.

Almighty God will punish the trouble-maker who spoke so rudely about the Ursulan Sisters and their undying love for the Catholic religion.

Dr. Rev. Father Kanonik.

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POLISH.

Illinois Staats-Zeitung, Jan. 20, 1879.

THE POLES IN CHICAGO

Among the many nationalities in Chicago, the Poles play a leading part. During the last years, especially after the Chicago Fire, they increased noticeably, so that they now number about twenty-five thousand. The first Polish pioneers arrived in Chicago as early as 1852; they lived in various sections of the city, virtually strangers, since there was no specific Polish settlement in the city at that time. As most of them were of the Roman Catholic faith, they became affiliated with the German Catholic churches, although a desire prevailed to build a Polish church. In 1869 a club was finally organized to raise funds. Within a short span of time several thousand dollars had been gathered and the erection of a church commenced in earnest. The site was at Noble and Bradley Streets. When the fact became known, hundreds of Polish families from all parts of America and particularly from the Kaschubei in Germany flocked to Chicago. The Kaschubes are of Polish origin. Their language shows much borrowing from the German. These people live in the vicinity of Danzig, Berend, and Neustadt in Upper

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Illinois Staats-Zeitung, Jan. 20, 1879.

Silesia, Prussia, and represent a low cultural level, due to the Prussian school edict whereby all Polish children must study the various school subjects in German, a language which is strange to them. The Kaschubes are fervent Catholics, frugal and economical. Many of them have ten thousand to thirty thousand dollars.

The first wooden church, later converted into an elementary school, was dedicated in 1869; Reverend Jaskowski was the first Polish priest.

It is generally conceded that most of the foreign people founding a new home on these shores lose all sense of discretion in so far as the word liberty is concerned, due to a rapid change from monarchical to democratic surroundings involving the abolition of class consciousness. Therefore, the new arrivals practiced no self-restraint; self-interest ran rampant, and this fault also manifested itself occasionally among the Poles. A Polish priest sits on a volcano, as it were; every member of the parish intends to rule, and gives

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advice to the priest on how to conduct himself within and beyond the confines of the church. Anonymous letters are a daily occurrence; the Lord have mercy on /a minister/ who transgresses and lacks energy--that man is lost. Many of the sixty-five Polish communities of this land could give their own interesting versions of certain peculiar incidents, but in so far as these internal affairs are concerned, I shall enshroud them in secrecy.

The people had conscientious scruples, because they could not order masses to be read for their deceased relatives. Money for masses poured into the church coffers in copious quantities and the impecunious priest became affluent. /Translator's note: This is a literal translation. Possibly the apparent meaninglessness is due to the omission of something from the Staats-Zeitung./ But this egotistical ambition /of the minister/ to amass wealth had its repercussions and created enemies. Besides, he had the misfortune of being encumbered with a charming and beautiful "cousin," who today would be called ciotka (aunt).

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Dissatisfaction /in the parish/ became rampant; finally a horde armed with cudgels visited the unsuspecting priest and returned with broken weapons. The maltreated disseminator of the gospel fled at that very hour, and a Polish settlement in Minnesota provided a sanctuary.

His successor was the Reverend Bakanowski, an erudite gentlemen well versed in Polish, German, French, Italian, Latin and English. Besides being endowed with a sympathetic sonorous voice, he was endowed with exceptional talents in rhetoric, and his general conduct inspired friendship. To all these mental attributes must be added, unfortunately, bodily perfection. Like Alcibiades, he was the most beautiful specimen of his race. Attendance at his sermons was large; all nationalities congregated at his distant church on Sundays, to listen and admire the "Beautiful Polish priest". Naturally, the fair sex was most numerous. Invitations galore were sent to him, requesting his presence here and there for the purpose of holding religious meetings and consoling beauteous ladies in their parlors. Would it be reasonable to

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condemn the pious man for yielding to his desire to save souls and accepting such offers? Of course not. Among the mass of Polish penitents was a charming, intelligent, lovely lady, wife of a local physician. Above all, it became increasingly important to save her soul. And while religious solace was given here, the sick, and children in need of baptism, waited vainly at home. The doctor's residence was in another part of the city. The oft occurring absence of the priest aroused antagonism. The burden of his duties in the parish induced the priest to obtain an assistant. This brings to the scene the Reverend Wolowski, a suspicious, conniving man, who had lost one arm during the Polish Insurrection against Russia in 1863, according to his version. Scandalmongers assert, however, that Wolowski, caretaker of the war chest of his regimental division, made a trip to somewhat remote regions, supposedly to protect the precious property from Russian marauders; but the Polish patriots protested against the pretext, and as punishment cut off the pernicious arm. With the officiating of this gentleman the halcyon days of Aranjuez came to a sinister end. Envious of his colleague's success, the

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assistant sent a voluminous denunciation directly to Rome.

Reverend Bakanowski was called to the Holy City to defend himself and did not return. Like Niobe, the not fully converted beauties pined away from secret sorrow, remembering only the past exhilarating moments while hiding from human scrutiny the grief that engulfed them. But vengeance was in the offing for the insolent schemer who so rudely curtailed clandestine bliss. His attempt to found a Polish school--a measure calculated to bolster his waning popularity--proved unavailing. He was doomed, in so far as Chicago was concerned.

The following priest, Reverend Zwiardowski, shortly after taking the reins of the parish, dismissed the sinister chap. The school was not to be abandoned, however.

As dissension arose at the time among the then functioning teachers and the

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priest, and as there existed an absolute dearth of other suitable pedagogues, Reverend Zwiardowski decided to let nuns manage the school. The sisters were mostly Germans and expressed German nationalism in no uncertain terms; it brought a remonstrance. The dissenters found a leader in Mr. Dynsewics, editor of the liberal Polish paper, Gazetta Polska, a publication in existence for the last ten years. Their slogan or, may we say, "the war whoop," was the terse sentence: "In Germany Bismarck Germanizes us, and here a Polish priest!"

The people were so incensed, that the priest, whose health was none too good, considered it advisable to leave his field of activity. The vacancy thus created provided a berth soon after, in 1874, for the Reverend Vincent Barzynski, who still functions in his ecclesiastical capacity. Few leaders faced greater difficulties. There were more than fifteen thousand people of Polish extraction in Chicago at that time, representing every part of the former great nation (in the period of a bygone century--1667 to 1772--this

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former kingdom represented an area of 21,334 geographical square miles), and everyone was imbued with the ruling complex, insistent on telling the minister what to do.

Father Vincent was thirty years old at that time; he came from a highly respected family living in the Russian part of Poland. He attended the best schools in his native land and continued his studies in Rome. He is very eloquent--capable of exacting admiration from his adversaries through his powers of persuasion. He is intelligent, pious, but not a hypocrite, and has an excellent reputation. He is fully aware of the traits of his countrymen and his plans take cognizance of them. In many respects his conduct reminds one of Octavius Augustus: If various efforts meet with indifferent success, then he threatens to leave the parish, whereupon every request is promptly granted, and upon urgent entreaties from the congregation he condescends to stay for a while. Various business matters incident to such a large congregation he has placed in the hands of several committees; but,

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basically, he is the sole leader. "Roma Locuta Est, Causa Finita Est," he tells an occasional opponent who cannot be reconciled to the priestly views. He is on a par with Gregory VII, a man of tremendous will power who would rather perish than relinquish a plan designed to elevate the community spiritually and materially. But, Facta Loquuntur.

Under his capable leadership the Polish school attained increased attendance; six hundred children are at present enrolled and given instruction in their native language by Polish nuns. Music, which in former years induced Polish youths to leave the path of rectitude and seek dance halls, taverns, and other libertine diversions, is now mute.

Since the small church proved inadequate for the large congregation, an additional house of worship was built: The Church of the Holy Trinity, near Milwaukee Avenue. The Poles, living in the immediate vicinity, virtually surrounded the structure with stores, mostly saloons, and this contingent

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later asked the bishop that their connection with the old church be severed and a priest of their own choice be installed. The antipathy of certain Poles toward Father Vincent is attributable to the fact that he hails from Russian Poland and belongs to the Order of the Resurrectionists. Almost the entire Polish Liberal Party, here and abroad, maintain that the priests of this Fraternity show insufficient patriotism, and that their interests are only centered on Catholicism. While this assumption may be partly justified, it is entirely inappropriate in so far as Father Barzynski is concerned. His sermons express fervent patriotism, and the well-edited, ultramontane Polish paper, Gazetta Polska Katolicka, which is published under his direction, always defends Polish interests. Moreover, the numerous changes he inaugurated and, above all, the founding of a Polish high school, give conclusive evidence of the priest's patriotic sentiments.

Bishop Farley did not accede to the wishes of the Poles desiring an independent church, as Father Vincent and his assistants proved sufficient.

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Increasing dissatisfaction became apparent, resulting in an eventual rift and at long last two parties, steeped in bitter animosity. Church meetings developed into a replica of the Polish Congress, and a threat was made to apostatize. Time and time again Father Vincent advocated reconciliation but to no avail; he was even insulted and, on one occasion, arrested at the behest of some depraved creature.

When all efforts in behalf of peace proved fruitless, the Reverend Father carried the "sanctissimum" to the mother church and left his church to the dissatisfied element. Thus the house of worship remained forsaken for almost a year, when a Polish priest, Mielcuszny, appeared. Many Polish people knew him when he lived in the Grand Duchy of Posen, (Germany). He had been active in New York, but was compelled to resign. Cardinal Closkey objected to the priest's wordly activities, because the latter fitted out a saloon, combined with a dance hall, in the basement of the church; this proved a lively place after church services. Mielcuszny, an accomplished dancer,

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usually opened the festivities.

This priest proved most welcome to the recreants and, contrary to the bishop's wishes, was installed. Intense enmity now involved the two factions, but this is not the place to adjudge theological principles. Suffice it to say, therefore, that according to church canons the installation of priests is one of the ecclesiastical duties delegated to bishops, and this community, in the strict sense of the creed, is not Catholical. After the disgruntled element had affiliated itself with the long-closed church, now given a new lease on life under the leadership of the Polish priest from New York, the parochial domain of Reverend Barzynski again enjoyed the blessings of peace. As the available space provided by the church proved inadequate, a new church was built. Thus far eighty thousand dollars have been spent on construction, and an additional thirty thousand dollars will be required to complete the edifice.

The not overly large mortgage is being paid by voluntary contributions and

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pew rentals, which amounts to approximately eight thousand dollars per year.

The paintings for the church have been entrusted to a talented Polish artist, Zabinski, who came directly from Rome (Italy). His studio is at the parish house. A visit will prove very interesting. Several splendid sketches and the full-size, partly completed painting, "The Death of Stanislaus Kostka," give eloquent proof that a genius conceived them.

For some time Father Vincent considered founding a Polish high school, and to realize that goal he spent large sums of money; however, serious difficulties were encountered. Indifferent success did not deter him, however. Repeatedly he admonished his congregation, and spoke in stentorian tones about public indifference. Finally, the community decided to build a higher institution of learning, and to defray the cost. The school was opened this year, January 2, [1879], and two eminent instructors were secured.

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Professor Stein, thirty years old, passed his examinations with flying colors at the gymnasium in Thorn, on the River Weichsel, and the seminary in Posen. To complete his studies he traveled throughout the greater part of Europe. /In the interim/ he taught in Posen and Bromberg at public schools, and academies for young ladies. In America he taught successfully in New York and Detroit. Here, he will give instructions in the German and Polish languages, as well as mathematics.

Professor Wenslow studied at the Jesuit College here; later he studied philosophy.

The institution /the Polish high school/ accepts students regardless of religion or nationality. At present forty-three students are enrolled; the evening school register shows seventy-two have matriculated. The future of the school is assured, as attendance increases daily.

The community now entertains the highest regard for its spiritual leader; it

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feels convinced that no personal ambition or selfish interest motivated his action; he was concerned only in the true welfare of his countrymen. Since the storm subsided and outstanding success crowned the priest's efforts, it is expected that the majority of the estranged members will return to the mother church soon.

This brief sketch does not pretend to give all the details which, after all, would be superfluous. I have merely stated facts, because Chicago has many Polish families, and a large number subscribe to this paper. Perhaps I may have an opportunity at some future time to give an account of the Polish community of the South Side, its church, the Polish press, clubs, and, possibly, some interesting details of prominent Polish people who live in our city.

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POLISH

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Memorial of the 25th Jubilee of the Parish of St. John Cantius

By Rev. Stanislaw Siatka and Rev. Felix Ladon.

PREFACE

Although the parish of St. John Cantius is one of the youngest, yet, thanks to its prosperous development, it is regarded as one of the biggest, and the best maintained Polish parishes in the United States.

The start, as always, was rather hard, but owing to the devotion of the parishioners and unfailing work of the organizer, Rev. Jan Kasprzycki, and other priests who came after him, we have overcome the difficulties, and today all of us look with pride upon the fruits of our devotion and work, our parish, which is well known not only here in Chicago, but all over America, and even in the old country, in Galicia.

Here we give the history of our parish according to its chronicles and narrations of those who know and remember the beginning of the parish .

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The history of our immigration in the free land of Washington reveals the great vitality of the Polish people and its sense for organized life; thereby denying the conviction of our inability to respect our superiors.

Of course, if our superiors are despotic, when they do not want to do anything but rule, then our Polish nature, which is through and through democratic, resents and the collision is inevitable. A Pole never was and never will be a slave, because he loves freedom and is able to govern himself quite as well as individuals of other nationalities.

The best evidence of it is our organized religious and national life.

The St. Stanislaus Kostka parish is the mother of all parishes on the northwest side of Chicago. This parish, which in the beginning had consisted of only twenty-five Polish parishioners, grew so rapidly that in a short time it set up two separate parishes, St. Josephus' and St. Hedwig's, not counting the Holy Trinity parish.

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It seemed that after establishing the new parishes, the St. Stanislaus Kostka parish would be able to take care of itself and that its church and school would be spacious enough for many years to come.

But it turned out to the contrary. The parish did not diminish at all. It rather proved the necessity of a new church and school. And in 1892 first steps were taken to organize a new parish in the neighborhood known as "Polish Patch."

Next year the ground of the new church and school, at the corner of Front and North Carpenter streets, was purchased for a total sum of $75,000. The cost of the buildings was set at $130,000.

As soon as all legal formalities of the purchase were arranged, work on the new buildings started under the supervision of the newly appointed first pastor of the parish, Rev. Jan Kasprzycki.

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Within one year the lower part of the church was completed, so that it could serve as a temporary place of worship. Yet, the further development of events at that time, stagnation in industry and unemployment, retarded the final completion of the buildings, and it was not until 5 years later that the church was finally finished.

The St. John Cantius church was consecrated on Sunday, December 11, 1898. The ceremony attracted such a big crowd that all the streets around the church were impassable.

Archbishop Feehan, after consecrating the church, addressed the parishioners, emphasizing their generosity and devotion, which enabled to erect that magnificent house of God.

Members of the St. John Cantius parish can be proud of the fruits of their efforts, because our church is one of the most beautiful not only

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in Chicago, but all over America.

The exterior of the church makes an extraordinary impression. The interior, built in Romanesque style, is bright, full of light, and has perfect acoustics. Five beautiful altars and an organ with a clear tone add to the resplendency of our church.

Of course, at the beginning the interior of the church was rather poor. But owing to the zeal of its pastors and the continuous generosity of the parishioners, the shrine gradually became the most impressive one.

The pastors, under whose leadership the church was beautified, were Rev. E. Sedlaczek and Rev. S. Rogalski. Particularly, the latter took pains in bringing the church and the parish to its most developed state.

During Rev. Rogalski's pastorship the interior of the church was painted, and two years later a clock was set on the church tower.

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All that, the painting, the clock and some additional work on the premises, cost $8,500. The next pastor, Rev. J. Kosinski, established a ventilation plant and electric light. And so the St. John Cantius church became not only the most beautiful, but also the most hygienic church in Chicago.

School: One of the most important things in a parish is the school, where the young generation is fostered and reared. For us, Poles, the parochial school is specially important, because in that school children receive not only a religious but also a national education.

If the third generation of our immigration in Chicago still speaks Polish, the credit for it should be given to the parochial schools. The first organizers of Polish parishes in America, the Resurrection Fathers, were quite aware of the mission of the parochial school; and that was why they were so infinitely concerned over the establishment of schools. Before they ever built a church, a school had to be set up, where children could assemble for classes.

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The same principle prevailed when first steps were taken to establish the parish of St. John Cantius.

Even before the lower part of the church was completed, Rev. J. Kasprzycki altered one of the buildings, which had been purchased previously, and set up there the St. John Cantius School.

The immediate enrollment for the school amounted to 150 children.

In 1894 two houses, at the corner of North Carpenter and Chicago Avenue, were altered to accommodate the ever growing number of pupils, which at that time amounted already to 1,000 children. Fifteen sister-teachers were in charge of the pupils. The classrooms were not sufficiently hygienic nor comfortable, and upon Rev. Rogalski's suggestion the parishioners decided to raise funds for the erection of a new school building.

In the spring of 1903 the cornerstone was laid, and on December 27, 1903, the 10th anniversary of the establishment of the parish, the new school building was completed and regular classes began.

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The school building is very impressive. It consists of thirty comfortable and hygienic classrooms, in which over 2,000 children receive their primary education, under the protection and supervision of thirty teaching sisters. The principal of the school for many years was Sister M. Oswaldyna, who, through her education, long practice and tact, contributed very much to the development of the school. The Board of Education of the City of Chicago granted our school all the prerogatives of a public school.

The House for Sister-Teachers and further improvements in the parish buildings: The sister-teachers' lodgings were quite inadequate. They lived in two dilapidated houses, in very uncomfortable and unhealthy condition. Because of that situation, and in order not to mortgage the parish, it was decided to delay the erection of a separate building for the teachers, and instead purchase a neighboring house on Fry Street, in which the sisters could be temporarily accommodated.

In 1914 Rev. Kosinski signed a contract for repainting of the interior

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of the church, but did not live to see it done. His successor, Rev. Wincenty Rapacz, took care of all the improvements and alterations that were indispensable to insure the parish buildings against possible damages. The cost of the interior decoration amounted to $11,000.

On March 4, 1915, Rev. Stanislaw Siatka, a newly appointed pastor, arrived, and immediately took general charge of the parish. His assistants were Rev. W. Rapacz, Rev. W. Filipski, Rev. J. Prechowski, and Rev. W. Kuniecik.

In 1916, after necessary improvements in the heating plant and some alterations about the church buildings, steps were taken to erect the long awaited and the most indispensable building: the house for sister-teachers. Four lots were purchased for $19,000, and on July 17, 1916, the building of the house started. The work was completed next year, and on August 5, 1917, the sister-teachers were accommodated in the new, spacious building.

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It would not be an exaggeration if we said that there is no other parish in America, where the sister-teachers enjoy such comfortable and hygienic accommodations.

The basement of the house consists of a kitchen, pantry, refrigerator and a refectory. The heating plant and the laundry are in a separate part of the basement. The first floor is occupied entirely by offices, guest rooms and a recreational hall for the sisters.

Apartments and a seamstress' working room comprise the second floor. On the third floor there is a big hall for study, a chapel and some more apartments. Every sister has a separate room. The cost of this building amounted to $75,000.

Other activities of our parish: The constant and unusual growth of the St. John Cantius parish proves its great vitality. There are twelve confraternities and fifty other lodges under the church's leadership.

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Besides, there exist a charitable organization and other women's clubs.

The guides of the parish, our pastors, have taken pains in preserving and lifting the religious and patriotic spirit of their parishioners. Another factor which contributed very much to the development of St. John Cantius parish was the harmony, prevailing among the parishioners. Our parish is one of those Polish parishes in America, where not even the slightest controversy has ever arisen. Thereby confirming our conviction that we, Poles, possess a good sense for organized life.

The St. John Cantius parish took part in the activities with regard to our fatherland, Poland. At the beginning of the World War our people was the first one to start collecting money for our unfortunate brothers, afflicted with the horrors of war. Then, when the Polish National Council in America was established, our parish was not behind in calling upon the Polish population here to unite for the benefit of our oppressed

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fatherland, but quite vigorously supported the Polish cause.

And when the organizing of the Polish army in America began, our parishioners took active part in it and contributed generously to the Polish National Fund.

Besides the work for Poland, our parishioners manifested their devotion to our adopted fatherland. We were the first on the list of subscribers for the United States Liberty Bonds, and we provided both the American and the Polish armies with a great number of volunteers.

We may certainly be proud of all we have accomplished during this period of time.

Rules for the parishioners: Every parishioner should rent a pew in the church for himself and his family, for which he is to pay in advance.

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If someone is so poor that he cannot pay for the pew, he should see the pastor, who will arrange a place for him without any charge.

Everybody willing to join the parish ought to register, buy a membership book, and, according to his income, contribute to the parish expenditures.

The price of the membership book is $5. Every parishioner is obliged to pay a $5 yearly share and contribute to the extra collections.

Whoever attempts to elude these collections, or to foment others against them, should remember that he cannot expect any service or help on the part of the church and the parish.

But if someone, because of misery or sickness, cannot share in the contributions, then he ought to submit his situation to the pastor, who will temporarily or even entirely exempt him from his duties.

III. ASSIMILATION
D. Participation in U. S. Service

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POLISH

Dziennik Zjednoczenia, Feb. 27, 1929.

RECOLLECTIONS OF THE HEROISM OF A POLISH SOLDIER DURING THE WAR

After President Wilson's declaration of war on Germany, the Government summoned to the ranks of the army young men of this country to fight on the blood-soaked fields of France for the ideals of democracy and liberty.

In this great army we found three hundred thousand boys of Polish descent who showed in action, and not in speech, the quality of their patriotism. They left with a song of victory upon their lips; following them to the battle front was the sincere, hearty, and at times sorrowful farewell of their dear ones. They went to fight for the Star-Spangled Banner, and for their country, which was in need of their services. The young Poles, who were the flower of a brave and patriotic nation, went into battle confident of victory and of a triumphant return home.

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Dziennik Zjednoczenia, Feb. 27, 1929.

Just as any of the other three hundred thousand Polish patriots, Michael Ellis joined the ranks of this army and sailed to France. There his acts of bravery, his utter disregard of danger, and his power of orientation during the most critical moments of battle deserve to rank with the immortal deeds inscribed on the pages of American history.

Colonel Theodore Roosevelt, in articles appearing in the San Francisco Examiner, has written about this outstanding and brave Polish-American soldier, Sergeant Michael Ellis. Ellis was in the First Division, which consisted of regiments of the regular army, the 16th, 18th, 26th and 28th Infantry, and the 5th, 6th, and 7th Field Artillery. The organization and formation of the First Division was begun only in July [of 1917], but as early as December this unit was on the Western Front. In March of the following year the First Division found itself in the front line of battle.

The Germans had concentrated their power at Montdidier. They were encountered there by the 28th Infantry, to which Michael Ellis had been assigned. In the

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Dziennik Zjednoczenia, Feb. 27, 1929.

battle which ensued Ellis first displayed his courage, bravery, and efficiency in line of battle.

But it was not until July that a definite proof of this valor was established. The First American Division, accompanied by French and English units, had pushed its way far into the German front. Ellis found himself near Saint-Mihiel, where he was assigned to the reserves, to be thrown into action wherever the need might arise. Orders were issued for the 18th Infantry and Ellis' regiment, the 28th, to assault Montrefagne Hill [sic].

Ellis went forward with his company. Time after time, as they came out of clumps of bushes, they were met by the swishing hail of a machine gun. Those in advance fell, some dropping in their tracks, some throwing up their arms and staggering to and fro before finally crumpling down. A combat patrol was formed, with Corporal Galvas in command; Ellis was one of this group. The immediate objective was one of the guns on the right

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Dziennik Zjednoczenia, Feb. 27, 1929.

that was sweeping the terrain over which the company must pass.

On their bellies the men wormed their way forward, over mud, dead leaves and twigs. Corporal Galvas felt his leg touched; he turned. It was Ellis.

"Say, Corporal, you fellows stay right here; let me go ahead alone to try for the gun."

Galvas agreed. Ellis crawled to the right and gradually worked around the flank. He could now see both the machine gunner and his helper. Carefully he aimed at the gunner. The Springfield crashed, and the German pitched forward on his gun. For an instant the helper stood bewildered. Again the rifle crashed, and he dropped beside his comrade. Turning on the rifle squad behind, Ellis called on them to surrender. Believing that they were covered by a large detachment of Americans, they threw down their arms. Twice more Ellis attacked the machine gun emplacements. Twice more he killed some of the Germans and captured the rest. Single-handed Ellis took ten machine guns and

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Dziennik Zjednoczenia, Feb. 27, 1929.

more than sixty prisoners. For this bravery Private Ellis was made a sergeant, and was awarded the Medal of Honor.

For several years after the war, Ellis was a Post Office clerk in St. Louis, later being transferred to Chicago. He is a member of the Polish-American Veterans Alliance.

In 1879 Anthony Eliasz and his wife came to this country from Danzig. The Eliaszes settled in St. Louis. Anthony got work as a laborer and changed his name to Ellis, in order to make it pronounceable by the average American. In 1891 a boy was born whom they named Michael. The strain of childbirth was too much for Michael's mother, and she died shortly afterward.

Early in February, 1912, a young fellow came to Fort Jefferson Barracks to enlist. With him was his father. The boy was Michael Ellis, and he was starting his career in the regular army. For nearly three years Michael

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Dziennik Zjednoczenia, Feb. 27, 1929.

served with the 7th Infantry. He was discharged early in 1917, only to re-enlist six months later and join Company C of the 28th Infantry.

Upon his transfer to the Chicago Post Office he visited the editorial rooms of Dziennik Zjednoczenia, and by request left his photograph and an article written by Colonel Roosevelt. Also, in true soldier fashion, he spoke of the importance of the American victory in the war in relation to the independence of Poland, and with great pride displayed the Medal of Honor with which he had been decorated by General John Pershing.

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POLISH

Dziennik Zjednoczenia, Sept. 3, 1927.

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POLISH AMERICAN VETERANS THE PROOF OF LOYALTY

At the date of this writing the Polish American Veterans Alliance is holding one of its frist national conventions in the Polish National Alliance Building. This organization is one of the youngest of its kind, and we feel it is not sufficiently appreciated by the Polish element in America.

In the years which followed the world war a chauvinistic movement was created by a group of American people of Anglo-Saxon descent, who wished to exercise this belated spirit of patriotism. Although it was much too late for this group to fight and participate in the hardships of war the continuous danger of the loss of life and health on the field of glory, this group began an intensive hunt for a non-existent foe of the Star Spangled Banner, under the guise of true Americansim. In this manner they spread a spirit of intolerance which is contrary to the principles of a free nation, as set forth by the founders of this glorious United States.

The surprising attack of chauvinism was so sudden that the greater part of the loyal and law abiding people at whom this attack was directed, were caught unawares. Agitation and unfair propaganda, directed at all foreign groups brought the results desired, by this chauvinistic group, to a point where the clever ruse had swayed the opinion of the patriots and citizens on the side of chauvinism.

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Dziennik Zjednoczenia, Sept. 3, 1927.

It has been a rule of life, that one who cannot defend himself against attacks must perish. Very fortunately there are, among us, those who have found an excellent method by which we can defend ourselves against similar attacks, by those who represen themselves as true Americans, and this method is the organization of Poles, who, not by mere words, but by deeds filled with sacrifice, proved their status as Americans, by loyalty to the Star Spangled Banner at a time when this country was put to the supreme sacrifice of its citizens, and likewise, those who have not as yet become citizens but who are endowed with a sense of loyalty to their adopted country which has provided food, shelter, and freedom through the medium of the Declaration of Independence.

We know that in the ranks of the United States Army, during the ward, several hundred thousand soldiers of Polish descent served the country bravely and the liens share of these were volunteers. Records of the War Department indicate that the Polish people had the largest percentage of enlistment, in proportion to the population. Let us then ask, is this display of loyalty not a proof af good citizenship? We say yes, it exceeds the loyalty of those 100% Americans who stood on the side lines and let the parade go by; but nevertheless, it seems that we do not understand the dire necessity for organization.

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Dziennik Zjednoczenia, Sept. 3, 1927.

Only a very small percentage of Polish American Veterans are members in this organization Therefore, we must unite in a membership drive. Every service man of Polish extraction is an eligible candidate for membership: even if only a small percentage of them joined we could still create an organization 100,000 strong; and [illegible] display enough influence and power to gain considerable respect. A soldier who has served overseas, has certainly earned the priority rights to citizenship, which even the staunchest of chauvinists would not dare to impeach.

We can observe the important role played in civic life by the American Legion, and its influence cannot be ignored, because the organization is composed strictly of ex-service men. No doubt it has been said, "Why form foreign service groups in this country?" the answer is that chauvinism must be fought in order to protect and sustain the rights of citizens who are most unjustly referred to as foreigners. In forming this organization, we are serving notice to these enemies of foreign element, that there is such a unit as the Polish American Veterans Alliance, thus checking in the bud, the promiscuous use of the word, foreigner.

The Polish Veterans Alliance, in its drive for members has an unlimited field from which to reap a harvest, if it approach all who are eligible for membership.

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Dziennik Zjednoczenia, Sept. 3, 1927.

The present convention is its fifth. The present national commander, L.T. WALKOWICZ, for four terms, has declined to accept a nomination every year, during the term of office, Mr. Walkowicz conducted a tag-day which added about eight thousand dollars to the treasury of the organization. We must pay our respects to him for his work in the development of this organization. His knowledge of business principles together with his knowledge of good advertising, are methods which brought about these very comendable results. To further show our appreciation of his work, the Veterans Annual Program of this year has given Mr. WALKOWICZ a very prominent place.

One of the candidates for the office of National commander is Dr. V. B. KOBRZYNSKI. He is well known for his work in the civic life of Polish people in Chicago. He was chairman of the reception committee to great Gen. JOSEPH HALLER, also the martyr priest, the late Archbishop GIEPLAK, of Chicago. In addition he is financially independent and has for the present, retired from practice, so that he could devote all of his time to the affairs of the veterans in whose welfare he takes great interest, which fact he displayed while in office as financial secretary. The Polish Union Daily, will in the future, as in the past, support any program sponsored by this worthy organization.

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Dziennik Zjednoczenia, Vol. XXVI, No. 241, Oct. 14, 1922.

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P. I. BUKOWSKI, DIRECTOR OF AMERICAN LEGION

Peter I. Bukowski, son of Vincent and Frances Bukowski, old settlers in Holy Trinity Parish, residing at 914 N. St. Louis Avenue, is the only Pole who was elected director of the American Legion for the entire state. There are twenty such directors. This office gives him jurisdiction over eighteen divisions of the North and Northwest sides of the city, also Ravenswood, Lake View, North Chicago, Lincoln Park, and other sections.

Peter I. Bukowski is an ex-serviceman credited with valuable achievements, having been commander of Pulaski Post No. 86, of the American Legion, for two years. He has always appeared in defense of the soldiers who have benefited under his capable leadership. He is at this time commander and executive chairman of that post.

During the war he was assistant to the military attache in in Russia

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under General Judson, who is now officer of the engineering division in Chicago. In the winter of 1918-19 he acted as representative of Mr. Hoover in northern Russia, where Hoover was in charge of relief for 85,000 starving people living in that vicinity. In the United States Army he earned the rank of captain, and is now a captain in the general headquarters staff. In civilian life Peter I. Bukowski is the manager of the administration housing department of the Noel Bank at 1601 Milwaukee Avenue.

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PROJECT 30049 W.P.A.

Dziennik Zjednoczenia, Vol. XXVI, No. 85, April 11, 1922.

IMPORTANT FOR EX-SOLDIERS

The reason that a vast number of Poles, former soldiers in the American Army, who have participated in the World War, don't belong to any organizations is because of unreliable information or lack of encouragement. So being the first organizer and present director of the Polish American Veterans' Organization, I wish to express myself in a few words.

Many of us are ex-soldiers in the various ranks, with minds wandering about a new life after fulfilling the duties toward our adopted country, in defense of civilization, and with full measures for our abandoned Fatherland, groaning in chains, Poland.

I admit that every one of you experienced this. Today we already know that a person stands and supports himself by his moral strength; that no acknowledgment guards us, if we don't get down to work! It is

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convincing that we shall be as we have created ourselves, but not as people wish to make of us. Let us always remember that we were soldiers in one of the greatest wars in the world. This reason alone should separate us from others, because of our services and gallantry under the standard of Uncle Sam. All foreigners were struck with admiration toward our perseverance. We are not referred to as "damned Polacks" any more because they were convinced that in us exists strength and energy. In organization we can't be harmed.

Friends, the Polish-American Veterans' Organization is the only Polish organization in America. It has no concern with any military or other organizations.

Honor!

Leon T. Walkowicz
Ex-Soldier.

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POLISH

Dziennik Chicagoski, Feb. 8, 1922.

THE POLISH-AMERICAN VETERANS

As previously announced in the Polish press, a mass meeting of Polish veterans of the American army will take place in Central Park Hall, 3600 Wolfram Street, Sunday, February 12, 1922, at 2:30 P.M. All veterans in the Avondale district are asked to come because questions of interest to veterans will be discussed.

This recently organized post of Polish veterans in America will choose and adopt a name for itself at this meeting. Applications for the State of Illinois bonus will also be distributed and filled out for each member of the post. Every veteran is asked to bring his army discharge papers, since they are essential in filling out bonus applications.

Veterans, wake up! Our organization is your organization; every Pole should be a member of the Alliance of Polish Veterans in America. It is the first Polish organization of its kind and the best organization for self-respecting veterans. Come one, come all!

B. F. Kalisz, general organizer
1656 West Chicago Avenue--Telephone Haymarket 6527

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Dziennik Chicagoski, Feb. 8, 1922.

P. S. According to information supplied by Mr. Kostrubala, a veteran himself and interested in veterans' activities, this organization has had several different names. Originally it was called the Alliance of Polish Veterans, but at present its name is the Polish Legion of American Veterans. Mr. Kostrubala is a foreign news editor of Dziennik Chicagoski.

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POLISH

Dziennik Chicagoski, Jan. 28, 1922.

THE POLISH-AMERICAN VETERANS

Polish-American veterans of the United States Army have announced a mass meeting of war veterans who live in the Avondale district and its vicinity to be held at 2:30 o'clock in the afternoon, February 12, in Central Hall, 3600 Wolfram Street.

We ask all veterans to come to this meeting, whether or not they are members of the Polish American Veterans' Association, because the purpose of the meeting is to promote the welfare of all veterans. In the Avondale district a great many veterans live who are not yet members of the Veterans' Association, and they do not have their own Post in this district. This meeting will elect the officers of the Post and will choose as its name that which is agreed upon by the majority of those present.

Veterans! Come to this meeting, take an active part, and demand recognition of your rights! Give an hour of your time to this serious and all-important

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Dziennik Chicagoski, Jan. 28, 1922.

business. Let Poles demand that they be treated on an equality with others, and their demands will then be granted in the City Hall and everywhere else. Do we Polish veterans lack the courage to demand the rights for which we fought, shed our blood, and suffered indescribable hardships and privations?

Veterans! Uphold your self-respect and your honor as soldiers! Unite with those who suffered with you, shoulder to shoulder, your fellow veterans!

At this meeting, as soon as the staff of the Post has been elected, each veteran's application for the State bonus will be filled out. Every veteran who intends to join the Veterans' Association should bring with him his Army discharge papers necessary in filling out applications for the bonus.

Veterans, let our work prove that a good soldier is also a good citizen, a true buddy, a veteran!

All in unity after the war!

B.F. Kalisz, general organizer

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Dziennik Chicagoski, Dec. 7, 1921.

POLISH-AMERICAN VETERANS

The Polish-American Veterans held a general meeting last Sunday, December 4, at St. Peter and Paul's Parish Hall. The meeting was directed by W. Swedrowski. Many veterans, new to the organization, attended.

Because of the increasing membership, a new post was organized. It will be called Independence Post.

"The Polish-American veterans must organize in order to have their demands for a bonus heard," said the organizer, B. F. Kalisz.

Col. Joseph Hucher, first commander of the Polish-American Veterans Alliance of Town of Lake, spoke on the principles of the organization. Attorney S. E. Basinski, of Town of Lake, spoke on the need of another post. His fiery words moved the group so, that they fulfilled his wishes and held an election.

Dziennik Chicagoski, Dec. 7, 1921.

The results were as follows:

J. Wisinski, commander; L. Borkowski, vice-commander; W. Swedrowski, adjutant and auditor; J. Prybylski, quartermaster; F. Grzech, organizer; B. Petlak; and others.

A collection was made so that the new post could start out with some money in its fund. Several dollars were collected. At the close of the meeting all went to thank the pastor for the use of the hall without charge.

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POLISH

Dziennik Chicagoski, Dec. 5, 1921.

THE POLISH-AMERICAN VETERANS AND THE BONUS QUESTION

A year from today the question of a bonus for all ex-soldiers who served in the United States Army during the World War will be decided in Springfield, Illinois.

One thing is certain and this is that all veterans, especially Polish-Americans, could put the bonus money into good use. A favorable decision depends upon the attitude of the ex-soldiers. In order to assure victory, work must be started today in this direction. Surely everyone will sacrifice a little time in order to get a few hundred dollars.

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Dziennik Chicagoski, Dec. 5, 1921.

In order to make this a possibility the Polish-American veterans are opening a drive for new members. This is being done in order to divide the work for the bonus campaign. The organization is fully determined to do its utmost to get the bonus for its "boys." There are several thousand Polish-American veterans in the state who could accomplish a great deal if they were organized. Success in this drive would be no miracle. The joined forces of such a large group could win any campaign.

Therefore, in order to be certain of a bonus next year, join the forces of the Polish-American Veteran Organization. Remember, in union there is strength!

It is certain that if a membership of several thousand of these Polish

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Dziennik Chicagoski, Dec. 5, 1921.

youths, who are not afraid to work and fight for their rights, is reached, success will be inevitable.

All veterans should bear in mind the fact that if they won the War, then it certainly should be easy to duplicate another in our fight for the bonus. After all, this money was promised and there is no reason why it should not be given out. All Poles, both men and women, who served in any branch of the United States Army are eligible and should become members.

Further information can be obtained by writing to or calling in person on B. F. Kalisz, organizer of the P.-A.V.O., 1656 W. Chicago Avenue.

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CS-SS-3 CS-SS-4 CS-SS-5 HRC Ethel Rosenberg Papers Box 4

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Dziennik Chicagoski, Dec. 5, 1921.

NEWS FROM THE HALLER LEGION
Poland Offers Land

All those Polish-American veterans who served in the World War are urged to join the Haller Legion. Many opportunities are offered its members. Recently a telegram was received from Poland informing us that the government has donated 1,600 hectares of land for farming. This land is to be used by our organization. Its sole purpose is to be for the use of invalids. Orders further state that work on this land must be started next year. In the spring 500 Polish-American volunteers will be eligible for land.

An intensive program is being planned by the organization to assist its members in establishing themselves in the agricultural field. This service will only be rendered to members. Those wishing to take advantage of them should join the organization.

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POLISH

Dziennik Zwiazkowy, Sept. 28, 1918.

MR. V. FRONCZAK BIDS FAREWELL

In passing through Chicago Mr. V. Fronczak, former co-editor of Dziennik Zwiazkowy, paused here for a few hours that he might visit his friends and relatives and bid them farewell, since he expects to be sent to France shortly. Mr. Fronczak enlisted in the American Army and was attached to the medical corps stationed at Camp Jefferson. He feels that he is now sufficiently well acquainted with hospital work to bring first aid to wounded soldiers. Consequently he is needed at the battle front, where he will be able to bring relief to many who have been wounded in battle in defense of the democracy of the whole civilized world. Mr. Fronczak received a special furlough to leave for his home and to bid his friends and family farewell before embarking for France. Grateful friends and acquaintances bade him fond farewells, wishing him good luck and a successful return to continued work and study in the field of law.

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Dziennik Zwiazkowy, Sept. 28, 1918.

All we editors of Dziennik Zwiazkowy take this opportunity once again to wish you the best of everything and above all a successful return at the termination of this war.

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POLISH

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Dziennik Zwiazkowy, Sept. 27, 1918.

DEDICATION OF SERVICE FLAG AND MASS MEETING IN ST. MICHAEL THE ARCHANGEL'S PARISH

The dedication of the St. Michael's parish service flag was celebrated /in the church/ on Sunday, September 22, 1918. The affair was attended by an overflow crowd. When the service flag was brought into the church, the figure 388 sewn upon it could plainly be seen. This signified that there are 388 members of the parish now in active service either in the American or in the Polish armed forces. Immediately below this figure were six gold stars, signifying that six former parishioners have sacrificed their lives upon the altar of freedom.

The flag was blessed by the pastor of St. Michael's Church, the Reverend John M. Lange, assisted by the Reverend Fathers Francis Walczak and I. Ronklewski.

After the dedicatory ceremony the Reverend K. Szudzinski, assistant pastor of

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the Church of the Immaculate Conception of the Blessed Virgin Mary, delivered an inspiring sermon. In it the reverend speaker praised the heroism of our Polish youth, asking all those present to remember out gallant soldiers and to keep them in mind in their daily prayers.

At the conclusion of the church ceremony the people repaired to the parish hall. A meeting as large as this had never before been witnessed in the annals of St. Michael's parish, and it is wonderful whether there ever will be one to exceed it. The meeting was opened with a prayer by the Reverend Father Lange, the pastor, who then called upon the president of St. Michael's civic committee, Mr. Adam Lulinski to act as chairman of the meeting, and on Mr. J. Guzowski to act as secretary. After this the audience rose and sang the American anthem, the Star-Spangled Banner. The first speaker was the Reverend E. Kowalski, president of the South Chicago Civic Committee. The audience rewarded his inspiring speech with a burst of enthusiastic applause. He said that just as Polish heroes in the past defeated the Swedes, the marauding Knights of the Cross, and the Moslem Turks, despite great

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numerical odds against the Polish forces, so now we find our boys bravely facing the enemy of humanity, fighting under the American colors and under their own Polish banner. There can be no doubt that our forces as well as those of the Allied nations will be victorious in the end. We must admit here that the oratorical efforts of this patriotic priest in behalf of the Polish cause equal the efforts of those who fight in arms.

The next on the program was St. Michael's choir, directed by the parish organist, Mr. D. Kowalski. They sang "The Insurrectionist's Farewell". Every one who knows this song will admit that few equal it in beauty. Next came a speech by Lieutenant J. Rozicki of the Polish army. In the course of his speech the lieutenant stated that only recently he had been in Washington, where he met a certain French general who had come to America to discuss financial matters. The Frenchman told of the heroic deeds of the Polish army, stating that in his forty-three years of soldiering he had seen many armies in action, but that there was none to equal the heroism of the Poles. He urged all those Poles who had been placed in the fifth

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classification in the American selective service to enlist in the Polish army and thus prove their true patriotism. Finally, he requested that every one assist the cause financially as much as possible, since the Polish army is in need of everything, and any contributions will be cheerfully accepted. His speech was frequently interrupted by uncontrollable bursts of applause, and it is certain that some of his words were deeply impressed on the hearts of many of the audience.

After the speech a solo was sung by the popular Polish singer, Mme. Helen Tykowski. So successful was her first aria that the public would not cease to applaud until an encore was sung.

Then followed a voluntary collection among the audience. The exact result of this is as yet unknown, but if the size of the crowd and a glance at the offerings may serve as an indication, we might say that the meeting netted several hundred dollars in behalf of the Polish cause.

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Dziennik Zwiazkowy, Sept. 13, 1918.

A POLE PROMOTED TO CAPTAINCY

As the result of a decree issued by the military authorities in Washington, D.C., Joseph Zabortski, a Chicago Pole, has been commissioned captain of the medical corps.

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POLISH

Dziennik Zwiazkowy, Sept. 13, 1918.

SERVICE FLAGS

Two magnificent, artistically designed service flags have just been completed in Mrs. L. Bradel's establishment at 1718 West 47th Street. These flags were ordered for the Polish National Alliance. Both flags are beautiful, and it is certain that every delegate at the forthcoming convention of the Polish National Alliance will share in that opinion.

A large star bearing the number 2439 is sewed upon the American service flag. This means that at present so many members of the Polish National Alliance are now in the United States Army. There are also seven gold stars on the flag, signifying that thus far seven members of the Alliance have lost their lives in active duty across the sea.

A Polish white eagle is emblazoned upon the Polish flag. Under the eagle the

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number 754 is sewed on the flag. This indicates that 754 members of the Polish National Alliance are now active in the Polish army in France.

The figures given in both instances represent members of the Alliance who before their enlistment in the American or the Polish army resided in the Town of Lake district in Chicago.

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POLISH

Dziennik Zwiazkowy, Aug. 31, 1918.

EDMUND F. SOSNOWSKI ENLISTS IN UNITED STATES NAVY

Mr. Edmund F. Sosnowski, president of the Polish-American Athletic Club has enlisted in the United States Navy and is awaiting his call. With his entrance into active service the Club adds another star to its list. The Polish-American Athletic Club now has thirty-six prominent athletes doing active service in the battle between democracy and autocracy.

Mr. Sosnowski joined the Club in 1915, and from the very beginning he has taken part in all branches of sport. In 1916 and 1917 he held the Club championship in tennis. In 1918 he attempted to gain the same honors but was defeated by Stanley Mazur. In this contest for the championship Sosnowski gained second place. He has frequently participated in track meets and for two successive years was recognized as one of the outstanding basketball players of his time.

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Dziennik Zwiazkowy, Aug. 31, 1918.

The Polish-American Athletic Club has been in a very critical position during the last two years. Because of the excellent management of Mr. Sosnowski, however, the Club has finally emerged from its embarassing position. At present it is recognized as one of the leading athletic clubs of Chicago.

Mr. Sosnowski has the honor and the distinction of being the first member of the Club to join the United States Navy. He has been a fighter at all times, and now he wants to demonstrate to all that he fears no one, especially not a Hun. It is for this reason that he has selected for himself a very difficult task.

All Poles wish Mr. Sosnowski good fortune. May God in heaven protect him and all those who have gone to fight in defense of a just and honorable cause.

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POLISH

Dziennik Zwiazkowy, Aug. 28, 1918.

FEDERAL EMPLOYMENT BUREAU

A Federal employment bureau has been established in the Polish Roman Catholic Union building. Its office hours are from 8:30 A. M. to 4 P. M. and from 6 P. M. to 9 P. M. daily except Saturday. On Saturday the bureau is open from 8:30 A. M. to 12 M. Those in search of employment may be interviewed in Polish, since only Poles are employed in the office. The manager of this bureau, or rather the examiner, is Mr. Max S. Weber, a Pole, born and reared in St. Hedwig's parish. He is well known because of his activities. The best proof of this is the fact that although he is but twenty-three years of age, he has been intrusted with so important a position.

Every person who wishes to obtain Government employment should file an application at the office and thus [be in line to] secure a well-paying position. It is a well-known fact that there still are many of our people who receive meager renumeration for their work. This condition should be

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remedied in view of the present high cost of living. Consequently, if any one is in such a position and wishes to better himself financially, he should turn to the above-mentioned Federal bureau of employment. Thus he may obtain a better and more lucrative position. In addition, he will by working on a Government project aid this nation to win the war.

Work can be obtained either here in Chicago or at some location outside the city. That depends upon the applicant, who when he applies to the bureau will be properly served by people of his own nationality employed in the office. These office employees endeavor to give to every one who applies the best position [available].

Our people are therefore urged to make use of so unusual an opportunity to assist themselves and at the same time to aid the American Government to win the war.

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POLISH

Dziennik Zwiazkowy, July 31, 1918.

STARS

(Editorial)

Walk through the streets of Chicago in the Polish neighborhoods today and you will see in almost every window one, two, or even three stars sewn on to a bit of cotton or silk of national colors. This means that, from the house where the stars appear, one, two, or three brave young men have gone to the battle-fields in France to give the Germans a whipping, to win freedom for the oppressed nations of the world, to crush the autocracy and militarism which the arrogant and base Germans represent, and to perpetuate democracy.

Just walking down one short street, Marshfield Avenue, from Division Street to Chicago Avenue, we found about sixty such stars in the windows--proof that that many young men have entered the army, that here are families which have given their best, their dearest sons, brothers, or fathers to a holy cause--the freedom of humanity from the chains of slavery--smashing forever, at the same time, the

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hydra head of German militarism and autocracy.

We saw these stars mostly in the windows of Polish homes. These Poles have given their blood, their positions, their whole future to the service of this country, which accepted us hospitably and which has said through the lips of President Wilson that Poland must be united, free, and self-governing. It is worth giving one's blood and property, in the face of so sincere a promise for Polands' future. Stars in these Polish homes are our pride and bring us great honor.

We bow our heads to these stars, as we pass them, as before the holiest of things. From these homes young men have gone to fight for our freedom and their own--to free the world from tyranny and oppression. To us they are saints, and we pay homage to the mothers who raised such sons.

Some joined the American Army earlier, other enlisted in the Polish Army, but the one and the other are fighting, and will continue to fight, for the same

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principle, for the same sacred cause. A Polish soldier in the American Army is fighting just as much for the unity and future of Poland as the soldier in the Polish Army is fighting for the unity and greater future of the United States, although one fights under the Stars and Stripes and the other under the White Eagle.

Mutual aims and aspirations tie us to America, and our victory and glory must be mutual also. Our blood spilled on the fields of battle in this war will not flow in vain, for of it shall bloom the beautiful flower of freedom and equal rights for the whole world. Let us not weep, then, over those who fall, for they will go down in history as the greatest of heroes. Over their graves.... the spirits of Kosciuszko and Pulaski will hover, blessing them that they have followed in their footsteps and earned laurel wreaths for their brows.

The Poles in America have given their sons to the Polish and American Armies; they will give more when the necessity arises. They give willingly of their hard-earned money, but this is as nothing compared to the sacredness of the

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cause. There should be as many of these stars as possible in Polish homes, for they shine as an example, to us and to posterity, of how we can fight for Poland and for the freedom of humanity. And the more gold stars that shine, the greater the glory and honor to us.

To you, mothers and fathers of Polish blood who have stars displayed in your windows, glory and honor eternally, for you have fulfilled the holiest of your duties to Poland and to the country in which you are now living. Your dearest ones are fulfilling your destiny on the field of honor; their names and your names will be recorded in golden letters by history.

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POLISH

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Polonia, Vol. XII, No. 25, June 20, 1918.

THE FIRST AMERICAN HERO FROM SOUTH CHICAGO TO FALL IN FRANCE

IS A SOUTH CHICAGO POLE

The first American soldier from South Chicago to give his life as a hero while fighting under the Starry Banner, defending civilization and humanity, is our South Chicago Pole by the name of Wladyslaw Stelmaszek. Our hero was born in Chicago on the 6th day of January, 1891, and died on the battlefield of France on June 11, 1918.

Wladyslaw Stelmaszek lived with his mother Michalina Stelmaszek before enlisting in the United States Army. His mother lives at 8347 Mackinaw Avenue. He volunteered into the U. S. Army on the 14th day of June, 1917, and was sent to the training camp in the South. He landed in France last winter and served with the 18th Field Artillery until his death.

In the first part of the year he was on the Western Front in France. On Friday the 18th day of June there was a telegraphic report that

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our hero took an active part in a battle in which he was seriously wounded. Later on there was another official report from Washington stating that he was wounded on the 7th day of June and died on the 11th day of the same month in the field hospital, four days after receiving wounds at the front.

Receiving the official reports his old mother went first to her oldest son, Jan, who lives at 83rd and Burley Avenue. He left four brothers.

As far as we know his remains will be buried in France, among other heroes who fought and died for a good cause. Our hero fought not only for America and France; he also fought for Poland, the land of his father and mother, he fought against our eternal enemy, the Prussians.

Honor to him, let his soul rest in peace.

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POLISH

Dziennik Zwiazkowy, Apr. 9, 1918.

VOLUNTEERS FOR POLISH ARMY LEAVE FOR TRAINING CAMP

More than eighty volunteers for the Polish Army gathered yesterday morning at about ten o'clock in front of Recruiting Center II at Milwaukee Avenue and Augusta Street, ready to depart for the Kosciusko Training Camp, Niagara-on-the-Lake, Canada. At 9:30 A.M., the Citizens' Committee of St. Hedwig's Parish and Sergeant Miller, of the recruiting station in that community, met and marched to the main recruiting station, accompanied by a military band. At ten o'clock, Recruiting Officer A. Wolski gave the order to march, and the procession moved on to St. Stanislaus Kostka Church. The parade was headed by the Polish and American flags and a military band. Then came representatives of the Polish Army and of the press, the Citizens' Committee, and about a hundred recruits. The line of march was down Milwaukee Avenue to Noble Street and thence to the Church. Throngs of people waited in front of the Church to bid farewell to these soldiers who are going to fight in the holy cause of a free, independent, and united Poland.

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Dziennik Zwiazkowy, Apr. 9, 1918.

Shortly after their arrival at the Church, the Reverend F. Dembinski, pastor of St. Stanislaus Kostka Church, assisted by the Reverends Francis Repinski and Leon Jasinski, celebrated solemn High Mass. The Reverend W. Zapala, rector of St. Stanislaus College and chaplain of the Polish Army in France, delivered a sermon that drew tears from many eyes.

During the services, the parish choir, under the direction of A. Kwasigroch, local organist, sang very beautifully. Solo numbers were sung by Mrs. Nering, Mrs. A. Kowalski, Mrs. T. Stepczynski, Mrs. A. J. Kwasigroch, and Mrs. J. Blachowski; also by W. Barwig, Victor Czonstka, John Kondziorski, F. Wengierski, Thomas Blachowski, P. Kipkowski, and Anthony Barwig. A violin solo was played by W. Kipkowski. At the conclusion of the services the audience joined in singing "Boze Cos Polske" (God Save Poland), after which the volunteers and invited guests attended a dinner at the Parish hall.

After the volunteers and invited guests had taken their places at the tables, the Reverend Dembinski requested everyone to rise while he said a prayer.

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During the course of the dinner, the gathering was entertained by a quartet consisting of Kondziorski, W. Barwig, Czonstka, and A. Barwig.

At the conclusion of the dinner, W. Szrojda, a member of the Citizens' Committee, called upon Father Dembinski to be toastmaster, after he himself had bidden farewell to the volunteers in a few short words. After a short but patriotic address by Father Dembinski, the following persons spoke: P. Mazurkiewicz, Peter Rostenkowski, the Reverend Jasinski, Miss E. Napieralski, secretary general of the Polish Women's Alliance, and I. Wroblewski, secretary general of the Polish Roman Catholic Union. The last speaker was A. Wolski, recruiting officer for Center II of the Polish Army in France. He warned the soldiers to be careful not to bring disgrace upon the Polish uniform and the Polish name.

The dinner was prepared and served by the women of St. Stanislaus Kostka Parish, who, as good Polish women, are lending every effort to satisfy everybody, and especially to see that the volunteers have enough to eat so that they will not be hungry on their journey to the Camp. In addition, the volunteers were given

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food to take with them and $1.25 expense money each.

Procession to Railroad Station

After leaving the parish hall, the parade was formed again, led by the military band. It marched down Noble Street to Division Street, then to Milwaukee, to Noble, to Superior, to Chicago, to Marshfield, to Division, to Ashland, to Brigham, and to Wood Street and St. Mary of the Angels Church, where streetcars awaited the marchers. The volunteers and their guests rode to Randolph and Canal Streets, where the procession again formed, this time with three mounted policemen at its head. To the music of the military band, it moved down Randolph Street to State Street, then to Madison, to LaSalle, to Jackson, to Dearborn, and down Dearborn Street, to the railroad station. Onr volunteers were enthusiastically applauded by the crowds that lined the streets. The Americans, seeing the rather frequent parades of the Polish Army sending off its volunteers to the training Camp, are becoming convinced that the Poles are not sleeping and that they are anxious to fight the enemy of mankind for the democracy of the world

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and for the freedom of our beloved Poland. They have an even greater respect for us, however, because they are convinced that we are good patriots and that we understand the importance of the present time.

The train left the station at 5:45 P.M., carrying our brave boys to the training Camp, whence, after they have received their training, they will hasten to France to fight our age-old enemies, the Germans. Throngs of people waved farewell to the boys as they departed with faith in a better future, believing that they will soon be victorious and will find themselves on the soil of a free, independent, and united Poland.

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POLISH

Dziennik Zwiazkowy, Mar. 11, 1918.

CHICAGO POLE AWARDED THREE DECORATIONS

Vincent Bukowski, 829 North Richmond Street, well-known member of the Adam Mickiewicz Society, Group 169 of the Polish National Alliance, recently received some very good news from Washington, namely, that his son Peter, also a member of this Alliance group and a lieutenant in the American Army, was decorated three times for distinguished service to this country during the war.

The official document lists the following decorations as awarded to Lieutenant Bukowski: Order of St. Stanislaus, second degree, with two swords, presented by Major Monroe Kerth, assistant military attache to the general staff of the American Army; Order of St. Anne, third degree, with one sword and an arch, presented by assistant attache, American Army Captain Ribbs; Order of St. Stanislaus, conferred upon him by an attache with the American

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Dziennik Zwiazkowy, Mar. 11, 1918.

Army Mission in Petrograd. And bearing the signatures of General Dukhonin, Commandant, and E. Francis Ribbs, captain in the American army.

Lieutenant Bukowski served as an attache to the American embassy in Petrograd.

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POLISH

Narod Polski, Feb. 20, 1918.

TELEGRAMS

Below we place two telegrams: one from the administration of the Polish Roman-Catholic Union to President Wilson, on the occasion of its installation, expressing loyalty and gratitude for the stand he has taken towards Poland, the second from President Wilson to the administration of the Polish Roman-Catholic Union, in which, through his secretary, he sends thanks for the hearty expressions of readiness and gratitude. Below are the contents:

"Honorable Woodrow Wilson
President of the United States
Washington, D. C.

"Dear Mr. President: We, the officers and members of the Executive Board of the Polish Roman-Catholic Union of North America, having this day been inaugurated and having assumed our respective offices, extend to you,

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Narod Polski, Feb. 20, 1918.

Mr. President, and to your administration, our loyalty and hearty support and the loyalty of the 100,000 members belonging to our organization.

"In this connection permit us also to express to you our deepest gratitude for espousing the cause of unfortunate Poland. Please accept, Mr. President, sentiments of profound respect, loyalty and devotion."

N. L. Piotrowski
President
I. Wroblewski
General Secretary.

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Narod Polski, Feb. 20, 1918.

"The White House
Washington, Feb. 9, 1918.

"My dear Mr. Piotrowski: The President very deeply appreciates the heartening assurance which you and Mr. Wroblewski give him in the name of the Polish Catholic Union of America, and he asks me to convey to you and to everyone concerned an expression of his cordial thanks. He is gratful for your support.

Sincerely yours,

W. Tumulty
Secretary to the President.

"Mr. N. L. Piotrowski
Chicago, Illinois."

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II B 1 a (Swedish)
IV (Greek)

POLISH

Dziennik Zwiazkowy, Feb. 7, 1918.

LOYALTY BANQUET HELD AT
HOTEL LA SALLE
All Polish Organizations Represented

Yesterday, as was previously announced, a banquet was held at Hotel La Salle at which seventy-five nationalities living in Chicago were represented. The purpose of the banquet was to express the loyalty of all foreign national groups as well as of Americans of foreign descent to the American flag and to President Wilson and his policies. Probably not a single nationality was unrepresented in the hall on the nineteenth floor where the banquet was held--all possible languages could be heard spoken there. A diversion was caused by the appearance of a group of real Indians, who whooped and yelled in the manner of true American Indians, to the great merriment of the gathering. Their costumes aroused great interest. Also present at the banquet were negroes, Hindus, and so on. The Poles, however, were most numerously represented. It would be difficult to enumerate all those that were present at yesterday's banquet, but we can safely say that Chicago's Polonia was so

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Dziennik Zwiazkowy, Feb. 7, 1918.

well represented as to deserve special mention. It seems as if not one well-known Polish citizen was missing. The Polish National Alliance was represented by the entire Central Administration with its president, Casimir Zychlinski, at its head. Also present were representatives of the old and new administrations of the Polish Roman Catholic Union, representatives of the Polish Falcons' Alliance and other Polish organizations. A great many well-known Polish citizens were present with their wives. Under the leadership of K. J. Wiechecki, recruiting officer of Recruiting Center II, and Sergeant Szubert of the same Center, a number of volunteers, dressed in their uniforms and armbands, marched into the hall. Wherever one looked, there were Polish faces.

The banquet itself, at which there were more than a thousand persons, was diversified by choral numbers by our capable and tireless Philaret Choir under the direction of Professor B. Rybowiak. They sang "The Song of the Philarets" and "Memories." Each number was rewarded with thunderous applause.

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Dziennik Zwiazkowy, Feb. 7, 1918.

A Swedish chorus also sang, but we can say here that they would find it difficult to equal the Philarets.

The program of the evening was opened by a short address by H. H. Merrick, president of the Security League, under the auspices of which the banquet was held. Mr. Merrick appointed John F. Smulski as chairman of the evening. The chairman then called upon various speakers. Joseph C. Grew of Boston, former first secretary to Gerard, the American ambassador to Berlin, spoke on German "Kultur" and the beginnings of the war. The next speaker was Judge Harry Olson, who finished his address with the hope that those two great nations, Poland and Sweden, would accomplish great things in the future, when freedom and peace have returned to the world.

The chairman himself, John F. Smulski, then spoke. He was followed by Peter Lambros, one of the best-known Greek journalists in Chicago. His address had a very favorable effect on the gathering despite the fact that his English was not very good. He spoke of the services of this country to

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Dziennik Zwiazkowy, Feb. 7, 1918.

humanity and to the immigrants who came here to live in peace and freedom--which they could not do across the ocean.

The longest and most interesting speech was made by Bainbridge Colby, President Wilson's personal representative, member of the Shipping Board, politician and great statesman.

A Letter From the President

"Allow me to express, on the day of this unusual gathering, my sincerest regards and best wishes. At the same time, allow me to express my joy that a gathering consisting of representatives of so many nations shows its loyalty to the American flag and to American ideals. Let me be permitted to express also my pleasure at the decision of the representatives of all these nations to support our government and this administration.

"Woodrow Wilson"

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Dziennik Zwiazkowy, Feb. 7, 1918.

It is needless to say here that when the President's representative read these few words of greeting the hall shook with applause for President Wilson. It was a long time before the applause ceased, which in itself showed the gathering's loyalty to the greatest President in the world, who in such troublous times expressed himself for freedom, justice, and equality among all the nations of the world.

Colby spoke further of ruined France, of the need for preparation for a war which will not end until America and the Allies reach their desired goal. The gathering rewarded his words with frequent applause.

We have already mentioned the singing of the Philarets and the Swedish choir. We will add here that the real spiritual treat of the evening was provided by our capable and tireless artist-singer, Thaddeus Wronski, who, for the past few months, has been inspiring American Poles to nationalistic work by traveling to all Polish settlements with his Polish military band.

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Dziennik Zwiazkowy, Feb. 7, 1918.

Wronski appeared this time as an operatic singer, singing an aria from Verdi's "Simon Boccanegra," which made a tremendous impression on the audience, and drew forth long-sustained applause. As an encore, he sang Moszkowski's "Stach," which renewed the storm of applause. At the banquet's conclusion, Wronski sang the "Marseillaise" in French. He was forced to repeat this number twice at the audience's demand.

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POLISH

PROJECT 30046 W.P.A.

Narod Polski, Vol. XXI, No. 26, June 27, 1917

RECRUITING WEEK

The present week is recruiting week due to a request by the President of the United States. He who can and wishes, and every one who is able-bodied, ought to enlist in the United States Army and particularly our Polish youth.

In the home of the Polish Roman Catholic Union, to date over 1, 300 volunteers have enlisted, during this week then, let our youth hurry up their decision and call at the recruiting office in the home of the Polish Roman Catholic Union.

The general secretary has received a letter during the last few days from the Captain of the district, Mr. F. R. Kenney, thanking him for his efforts so far in urging Polish volunteers to join the army.

And therefore, Poles, to action!

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POLISH

Dziennik Związkowy, June 18, 1917.

POLES GIVE PROOF OF LOYALTY

And again the Poles have given eloquent proof of their patriotism! The parade staged day before yesterday, which moved down Milwaukee Avenue, Randolph, La Salle, and State Streets to the general recruiting headquarters at 526 South State Street, was successful and imposing in every respect, thanks to the participation of the Polish women.

Those who saw the parade will probably have its main attraction permanently impressed upon their memories--a living American flag formed by members of the Polish Girls' Aid for Girls Society, well known for its patriotic work.

People of other nationalities marvelled at Polonia's attachment to American traditions and the ideals of this country. Downtown, Americans could be heard to make such remarks as, "How patriotic these Poles are!" and so on, while everywhere storms of applause greeted the living flag and the volunteers who will leave for the training camp at Jefferson Barracks, Missouri.

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Dziennik Zwiazkowy, June 18, 1917.

The gathering point for the participants in the parade was the Polish Roman Catholic Union building, Milwaukee Avenue and Augusta Street. The parade order was as follows: two mounted policemen; the Kipkowski Brothers' orchestra; the St. Mary of the Angels Parish Scouts, led by F. C. Kukowinski of the Boy Scouts of America and his assistant, H. Roszkowski; representatives of all of the Polish organizations; the American flag, carried by Private John Nowak, with Privates Andrew Bialon and Peter Wostyn as guards; the living flag, formed by the Polish Girls' Aid for Girls Society, led by Miss E. Napieralski, followed by the recruits, numbering over a hundred men, who left for Jefferson Barracks the same evening.

. . . . . .

/List of volunteers who carried placards with inscriptions omitted by translator./

Among the citizens who participated in the parade were: John Konopa, Peter Rostenkowski, president of the Polish Roman Catholic Union, Judge

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Dziennik Zwiazkowy, June 18, 1917.

Edmund K. Jarecki, Casimir Zychlinski, president of the Polish National Alliance, Stanislaus Orpiszewski, editor of Dziennik Zwiazkowy, K. Wiechecki, A. Dziegielewski, Teofil T. Weyna, B. Mindak, Stanislaus Kuflewski, Leon C. Nyka, A. Bisek, Joseph Niemiec, Albert Menkicki, general vice-president of the Polish Alma Mater, W. Konopa, S. C. Cyzio, Walter Wieckowski, Joseph Karwowski, W. Konecki, A. Swiadowski, Vincent Wosciekowski, W. Lysakowski, Anthony Skowronski, Albert Wolski, L. Kowalski, John Jachimowski, Michael Rudnicki, J. Antecki, A. Skibinski, S. Stemin, Marion Sowinski of Gary, Indiana, S.Pitera, M. Kudlick, C. Kaletta, J. Kielinski, A. Bona, F. Skupniewicz, K. O. Hajdukiewicz, J. Sarem, F. Niec, J. Salamonski, J. Bogac, W. Gawrys, L. Marcinowski, M. Tronicki, G. Moruk, L. Lachowicz, M. Drozdowicz, W. Wolak, D. Kaminski, J. Gierczyk, J. Iwanik, Mrs. M. Milewski and Mrs. M. Sakowski, of the women's division of the Polish National Alliance, Mrs. Mary Osuch and F. Czaja, members of the Polish Roman Catholic Union board of directors, Bertha Roda, Mrs.Julia Wisniewski, Mrs. K. Dylewski, Wanda Rajchez, Mrs. S. C. Szwec, Mrs. R. Kleczewski, Mrs. F. Olinski, Mrs. Sophie Blachowski, Emily Szlag, Helen Kilar, and Elizabeth Swiatkowski.

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Dziennik Zwiazkowy, June 18, 1917.

Names of the members of the Girls' Aid for Girls Society who participated in forming the living flag will appear in tomorrow's issue, as will further details of this unusual feature.

In the evening, a dance was held at the Polish Women's Alliance building in honor of the Girls' Aid for Girls Society in recognition of its work. A selected company danced to the strains of Professor Krotochwil's orchestra, and generally enjoyed itself until late at night.

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POLISH

Dziennik Zwiazkowy, June 5, 1917.

TO POLES WHO ARE REGISTERING /FOR MILITARY SERVICE/

Rumors have reached us that, in certain precincts, clerks refuse to list Poles as Poles despite instructions to do so from the War Department.

We take this occasion to request that all Poles registering today inform us of every such case, either by letter or personally, so that we will know how to convince anyone who needs it that instructions of the authorities must be obeyed.

We approached the local authorities this morning with a complaint about these actions of certain clerks and received their solemn assurance that incidents of this kind will not be repeated.

It lies in the interests of those who are registering to inform us of any such incident, for in case of registration as "German" or "Austrian," the registrant will be regarded (until the end of the war) as an "enemy alien"

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and will have to bear the consequences, which may be very unpleasant and troublesome.

The Press Club is addressing a telegram of complaint to the War Department in this matter, and another to the chief of the secret service, asking for an investigation as to the real source of this chicanery against the Polish element; perhaps it is the work of the well-known Austro-Prussian variety.

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POLISH

Dziennik Zwiazkowy, May 28, 1917.

ST. HEDWIG'S PARISH HOLDS DEMONSTRATION FOR AMERICAN ARMY

A very imposing parade was held yesterday, in St. Hedwig's and St. Mary of the Angels'parishes, for the purpose of increasing enlistments in the American Army. Yesterday's parade was eloquent testimony of the high patriotism among the members of St. Hedwig's parish, who by this act proved that they not only understand their rights and privileges as citizens, but that they understand also the duties required of them by this, their adopted motherland.

All organizations and societies in St. Hedwig's Parish participated in yesterday's parade. There were the men's and women's Falcon groups, the Scouts, the Citizenry, recruits, and infantrymen, led by Police Lieutenant Joseph Palczynski. The parade started at the St. Hedwig's parochial school, moving down Webster to Wood Street, Armitage, Paulina, Cortland, Western, Fullerton,

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Dziennik Zwiazkowy, May 28, 1917.

Robey, Lubeck, Leavitt, and Webster and back to the parish hall.

The parade was headed by Police Lieutenant Palczynski and a platoon of police, among whom were eleven Polish policemen, followed by the St. Hedwig Scout band, who were in turn followed by a troop of scouts.

Among the [prominent] citizens who participated were: Judge E. K. Jarecki, Judge Joseph LaBuy, B. Mindak, County Commissioner Albert Nowak, John M. Nowicki ....Vincent Zwiefka....and others.

Among enlisted men who participated there were: John Nowak of the state militia, S. J. Nowakowski, a sailor of the Navy hospital corps in Michigan, Bezwinski, and W. Wostyn. The American flag was carried by L. Holysz of St. Hedwig's Parish, an infantryman stationed at the recruiting office at 984 Milwaukee Avenue, while the banners with inscriptions were carried by F. Tylkowski, F. Ciuszko, and Joseph Kubies, all in uniform. John Plenclo deserves special mention for his masterful leading of the Scout band, twirling his baton like

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Dziennik Zwiazkowy, May 28, 1917.

an expert. The St. Hedwig's Parish band was led by F. Tesmer, the Falcons by J. Janusz, and the Scouts by the energetic J. Michalski.

The parade was arranged by Florian Przedzianowski, who worked indefatigably with Commissioner Nowak to make it a success.

Following the parade, an excellent program was presented at the St. Hedwig Parish Hall. The program was as follows:

1. American national anthem, by the St. Hedwig's band.
2. Polish songs, by the St. Hedwig Scout band.
3. Opening remarks, by Albert Nowak, who called upon J. M. Nowicki to act as secretary.
4. Address by John S. Konopa, secretary-general of the Polish Roman Catholic Union and chief official of the Polish recruiting station, who spoke ably, vigorously emphasizing the fact that Poles are not cowards.
5. "Jeszcze Polska Nie Zginela" [Poland is not yet lost"] by the St. Hedwig band.
6. Address by Judge Jarecki, in which he pointed out how Poles can work

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for their adopted motherland, namely, by enlisting in the army, joining the Red Cross, and purchasing Liberty Bonds.

7. Address by Sergeant Z. Wisniewski, veteran of the Spanish-American War, who declared that every Pole should serve his country. He spoke of the little portion each of us can contribute, out of gratitude, to this country.

8. Address by Miss Emily Napieralski, secretary-general of the Polish Women's Alliance, who, with her usual suavity, spoke of the woman's place in this war, and of the pride that fills a Polish woman at the certainty that every Pole will do his duty.

9. American hymn by the St. Hedwig band.

10. Short address by F. Przedzianowski, who told the gathering that recruiting officials were ready to take enlistments in the regular American Army, and would do so at the hall at the conclusion of the exercises.

11. "Boze cos Polske" [God Save Poland], by the St. Hedwig band.

Nineteen men enlisted. [List of volunteers omitted by translator.]

Dziennik Zwiazkowy, May 26, 1917.

POLE ADMITTED TO WEST POINT

It is not easy to become a cadet at the West Point Military Academy, because of the limited number of young men each state can recommend, and because of the high qualifications required of each applicant for entrance.

Many an American young man would like to enter West Point. How much effort is often exerted by such young men, how many parents would like to see their sons in West Point uniforms--all in vain! It is as difficult for a great many young men to get into West Point, despite greatest efforts, as it is to draw a whole garment through the eye of a needle.

Henry Szymanski, son of a well-known and respected citizen living at 858 North Wood Street, Chicago, was a fortunate young man to be admitted to West Point through the efforts of Casimir Zychlinski, president of the Polish National Alliance, and on the recommendation of Congressman Gallagher.

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Dziennik Zwiazkowy, May 26, 1917.

Henry Szymanski was born on July 4, 1898. He received his early education at Holy Trinity parochial school, Chicago, and the Polish National Alliance Academy in Cambridge Springs, Pennsylvania. He later attended Northwestern University with a view to becoming a lawyer.

He had an uncommon liking for military training of any kind, and he always linked physical training with mental, proof of which is the fact that he excelled in his studies. Those who know him more intimately say that he is of fine and noble character, as a good Pole should be.

Henry will enter West Point during the first half of June. We believe that he will conduct himself in such a manner as to enable Chicago's Polonia to be proud of him.

We wish him success.

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POLISH

Dziennik Zwiazkowy, May 10, 1917.

TIMELY TOPICS

(Editorial)

Yesterday's Chicago Evening Post gave a prominent place to an article telling the Americans to bow their heads before the young Polish and Czech men who are enlisting willingly in Uncle Sam's Army.

Excerpts from this article are as follows:

"Including the number being sent today, 637 Polish boys have been sent to the regular army during the past week from one recruiting station on Milwaukee Avenue, according to last night's records.

"In our selfish interpretation of the matter, we have sent these Polish boys out to fight for America as Americans; and so they are.

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Dziennik Związkowy, May 10, 1917.

"But besides this, the Poles keep before their eyes the vision of a free Poland, the ideal for which brave Polish men have always been willing to die since the time the criminal divisions tore their country out of their hands and gave it to three Emperors as a savory tidbit.

"The Poles are enlisting in the American Army because by fighting for America they are also fighting for Poland."

In writing further about the Czechs, who are also enlisting willingly in the Army, and of the part that the Czechs will play some day in history, the Evening Post's editorial concludes with the following words:

"It is America's good fortune that by fighting for the freedom of all nations, she draws the young men of all the oppressed nations which have found a haven on her shores.

"This is the reason why Chicago surpasses New York and New England in the

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Dziennik Zwiazkowy, May 10, 1917.

number of men recruited daily for the American Army. Those Chicago citizens who left behind them the plains of Poland or the hills of Czechoslavakia are eager to fight with double enthusiasm. They fight not for one country but for two. They fight not only for America, but for the freedom of the world.

"Let us give them the recognition they deserve, cries the Evening Post. Let us take our hats off to the Poles and Czechs of Chicago. Let us not deceive ourselves into thinking that Americanism in Chicago is of a higher standard than the patriotism in New York or Boston; but Chicago certainly has a better recruiting record."

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POLISH

Dziennik Zwiazkowy, May 2, 1917.

DEPARTURE OF POLISH RECRUITS

Yesterday afternoon there was a big parade from the recruiting station at the corner of Augusta Street and Milwaukee Avenue, where only Poles enlist in Uncle Sam's army. The occasion for the parade was the departure of about two hundred young Polish recruits who were to entrain that evening for Jefferson Camp, near St. Louis.

The parade was led by mounted police. Next came the flag followed by the drum and bugle corps of our scouts playing military marches.

These were followed by about sixty little boy scouts and girl scouts carrying a tremendous American flag fastened to ropes, in a horizontal position, into which people threw money from windows to the little fellows for the Polish cause.

Following the flag, the most prominent Polish men marched to see the soldiers

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Dziennik Zwiazkowy, May 2, 1917.

off. Among these were: Casimir Zychlinski, president of the Polish National Alliance; Peter Rostenkowski, president of the Polish Roman Catholic Union; Mr. Gizinski, commissioner of the Polish National Alliance for the State of Oregon; S. Orpiszewski, editor of the Alliance publications; Mr. Konopa, secretary general of the Polish Roman Catholic Union; Mr. Skibinski, editor of Free Poland; Mrs. Mary Sakowski, director of the Polish National Alliance; Miss Augustynowicz, an employee in the Alliance offices; Mr. J. Andrzejewski, Mr. Joseph Szymanski, Mr. S. Bieganowski, and many others whose names we were unable to gather.

These were followed by little scouts with little guns, and after them marched about two hundred recruits by twos, commanded by officers of the Alliance of Polish Military Societies. They bore themselves well, with their heads high, and with calm smiling faces. The American flag was borne and such appropriate signs as "Polish Boys for U. S. Army".

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Dziennik Zwiazkowy, May 2, 1917.

Enthusiasm on the Streets

The parade marched along Milwaukee Avenue to Desplaines Street, thence to Randolph, to La Salle, to Adams, to Dearborn, thence back to Randolph and to State Street, and wound up at the main recruiting station at Van Buren Street, where the parade dispersed. The recruits went inside the station, from which they left several hours later to go to camp.

Crowds gathered on the streets as the parade passed, shouting enthusiastically in honor of our boys, and the little scouts, uncovering their heads at the passing of the Stars and Stripes. This parade made a strong impression on people of other nationalities, and raised the Poles high in their estimation.

It should be added that a solemn mass was said for the Polish soldiers in Uncle Sam's army at Holy Trinity Church in the morning, before the parade started.

The American papers printed many words of praise for the Poles, stating that

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Dziennik Zwiazkowy, May 2, 1917.

two thirds of the volunteers were Poles.

At the recruiting bureau at Milwaukee Avenue, about five hundred Polish boys have already been recruited.

Our boys are on top everywhere!

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POLISH

Dziennik Zwiazkowy, Apr. 30, 1917.

FROM THE POLISH RECRUITING OFFICE

More and more Poles are joining Uncle Sam's Army, coming in masses to the only Polish recruiting bureau, which is in the Polish Roman Catholic Union building, where Mr. J. S. Konopa and Mr. J. F. Skibinski are the recruiting officers.

Forty volunteers enlisted, on Saturday and forty-four on Sunday. So far 343 men have applied for enlistment. Of the 300 which were registered only 7 applications were rejected after the medical examinations. This constitutes an unusually low percentage of rejections.

Yesterday pamphlets in Polish were distributed in front of the churches, encouraging men to join the army. In these pamphlets the following appeal was made to the Poles as well as to others:

"Poles! America calls us! Let us prove our patriotism! Let us prove our

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Dziennik Zwiazkowy, Apr. 30, 1917.

loyalty and attachment! Let us give proof of our gratitude! Let us prove that we are the descendents of a brave and noble people! Let us remember that America demands an independent Poland! Let us enlist in the United States Army!

"Polish recruiting station,
"984 Milwaukee Avenue, corner of August Street."

There was unusual activity at the recruiting station yesterday. Our women from the Women's Department [of the Polish National Alliance], headed by Mrs. M. Sakowski and daughter, were at the station, pinning flowers on the volunteers and encouraging the men to join the army. Among the ladies we noticed Mrs. W. Chodzinski and daughter, Mrs. J. Baranowski, Mrs. J. Sykta, Mrs. H. Pawlik, and others.

The volunteers who enlisted recently held a parade Sunday afternoon..... The Boy Scouts of Avondale marched at the head of the parade. The recruits were

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Dziennik Zwiazkowy, Apr. 30, 1917.

led by Mr. Z. Wisniewski.

On Tuesday the new recruits will leave for Jefferson Park, near St. Louis, where all the Poles are kept together in the barraks. It is promised that a separate regiment will be formed for them, if enough men volunteer. Tuesday morning a Mass will be said at Holy Trinity Church for those leaving for the army. It is expected that by tomorrow the number of men leaving will increase to at least one hundred and fifty.

Tomorrow afternoon the volunteers will parade downtown. This parade will be more spectacular than previous ones. The parade, preceded by a band, will be led by over a hundred Polish Scouts. These will be followed by the volunteers marching in ranks, with signs, through the main streets of the Loop. Then the boys will go to the railroad station and entrain for Jefferson Park.

Regiment II, Company G, of the National Guard has opened its recruiting office at Milwaukee Avenue and Paulina Street. This office, however, is not attracting

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Dziennik Zwiazkowy, Apr. 30, 1917.

nearly the number of men that the recruiting station of the regular army at the Polish Roman Catholic Union building is drawing.

(LL.) PROJ. 30275

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POLISH

PROJECT 30049 W.P.A.

Narod Polski, Vol. XXI, No. 17, April 25, 1917.

RECRUITING STATION IN POLISH ROMAN-CATHOLIC UNION HOME.

War! War!

War in defense of human rights, in the name of liberty, in the name of the people.

War!

And the Star Spangled Banner is our banner.

And our Polish Roman-Catholic Union is not only Catholic, but also patriotic, which always and everywhere manifested those dearest emotions and is still manifesting them.

The time now has come for the greatest trial. And what is happening?

In the home of the Polish Roman-Catholic Union, atop which wave Polish and American flags, a recruiting station opened up, at the end of the past week.

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Narod Polski, Vol. XXI, No. 17, April 25, 1917.

In the large store which was formerly occupied by the Polonia Clothing Company. At present the Polish-American youth is beginning to give proof that they love the free United States, that its Star Spangled Banner is our banner.

This recruiting station in the Union Home has been opened in the very center of a district most thickly populated by the Poles, on the Northwest Side of Chicago, where are situated the headquarters of our large organizations, the editorial offices of our newspapers and higher institutions of learning.

Captain Kenney, the chief recruiting officer in Chicago for the regular United States Army, has fixed the location in the Union Home, 984 Milwaukee Avenue, as a new station, set up exclusively for the Poles in Chicago, and the general secretary has been named the manager.

The location, as is confirmed by the main Polish newspapers, is ideal in all respects, as the building is at one of the main business arteries in Chicago.

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The recruiting station, fronting two streets, Milwaukee and Augusta, is quite large. Captain Kenney stated that a better recruiting station could not be found anywhere.

Captain Kenney has ordered the manager of the station to organize a personnel which will take a few days. All Poles who apply to Captain Kenney for any kind of recruiting information, will be referred to the station manager.

Addressing all Poles in Chicago, and especially the young men who desire to follow in the footsteps of Kosciuszko and Pulaski and offer their services on the altar of their adopted country, which has given them shelter, freedom and a chance to earn a living, and quite often to become prominent, it is only proper to appeal to them, it is desirous that they join the army through this Polish recruiting station, by which they will render a service to their nationality.

We should mention here that all type of information will be given at this station as to any branch of the army service, the infantry, cavalry, or artillery in the regular army, information will also be given in regard

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to the officers, reserve camps, etc.

The station will be opened each day up to a late hour.

And so, Poles, rouse your spirits! Let's harden our strength, let's not be cowards!

Because the Star Spangled Banner is our banner!

The war of the United States, our new fatherland, with Germany has already broken out.

The government calls upon all loyal and good citizens to arms.

From all directions young men are gathering under the Star Spangled Banner. Poles in other cities, good citizens of this country, are organizing Kosciuszko corps, who will fight for the safety and the rights of America.

Fellow countrymen! Are we to remain in the rear, behind others? Are we to

PROJECT W.P.A. 30046

Narod Polski, Vol. XXI, No. 17, April 25, 1917.

wait until this country compels us to join the ranks of the army?

No! Our duty is to protect safety and the rights of this country, this adopted Fatherland of ours. We appeal to all of you to enlist under the American flag. We call the attention of all Polish young men, call at the office in the Union Home, and they will receive all necessary information.

Do not wait until the Germans and others foes of the United States come to your very homes and dishonor your mothers and daughters, and lead off your aged fathers, burn up your homes and rob you of your property. He who is young, who is healthy, let him join the ranks.

Let us revive among us the tradition of Kosciuszko and Pulaski, who fought for the freedom of this country.

Now is the time to join the army. Do not wait and do not say, "Let the others go first." Your country calls, it is time to go and defend our new Fatherland.

Long live the United States of America!

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POLISH

Dziennik Zwiazkowy, Apr. 7, 1917.

POLES IN UNCLE SAM'S ARMY

According to statistics of the Recruiting Bureau, of the eight hundred Chicago volunteers who enlisted in the army in March, one hundred and twenty-five were Poles, who were either born here or who came to this country from Europe. They are all citizens of this country and all have expressed their willingness to fight the German oppressors.

Captain Kennedy says that many Poles who volunteer cannot be accepted because they don't know English. Every applicant must know how to read and write English.

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POLISH

Narod Polski, Vol. XXI, No. 14, April 4, 1917.

WPA (ILL.) PROJ. 30275

IN DEFENSE OF THE STARRY STANDARD

During the past week, the Narod Polski received the following dispatch from the Secretary of the Navy:

"The President last night signed an executive order directing that the authorized enlisted strength of the Navy be increased to 87,000. He was authorized by Congress, in case of emergency, to direct such increase in enlistment. New ships and ships in reserve are being fully commissioned as rapidly as possible and the need is imperative for a larger enlistment to man them. There has been a net increase of over six thousand five hundred in enlistment since Congress recently authorized an increase, but many more are needed.

"Will you not emphasize this need by giving special prominence Monday on the first page of your paper, to the President's order, and also by making an editorial appeal for new recruits for the Navy?

"The Navy offers exceptional advantages to young men of ability and am-

Narod Polski, Vol. XXI, No. 14, April 4, 1917.

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bition to serve in the first line of national defense.

"In this emergency you have the opportunity and the privilege of performing this public service and I am confidently appealing to your cordial and helpful cooperation.

Josephus Daniels,
Secretary of the Navy."

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POLISH

Dziennik Zwiazkowy, Nov. 22, 1915.

WPA (ILL.) PROJ. 30275

CHICAGO POLE APPOINTED FEDERAL TRANSLATOR

Mr. W. Vesien, publisher and co-editor of several Polish newspapers in Chicago, received a telegraph notification of his appointment as a Translator in the Department of the Interior Bureau of Education at Washington.

The notice instructs him to appear ready for service at once. The annual salary for this work is $1,800, per year. He will leave for Washington D. C. this evening. This position is classified as professional; we are, therefore, happy to say that a Pole will represent our element in that capacity in Washington. Mr. Vesien is known and has acted in many cases without fee. This newspaper welcomes the opportunity to wish him success and godspeed in his new venture.

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POLISH

The Chicago Daily Tribune, Apr. 29, 1914.

WPA (ILL.) PROJ. 30275

PATRIOTS TAKE CITIZENSHIP PAPERS

Two-hundred Poles and Slovaks Seeking Naturalization, Declare for Army Service.

Last night more than two-hundred Poles and Slovaks taking out citizenship papers, demonstrated their patriotism at the office of the Clerk of the Circuit Court in the County Building.

Every man declared himself ready to enlist for service with the United States, in Mexico. Most of the applicants said they sought their first papers to be eligible for military service. Several of those in the crowd had served their conscription term in the German or Russian army. Others had left the old country to escape military service. "I would not fight for Russia, but I am going to enlist here to help fight the Mexicans", one man said in Polish.

Concerned About Family.

"I want to enlist now", another man said; but will the government take care of my wife and children?"

The Poles came from the School of Citizenship at 1455 W. Division St. They were

The Chicago Daily Tribune, Apr. 29, 1914.

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led by Stephen L. Kolanowski, editor and instructor in the school. Joseph Pokora, President of the Slovak-American Citizens and Political Club, brought in a crowd of fifty of his countrymen.

The crowd kept clerks, Morris Marx and Walter Pietras, busy for three hours making out the papers. Each man paid $1.50 of which $1.00 goes to the federal government. After the papers were made out, the men lined up for the administration of the oath of allegiance.

No Anarchists Present.

"All those who are anarchists will raise their right hand", Clerk Marx shouted, as he walked up and down the line, scrutinizing the faces of the men. A few of the crowd misunderstood the question and raised their hands. Kolanowski quickly came to their rescue with a stern command. The result satisfied the clerk.

"How many of you believe in having more than one wife?" Shouts of laughter followed this question.

"How many of you would be willing to serve in the American Army, if you were

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The Chicago Daily Tribune, Apr. 29, 1914.

called upon in case of war with Mexico?"

Every man raised his right hand.

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POLISH

Dziennik Zwiazkowy, Nov. 10, 1911.

YOUNG POLISH LAWYER HONORED

Today the Poles gained another public office, one of the most important in the Government of the United States. A young Polish attorney, who was born in Chicago and educated in Polish schools, was appointed to a high office which no Pole has until now had the opportunity to hold.

This fortunate young man is Attorney Peter P. Mindak, who was appointed United States Assistant Attorney for the northern district of Illinois, with official residence in Chicago, by Attorney General George W. Wickersham, with the approval of President Taft. He is the first Pole to be appointed as an attorney in the Department of Justice.

This high office was granted to a Pole at the request of James H. Wilkerson, District Attorney for the Government of the United States, who is at the head of the Department of Justice in Chicago. Mr. Wilkerson, a sincere friend of the Poles, immediately after receiving his own appointment a

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Dziennik Zwiazkowy, Nov. 10, 1911.

month ago decided to press his superiors in Washington to appoint a Pole to the important post of United States Assistant Attorney. For many years Mr. Wilkerson has been the friend of Election Commissioner Anthony Czarnecki, and through Mr. Czarnecki he has become acquainted with, and a friend of, the Poles. Before he attained his present post, Mr. Wilkerson promised his associate, Mr. Czarnecki, that as soon as he received his appointment he would begin action to secure the appointment of a Polish lawyer as his assistant. Election Commissioner Czarnecki took up this matter as soon as Mr. Wilkerson took office, and today a wire from Washington established the fact that the request had been granted. Mr. Wilkerson, in requesting a Polish attorney as his assistant, was strongly supported by Attorney General Wickersham. It must be emphasized that President Taft, to whom this matter was referred, also sincerely endorsed the selection of a Pole for this important post.

PROJECT 30046 W.P.A.

Attorney Peter Mindak lives with his mother and sisters at 1243 North Robey Street, and has his office in the Prospect Building, at Division Street and

Dziennik Zwiazkowy, Nov. 10, 1911.

Ashland Avenue. He was employed for eight years as a clerk in the main Post Office, and during this time he not only performed his duties, and supported his mother, but he furthered his education by studying law in his spare time. A year and a half ago he completed his law studies at the John Marshall Law School and passed his bar examination. He pursued his endeavors to educate himself so quietly that not until his graduation did even his most intimate friends know of his studies. Attorney Mindak is a member of Polish, as well as American, organizations.....

This year is an especially memorable one for Chicago Poles in politics. Not only have the Poles obtained more municipal posts, through the present mayor, but they have also obtained posts never before held by Poles. For instance, for the first time a Pole, in the person of Attorney Ludwig Pinderski, is an assistant in the office of the State's Attorney. For the first time a Polish woman, Mrs. Rose Kwasigroch, is a member of the Commission for Charitable Institutions. And today we find another of our countrymen, Attorney Peter Mindak, in the post of United States

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Dziennik Zwiazkowy, Nov. 10, 1911.

Assistant Attorney.

Attorney Mindak announces that he will be at the service of any of his compatriots who desire legal advice every evening (except Sundays and holidays) from 7 P. M. to 9 P. M. in the Prospect Building, at Ashland Avenue and Division Street.

PROJECT 30046 W.P.A.

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POLISH

Dziennik Chicagoski, Aug. 5, 1903.

WPA (ILL.) PROJ. 30275

LOCAL NEWS

REJOICING IN GENERAL

Yesterday's news about selecting Cardinal Sarto as a successor for Pope Pius Leon XIII overjoys all Catholics in Chicago.

The people are convinced that Cardinal Sarto, as Pope Pius X, will be a capable successor and will make the Roman-Catholic Church more significant in the United States.

PROJECT W.P.A. 30046

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Polish

Narod Polski, Vol. II No. 11, March 16, 1898

"For Polish People in Chicago and Vicinity"

It is predicted that United States and Spain would soon be engaged in a war. To show their appreciation for the freedom given to us Poles, it is assumed that all Polish people will volunteer to join forces with the American army if necessary.

All people interested in this movement should be present; because if enough people are interested, we will organize a Polish regiment.

Polish people are invited to attend the meeting every evening, except Monday.

Only men ranging from 21 to 35 years of age need apply. Every man with any common sense and respect for his country should volunteer. Office is being conducted by Peter Kulbassa, 113 W. Division St.

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POLISH

Dziennik Chicagoski, Nov. 22, 1897.

BRODOWSKI IN DIFFICULTIES

(Editorial)

According to a cable received here from Berlin, the United States Ambassador in that city has interceded for E. Z. Brodowski before the German government, since the latter, it seems, was not given the exequatur to act as American consul in Wroclaw (Breslau). The Ambassador has informed the [German] Minister of Foreign Affairs that Brodowski will be replaced by President McKinley if this situation will lead to the disturbance of internal affairs with Germany.

Not more than two weeks ago a dispatch from Europe said that the German decision relative to Brodowski was influenced by a report from the German consul in Chicago. After receipt of this information here, a number of outstanding citizens went to the German consulate to speak in favor of Brodowski. The consul greeted the callers and treated them as royal guests. However, he said

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Dziennik Chicagoski, Nov. 22, 1897.

that he was sorry to inform them that he could do nothing further, since the official report demanded of him about Brodowski had already been sent out.

From the words of the German consul, it can be gathered that his report does not speak in favor of Brodowski. It also must be said that the German minister will not give a reply to the American Ambassador until the report from the German consul of Chicago reaches him. The matter for the present rests, pending the reaction to the report.

Whether the decision is going to be favorable or not is a question that will be answered within the near future. The reason why Mr. Brodowski was not accepted is that he is considered a "Polish agitator."

It seems to us that the German government is harassed by a wind the direction of which it doesn't know.

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POLISH

Dziennik Chicagoski, Oct. 25, 1897.

POLE GETS POSTAL SUBSTATION

I am proud to announce to the Polish public that I have been given charge of a postal substation in my home at 924 West 33rd Street. All services of a regular postal station are offered--money orders, registered mail, mailing of packages, post cards, stamps, etc. Polish, Lithuanian, and English spoken. Office hours: 7 A. M. to 9 P. M.; Sundays, 10 A. M. to 7 P. M.

The Polish public is invited to patronize this substation during the above-mentioned hours.

Anthony Olszewski

WPA (ILL.) PROJ. 30275

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POLISH

Dziennik Chicagoski, May 18, 1897.

THE GRAND ARMY OF THE REPUBLIC MEMORIAL ASSOCIATION SENDS INVITATION TO POLISH GROUP

The Reverend Vincent Barzynski, pastor of St. Stanislaus Kostka's parish, has received the following invitation from the Grand Army of the Republic Memorial Association:

Chicago, May 17

The Reverend Vincent Barzynski:

Reverend Father: Polish military societies are cordially invited by the undersigned to participate in the Memorial Day parade with the Grand Army of the Republic. We ask you to be gracious enough to extend this invitation to all officers of Polish military groups and to have them indicate their acceptance in a letter to the committee that is arranging the parade for

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Dziennik Chicagoski, May 18, 1897.

May 31. The address is R. H. Peters, Room 506, 87 Washington Street.

Very Sincerely yours,
R. H. Peters

All Polish military societies should take this invitation under consideration. Hope is expressed that all will participate in order to demonstrate to Chicago that they can grace the parade as well as others with their military organizations. Attention is called to the fact that all societies desiring to participate in this event should notify the above committee. This should be done as soon as possible in order that the Poles may get a prominent place in the parade.

All military societies of St. Stanislaus Kostka's parish, namely, the Knights of St. Martin, the Uhlans, Companies A and B, and the Queen of the Polish Crown Guards, should have their officers get in touch with the Reverend Father Barzynski.

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POLISH

Dziennik Chicagoski, Jan. 8, 1894.

WPA (ILL.) PROJ. 30275

FRANK KWASIGROCH APPOINTED SUPERINTENDENT OF A POST-OFFICE STATION

Mr. Frank Kwasigroch, who was appointed superintendent of the Northwest Side Post-Office Station, Milwaukee Avenue and Elston Street, took charge of his office yesterday. The installation was observed with appropriate festivity. Mr. Kwasigroch's friends -- young Polish politicians from the 16th Ward -- accompanied him to his office in decorated carriages, forming a great parade. At the office, which was decorated with flowers, he was greeted by the personnel of the Post Office. Among the leading citizens who participated in the celebration were Mr. S. Kunz, John J. Dahlman, Mr. Kondziorski, Francis Bieszewski, Francis Kwasigroch, S. Czajka, and J. Grabowiec.

The installation ceremony was brief and consisted of short speeches.

Dziennik Chicagoski wishes Mr. Kwasigroch success in his new office. We are positive that with the advantages the office offers him he will help the Poles whenever he can.

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POLISH

Dziennik Chicagoski, Dec. 28, 1893.

[POLE HONORED]

Mr. A. J. Golenski, a Pole, has been elected member of the board of trustees of the Chicago Mail Carriers' Association.

1. Helmonaits, TO\74\40
Dziennik Chicagoski, 2. Styczeń, TO\73\40
Illustrated Times, 3. Brzozowski, TO\72\40

III D
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POLISH

Dziennik Chicagoski, Nov. 12, 1892.

WISNIEWSKI APPOINTED POST OFFICE CLERK IN SOUTH CHICAGO

Carol Wisniewski, well known in the South Chicago district, has been appointed clerk of the post office in South Chicago.

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III. ASSIMILATION

E. Youth Organizations

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POLISH

PROJECT W.P.A. 30046

Dziennik Zjednoczenia, Vol. XXV, No. 57, Oct. 17, 1937.

AN APPEAL TO ALL POLISH SOLDIERS IN THE UNITED STATES

Dear youths, Polish soldiers of the Army and Navy; the entire Polish immigration today depends upon you, tear yourself away, away from the evil of laziness, the indifferent belief among us, and let us remember that not every husbandman's yield is the cause of a bad crop.

Comrades in arms; the hour for activity has arrived. Your efforts and devotion will not be forgotten, you know as well as I that when working as an individual you achieve nothing, only by organizing will we gain strength of decision. Let us not remain idle, let us unite into one huge body.

And so our first step is to take into possession all of the Poles who served in the American Army and Navy, and who number over 200,000. From this number of Polish soldiers we should be able to gather a very strong organization, one that will hold the deciding vote of our future.

POLISH

PROJECT 30046 W.P.A.

Dziennik Zjednoczenia, Oct. 17, 1937.

The slogan of this organization should be "One for all, and all for one." It isn't enough, comrades, that this organization oblige us morally and materially; it shall give us the stamina for demanding justice for our country, Poland, the mother of us all.

Leon T. Walkowicz.

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POLISH

The Weekly Zgoda, Jan. 15, 1931.

WPA (ILL.) PROJ. 30275

HOW TO KEEP THE YOUTH IN THE RANKS OF THE POLISH NATIONAL ALLIANCE

(Editorial)

[Translator's note. The Polish National Alliance, (P. N. A.), a benevolent association of about 300,000 members, is divided for administrative purposes into twenty six commissary districts, allocated to different States of the Union. The smallest organizational units in the Polish National Alliance are the so-called groups, about 2, 630 in number at the present time. As a connecting link between the commissary districts and the groups there are in the P. N. A. the so-called Gminy, or Communes, constituting territorial representative bodies, formed of the delegates from the groups of a given territory. Gminy serve as the nearest Advisory Board for the local P. N. A. groups and display deeply reaching influences among their constituents.

The Weekly Zgoda, Jan. 15, 1931.

WPA (ILL.) PROJ. 30275

From these elucidations there may easily be noticed the reason why the author of the following article is referring his recommendations both to the groups and to the Communes, or Gminy. If the group is willing, but not strong enough, to carry through a certain plausible proposition, it appeals to its immediate organizational advisory board of the Gmina (singular of Gminy) for assistance./

From among the many ways and means with which to keep the Polish native born youth in the ranks of the Polish National Alliance the following are particularly to be recommended: the youth's clubs, the amateur theatres, and the choirs, which should be formed in connection with every P. N. A. group, and especially so with every Gmina.

As the youth's clubs have already been comprehensively treated and recommended elsewhere by Mr. Cenzor, we will presently confine our attention to the remaining two- the amateur theatres and the choirs.

The Weekly Zgoda, Jan. 15, 1931.

WPA (ILL.) PROJ. 30275

An amateur theatre and choir are, and justly should be, regarded as a very desirable addition to every P. N. A. group which cares to give the youth a helping hand. The Polish language is used both in the amateur theatre plays and by the choirs in their songs, and therein consists the practical value of these enterprises for our youth from the Polish national point of view. Experience shows that the youthful players and singers of both sexes are gladly attending the practices and that on such occasions, under suitable direction and guidance, they are making great strides in learning the Polish language.

The choirs should be easily accessible not only to the full-grown boys and girls, but also to the youngsters, who likewise display a live interest in singing lessons. In this respect we may follow the example given us by the Polish Singers' Association, which shows a special care in keeping up and in cultivating the choirs of the youngsters. So also does the P. N. A. Gmina No. 2 in Chicago, by having under its care a choir composed of children. The Gmina helps them to learn both the Polish language and the

singing in Polish, knowing that to-day's youth will in the future fill up the gaps in our organization and will form strongly spirited ranks of new Polish pioneers in the Polish National Alliance. Organizing of amateur circles and of choirs both for youngsters and for elders in connection with groups and Gminy of the P. N. A. will be of double profit; the youth will become sooner acquainted with better usage of Polish language by scenic literature and by singing Polish, and the elders will have an opportunity to go and visit the meeting places of the youth and see what that youth is doing.

A live word from the stage and from the platform is the best teacher and every opportunity should be used to let the youth profit by such inexpensive learning. Organizing and keeping of amateur circles and choirs is not in the least expensive and therefore all groups can afford to initiate and maintain such practices. If the groups in a given locality might not be prosperous enough to carry such projects through by their own means then the amateur circles and choirs should be organized in connection with Gminy.

III B

POLISH

Dziennik Zjednoczenia, Mar. 12, 1930.

PULASKI PARK STAMP CLUB ORGANIZED

The Pulaski Park Stamp Club held its initial meeting at Pulaski Park on Monday. The meeting was marked by an attendance of fifteen boys of Polish extraction. The interest manifested seems to indicate that the club will be successful in educating and instructing the youngsters in a useful and worth-while hobby.

PROJECT 30049 W.P.A.

It is hardly necessary to point out that stamp collecting is of great value in teaching the stamp enthusiast geography, history, and facts about the peoples and countries all over the world.

The newest branch of the stamp collecting hobby is the collecting of air mail stamps, of which a surprisingly large number has been issued during the last ten years. Some of these stamps are already rare and valuable.

Dziennik Zjednoczenia, Mar. 12, 1930.

Roman Renowski, who is the organizer of the Pulaski Stamp Club, has been collecting stamps for a number of years and has an air mail stamp collection that is practically as complete as any in existence, and is worth several thousand dollars. Stamp collecting pays profits and gives cultural benefits as well. Boys who are interested are requested to attend meetings every Monday, at 7:30 P.M., at Pulaski Park.

PROJECT W.P.A. 30049

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Polish

Dziennik Zjednoczenia, July 30, 1926.

PROJECT W.P.A. 30049

MEMBERSHIP DRIVE

It is really gratifying to note that the Polish Roman-Catholic Union of America is at last awakening to the honest and true fact, that in our youth lies our future. For a few years preparations were being made to enroll all young Americans of Polish descent in this organization. Nevertheless the organizing of young men is now being done on a larger scale than ever before. This is due to the fact that the present administration of the Polish Roman-Catholic Union of America is more interested in the younger element, than any other administration has ever been.

Due credit must be given to the officers concentrative untiring efforts and influence for this large organization, while at the same time lending assistance to the younger generation. Baseball teams or sports of any other kind, are not powerful enough to hold the young men together; therefore an effort should be made not only to organize and fit them for sport, but also for active social life.

The present system of organization will be of no benefit to the large and prosperous organizations of the Polish Roman-Catholic Union of America until there is more interest and enthusiasim in those who are enrolling now. The question that arises now is whether, in order to have young men join the P.R. C. U. of America, new junior chapters should be organized instead of the present method of combining the activities of both junior and senior chapters. With the present system, young members are reluctant in attending meetings which are conducted by senior members. It seems, their attendance is by proxy; as is the payment of dues. Therefore, the apparent and urgent need is Junior Chapters.

POLISH

PROJECT 30049 W.P.A.

Dziennik Zjednoczenia, July 30, 1926.

It seems, their attendance is by proxy; as is the payment of dues. Therefore, the apparent and urgent need is for Junior Chapters.

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POLISH

Dziennik Chicagoski, Feb. 10, 1922.

REPORTER'S NOTES

In Holy Trinity parish a new Scout troop has been organized, composed of older boys, between twelve and fifteen years of age. After completion of the organizational work this troop will receive rifles of smaller caliber. The first meeting will be held on February 14 in the hall of the old Holy Trinity school.

Parents should encourage their sons to become members of this Scout troop.

WPA (ILL.) PROJ. 30275

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III C

POLISH

Dziennik Chicagoski, Dec. 1, 1921.

BRIDGEPORT AMATEUR DRAMA

St. Mary's of Perpetual Help Parish

St. Margaret's society presented two short plays last Sunday in the parish hall. A three-act play "The Degenerate Daughter" and a one act play, "Uncle Has Arrived" filled the program. A capacity audience attended. The generous applause was sufficient evidence that the amateur actors gave a fine performance.

Father J. Zielezinski spoke during the course of the program. His theme was "The Work of Our Young Generation." Some of the guests were: Rev. Thomas Bona, Rev. S. Swierczyk, C. R., Joseph Tarasiuk, C. R., B. Lazarowicz,

PROJECT 3004 W.P.A.

Dziennik Chicagoski, Dec. 1, 1921.

C. R., Fr. Joseph Sehnke, Fr. J. Ostrowski, and Fr. Carol Marcinkiewicz.

The stage director Fr. Vincent Nowicki who has been interested in the youth movement, has done an admirable job. Miss Helen Juszczak sang a number of songs. A dance was performed by Miss Helen Rozak.

Such entertainment programs should be given often. In a short while the parishioners would forget about attending the movies and support their own theatricals.

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POLISH

Dziennik Zwiazkowy, Feb. 9, 1917.

GIRLS FOR GIRLS CLUB WORKS ENERGETICALLY

Day before yesterday the installation of the new officers of the Girls for Girls Club took place at the Polish Women's Alliance Building. Several score members sat down to a modest tea in order to participate in the discussion of important matters.

The meeting was called to order by Miss Emily Napieralski, the club's president, who described briefly the purpose and aim of the club.

The Girls for Girls Club has given visible proof of its patriotism and lofty aims by the fact that in less than two years the members have collected several thousand dollars for relief of Polish girls, victims of the present war.

The club is developing well despite many obstacles, and if it continues to develop along its present lines it will one day become a powerful organization

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Dziennik Zwiazkowy, Feb. 9, 1917.

which will unite all the Polish girls in Chicago.

The program of the little social consisted of the following numbers:

1. Vocal duet by Misses K. Idzikowski and W. Ankowski.
2. Recitation, "Powrot Zolnierza" (Return of the Soldier), by Miss A. Nowakowski. Monologue, "Rozia Idzie za Maz" (Rosie Gets Married), for an encore.
3. Piano solo by Miss Flora Rupinski.
4. Mandolin solo by Miss Elizabeth Syrek.
5. Vocal solo, Polish nursery rhyme, by Miss H. Baranowski.
6. Vocal solo, "Talisman," by Miss W. Ankowski.
7. Vocal solo, "Ach te Oczy" (Oh Those Eyes), by Miss Lutkowski.
8. Piano solo by Miss Kolakowski.

The numbers on the program were excellently performed and were well liked

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by the audience.

Various gifts contributed for the occasion were then raffled off.

The pillow with a white eagle contributed by Miss Goslinowski was won by number 151--Miss E. Krozowski, 109 West Superior Street.

An oil painting contributed by Mr. N. Czarnowski was won by number 430--Miss L. Mitrenga of 460 West Erie Street.

Picture of a white eagle, contributed by Miss Goslinowski in a frame hand-carved by Mr. Kulesza, was won by number 809--Mr. S. Konieczny of 1414 West Division Street.

All the lucky winners should call at the office of Miss Emily Napieralski, president of the Girls for Girls Club, 1309 North Ashland Avenue, for their prizes.

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Dziennik Zwiazkowy, Feb. 9, 1917.

After all the business was finished the meeting was adjourned.

As has already been announced, the Girls for Girls Club is having a dance on Wednesday, February 14, 1917, at the Polish Women's Alliance Hall, to which it cordially invites the general public.

The proceeds are destined for relief for girls in war-torn Poland.

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POLISH

Narod Polski, Vol. XX, No. 17, April 26, 1916.

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POLISH SCOUTING

Started by the Polish National Council, (P. N. C.), the idea of Polish scouting is getting slowly but steadily more popular among lovers of scouting.

The Scout Commission, composed of scout instructors from Chicago and Milwaukee, elected an executive committee consisting of the president, vice-president, secretary, cashier and general scoutmaster, whose duty is to propagate the idea of scouting among the school youth.

We are asking for cooperation and support from the pastors.

In all matters connected with scouting, please ask for and address letters to the secretary of the commission: Polish Boy Scouts Council, 984-6 Milwaukee Avenue, Chicago.

Regular monthly assessments for funds should be sent to the cashier, W. Follmer, 8742 Exchange Avenue, South Chicago, Illinois.

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To carry over the plans of the scouting commission we need financial support, so we are asking all good scouting friends for their help.

His Excellency Wojtalewicz, pastor of the Immaculate of St. Mary, at the meeting of the P. N. C., promised to pay us a $50 monthly fee for the above funds.

We are grateful to him for such a lavish gift. We are asking others to act likewise.

The commission of scouting will hold an outing and camping expedition of all Polish scout troops from Chicago and suburbs. Mr. A. Malkowski, general scoutmaster of Polish scouts in Europe, is in the United States at present and has promised us he will be there.

If there are plenty of funds the course for instructors headed by Mr. A. Malkowski will begin in May or June.

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Scouting in America is developing with the greatest rapidity in all states, on account of rich and influential people who like a good system of bringing up the youth. We are sure that in a short time it will be in the schools, that is why we Polish youth should join and organize scout troops.

Pastor T. Langfort.

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Narod Polski, Vol. XX, No. 16, April 19, 1916.

THE SCOUT MOVEMENT

EVERY MOTHER SHOULD RAISE HER SON AS A SCOUT

The scout movement is very slowly being accepted among the Polish emigration, due to many reasons, for the discussion of which we have no space here. It is a great harm that there does not exist such a scout organization, which would draw near to every Polish school and make a scout out of every Polish boy. This is not the place to enter into a lengthy description about the scout movement, about its sentiments. Issuing from the supposition, defined by the proverb, "By the fruit you shall know them," this information is given by the periodical Rolnik (Farmer), and we, after it, tell our readers about these fruits, which come forth from the scout movement. These fruits are manifested in every scout, in every boy, who belongs to the scout organization. They are manifested in the conduct of the boy, in the increase of information, filling his young head. What else is a scout able to do? - you ask.

Let us listen: A scout is able to tell where is north and where is south,

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where is east and where is west even if he found himself in a dense forest. A scout is able to tie a knot that holds well. He is able to swim across a river. He is able to pitch a tent and is able to mend his torn trousers. He is able to tell you which fruits or seeds are poisonous. He is able to distinguish nut-bearing trees from a considerable distance.

He can unfurl a sail on a boat, and he can also take the place alongside the helm of a motor boat. He knows how to row and he knows how to land his boat in a certain place with an ordinary stick.

In the forest he can recognize different birds by their feathers and by their sound. He walks through a forest with such certainty as though he had to be drawn back from it by somebody with a thread.

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He is quick to recognize a braggart or self-praising person, but he knows how to keep from letting him know what he thinks about him. His power he considers as the highest possession on earth. He can build a fire in the woods during a big downpour and seldom needs more than one match for this and he knows how to build a fire in the woods so that it would not start a forest fire.

He understands the method of rubbing on himself pieces of wood, so that he could get from them by the method of primitive people a spark and fire.

He can ignite a fire with the help of his knife and a piece of flint.

A scout teaches himself self-control and will not be a coward in the presence of threatening danger, because he knows what course to take.

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Mothers, would you like to see your sons such daring men? Infallibly yes. But, you will say, there are no scouts among us and a boy cannot learn all of these things. It is a trifle that there are no scouts. There is yet your mother, there is your husband, the father of your children. You be the instructors and teach your sons that which the scouts learn from their instructors.

From the earliest youth teach your children that which can be useful to them in life. Teach them how they should advise themselves when necessary and how they should hurry with aid to others. Impress into their memory and hearts the commandment, that they should always be useful to themselves and others and order them that in the pursuit about their own welfare not to harm their fellow creatures. So they teach the scouts, so the parents ought to teach their children, the rest will be done by the Polish National Council.

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POLISH

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Narod Polski, Vol. XVI, No. 34, Aug. 21, 1912.

ABOUT POLISH YOUTH

The Polish youth is being denationalized. Everybody agrees to this, seeking means and ways of prevention, of which the main ones are Polish societies, societies of the Polish Roman-Catholic Union.

In such societies the Polish youth, who now find themselves in a critical position, ought to group themselves. The entire hope of the church and the nation rests in the Christian way of bringing up the youth. If the Polish youth will join with Polish societies, we can hope that they will grow up to become outstanding citizens and Catholics. In what sort of difficult position does our youth find themselves at the present time? This is easily detected by the way the different rival organizations are enticing unto themselves our Polish youth. On the one hand they are attracting them through entertainments or outings which they arrange free of charge, but they do not know how to get along without our money.

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Narod Polski, Vol. XVI, No. 34, Aug. 21, 1912.

On the other hand they are calling them to the standard which has a watch-word: Away with faith and nationality! The parents should not permit their children to join such societies. Because Polish youth ought to have other places, other societies and other entertainment. They ought to group in Polish societies! The Polish youth ought to educate and endeavor to learn in their younger days to carry themselves is a dignified manner, respectably and properly, so that in later years they would not repeat the accusation: I have wasted my life! And to God I must give a reckoning! It pains us mostly that the youth roams the streets at late hours of the night or hangs around in taverns and there poisons its healthy mind with alcoholic drinks, which becomes unpleasant to every decent person.

It is high time to elevate the spirit and to save that which is about to perish. Therefore, we should stand up against such habits and try to get our youth to join Polish societies, societies of the Roman-Catholic Union where, under the guardianship of more enlightened and

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good people they can avoid despoilment and become defenders of the holy faith and the Polish nation.

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Dziennik Chicagoski, Vol. XIX, No. 163, July 13, 1908.

GREAT PICNIC

A great picnic is being arranged by the St. Joseph Young People's Society from the parish of St. Stanislaus, for Sunday, July 19, at the Mayfair Park Grove, located at 1481-85 Montrose Avenue. The picnic will start at 1 P. M.

The tickets are 25 cents per person. The music will be furnished by Mr. Ignatz Skowronski.

The proceeds from this picnic will be used to purchase new books for the school library. Therefore we feel sure that the public will respond to our plea and support us wholeheartedly.

The best way to get to the grove is to take the Elston Avenue street car to the end of the line, which is Montrose Avenue. The grove is right there on the right-hand side.

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Dziennik Chicagoski, Vol. XIX, No. 163, July 13, 1908.

We feel sure that everyone will spend an enjoyable afternoon. Bring the children.

The committee has a program which consists of races, hopping, wheel barrows and many more games, in which all are entitled to take part in and try for the valuable prizes.

Committee.

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Dziennik Ludowy, July 8, 1907 (Vol. I, No. 95), Summary.

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THE AFFAIRS OF ORGANIZING THE POLISH YOUTH IN AMERICA

The Polish press in America inserts in its columns articles of certain people concerning the affairs of organizing the Polish youth, but none of them appeal to us (as being) that (which) would uplift the youth toward a moral or economic (goal).

In the National Daily some wheedler asserts that the best action this organization could take in organizing the youth, is to establish billiard halls or clubs, but he forgets that our youth who have just come from the old country are not familiar with our methods here.

It is also rumored that this organization will be joined with that of the Polish National Alliance, with the aim of elevating this organization, that is, the youth.

To combine these two organizations would be a very good thing to do for the Polish National Alliance, but not for our youth, because they would receive no benefit from it, because its chief concern in toward the elders.

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Dziennik Ludowy, July 8, 1907 (Vol. I, No. 95), Summary.

We see also those who would care to do much good for someone but don't know where to begin.

Looking at this matter, we know it must deserve a great deal of consideration, so that it may appeal to our present lives and benefit us in the future.

Narod Polski, Vo. X, No. 30, July 25, 1906

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POLES IN CHICAGO
YOUNG MEN CHRISTIAN ASSOCIATION IN POLISH DISTRICT

Citizens of the northwest district, and prosperous business men of this district, have received an invitation signed by Messrs. John F. Smulski, M. Shultz, Simon Klee, W. A. Wieboldt and R. I. Terwilliger, for a meeting in the Shoenhoffen Restaurant, with the intention of discussing a movement to establish a branch of the Protestant society, the Young Men's Christian Association in this district.

W. A. Wieboldt will sacrifice land - 100 x 130 feet he bought not very long ago at a cost of $29,500.

The land is on the southwest corner of west Division street and Ashland avenue.

On this place will be built the Young Men's Christian Association at a cost of $150.000.

The building will be the same size as the lot, with the front on Division street. In the building will be clubs, halls, gymnasium, baths, sleeping rooms,

Narod Polski, July 25, 1906

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offices, etc.

Yearly maintenance will be about $24,000. The society is expecting, in a short time, 2,500 new members of this district, and the fees are: Men $10 yearly, boys $5 yearly. To cover the maintenance a committee will be organized to collect voluntary contributions. The next session of this committee will be in two weeks.

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Dziennik Chicagoski, Vol. XVI, No.120, May 23, 1905

POLISH YOUNGSTERS MARCHING OUT TO THE CEMETERY ON MEMORIAL DAY

It is known that the Polish youngsters have reorganized cadet groups at three parishes, they are: St. Stanislaus Society of Cadets, at St. Stanislaus; Society of Cadets of St. George, at St. J. Canisisis; Society of Cadets of Kosciuszko, under the guardianship of St. Hedwigs parish.

These groups have promised that May 30, Memorial Day, they will visit the cemetery where many of our brothers, sisters, fathers and mothers are resting in peace;the most important part of their march is to visit and decorate the grave of our most Rev. Father Vincent Barzynski, a true Polish patriot.

The program for the march is as follows: At 7 o'clock in the morning the Society of Cadets of St. George at the parish of St. John Cantius, will join the Cadets of St. Stanislaus, and then march to St. Hedwigs where they will join the Cadets of Kosciuszko. At the Norwood Park station they will unfold their flags and Polish banners and march to pay tribute at the monument of the Most Rev. Father Vincent Barzynski, where the cadets will hear a mass and a sermon, after which the cadets will fire a salute to pay honor to our most reverend father and to our Polish veterans, they they will pay honor to the heroes of American wars by firing a volley at their graves.

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After all the honor is paid to our heroes and our beloved, the cadets will march to the west end of the cemetery where they will eat and drink and spend the remainder of this great day in enjoying themselves.

Leon Ulatowski
Peter Grabowski

Committee

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Dziennik Chicagoski, Vol. XVI, No. 13, Jan. 17, 1905.

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ANSWER TO YOUNGSTERS AT ST. STANISLAUS

For a long time the youngster of St. Stanislaus Parish have been working earnestly to reorganize a large company of cadets. A company of cadets has been an organization at St. Stanislaus for many years, but for the past few years the list has fallen from over two hundred cadets to about forty. The reasons why the cadet companies fell so low in membership are: They did not have a suitable hall where they could drill. This company of cadets did not have enough uniforms and equipment because the society was financially weak. At the present time they have a suitable hall to drill at, and the cadets have almost $200 in the treasury, besides having bought an American flag, equipment, uniforms, etc.

This society of cadets has for its members a sick benefit of $1.25 a week, and in the case of death, the cadets act as pallbearers.

The initiation fee is fifty cents. Dues are fifteen cents a month, and there are no additional fees of any kind. Drills are held every Friday.

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Youngsters wishing to join can do so by coming to the hall on Friday, Jan. 20. All the societies of Saint Stanislaus are cordially invited. The societies are St. Casimir, St. Aloysius, Young Brotherhood of St. Joseph, and the first and second groups of cadets.

All youngsters, not belonging to any society of cadets, or Polish groups, and who have reached the age of sixteen or more, and those who were members and resigned because of financial difficulties or through some misunderstanding, are cordially invited to attend the meeting. Also all Polish citizens intrusted in work of this kind are asked to be present and hear the views and aims of prominent Polish speakers.

Admission free.

The Committee: P. Kucharski, F. Lamkowski,
A. Tworek, L. Ulatowski, A. Bukowski.

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Kruszka, Rev. Waclaw, Historya Polska w Ameryce, The Kuryer Publishing Co., Milwaukee, Wis., 1905, Vol. IV. pp. 62-72.

THE ALLIANCE OF YOUTH

The tendency toward the establishment of a universal organization embracing all Polish youth in America was first observed about the year 1890. A small group of young people gathered in the Patriotic-Scientific Association in Chicago was trying at that time to make closer contacts with divers Polish-American youth organizations.

In 1892-93 it was carrying on a correspondence with the St. Aloisius young peoples' society in New York City trying to come to an understanding about the laying of foundations for one universal association of youth in America. The purpose aimed at was not accomplished because the Polish youth in New York City neglected, and finally completely discontinued, further discussions.

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Kruszka, Rev. Waclaw, Historya Polska w Ameryce, Vol. IV. pp. 62-72.

Later the Patriotic-Scientific Association sent a petition to the congress of the Polish-Roman Catholic Union asking for the protection of the Polish-American youth threatened with denationalization.

The congress accepted the petition with acclaim and elected a special committee for the youth. But the newly elected committee had not even taken a single step toward fulfilling the commission of the congress.

At last the congress of youth was opened in Chicago with the avowed intention of organizing a union of Polish Roman-Catholic youth in America. Six societies joined the union on the first day. But in spite of all the efforts and hard work the new organization expired after a few months. Blame for this must be ascribed to the indifference of the societies from the parish of St. Stanislas Kostka where four societies joined the union.

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Kruszka, Rev. Waclaw, Historya Polska w Ameryce, Vol.IV. pp. 62-72.

All hope of building one great organization of youth was lost.

After such disappointments the Patriotic-Scientific Association ceased to count on the purely oral and inactive help from the "oldsters" and on the silly childish and already semi-Americanized youth.

Always there was the necessity of saving this youth, but in order to achieve this purpose, a proper organization must be founded.

In 1894 a group of seven young men in Chicago organized an Alliance of Polish youth in America whose main purpose was to work for the good of the national cause and the readiness to follow the footsteps of their fathers in the struggle for freedom of Poland. The accepted procedure of other organizations incorporating whole groups was not followed. It was decided to recruit the members singularly and form groups in such a way.

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Kruszka, Rev. Waclaw, Historya Polska w Ameryce, Vol. IV. pp. 62-72.

The recruiting of members was slow, for at the beginning the quality and not the quantity of members was important. The Alliance was going to be a school for patriotic service, and so only the young people who could understand the whole idealogy and the spirit of the organization were eligible. The great increase in membership was not in the immediate, but in the future plans of the organization.

The main objective of the Alliance were to work for the good of the Polish cause in order to free the motherland from the yoke of bondage, spreading of enlightenment and education, and the unification of the Polish youth in the whole world. The means leading to securing those ends were specified. It was resolved to awaken the patriotic spirit and Polish consciousness in our Americanized youth, to establish reading rooms, libraries, evening schools, to publish Polish newspapers, magazines, and books, to celebrate Polish national holidays, to give stage plays,to cultivate Polish song, to

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cherich the Polish language, to defend the Polish name, etc. The character of the organization was military. The members were taught the use of arms, military drills and tactics. The sick and death benefits were excluded forever as not having any connections with the principles and aims of the organization.

There were no initiation fees and the monthly dues were from ten cents up. Whoever wished could pay more than ten cents.

In order to have the power concentrated in one body, a General Executive Board was created which had absolute law giving and executive powers; and the members of the Board were permitted to hold office until they decided or were compelled to resign. These high officers were nominated by the higher authority in Europe because it was agreed, when the Alliance was being organized, to keep in close contact with the similar organization

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Kruszka, Rev. Waclaw, Historya Polska w Ameryce, Vol. IV. pp. 62-72.

in Europe and recognize its authority. The Alliance in America retained absolute freedom and a complete autonomy.

The first members of the Alliance were the former executive officers of the Patriotic-Scientific Association and two other members regarded as more able and trustworthy than the average. Altogether there were nine members.

The Executive Committee began to work. It edited the Information for the new groups that were being organized and issued the "Act of Unification" by which the organization joined the Polish youth in Europe in brotherly bonds having in common an identical program of patriotic endeavors.

The appeal to the Polish youth was sent out. To the end of 1894 the work consisted mostly of quiet organizational work. By means of private correspondence the Polish youth in smaller settlements in America were contacted with the suggestion of establishing separate groups of the

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Kruszka, Rev. Waclaw, Historya Polska w Ameryce, Vol. IV. pp. 62-72.

Allianee in their localities. Not until 1895 did the General Executive Board come out in the open as a public representation of the whole organization, American and European as well.

In January 1895 the first group was ratified by the Executive Board, formed in Wilkes-Barre, Pennsylvania. It was the beginning of a great number of groups organized in the state of Pennsylvania.

In order to supply the need of an official organ the Alliance bought in December 1895 a print shop and a weekly, The Banner (Sztander) from Mr. I. J. Migdalski, and the first number of the weekly, as an official organ of the Alliance of youth, came out in January 1896. In March 1895, efforts were made to form closer ties with the Polish youth in Brazil but without success.

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Kruszka, Rev. Waclaw, Historya Polska w Ameryce, Vol. IV. pp. 62-72.

It voted to hold a 150th Koszciuszko anniversary celebration in February 1896, and hold a public competitive drill examination for Polish cadets, who use the English command in their drills. It was stipulated that only those cadet organizations were eligible to take part in this competition who were using Polish command. The results of this competitive examination were completely satisfactory. The cadet organizations began to use Polish command almost exclusively.

For the office of the treasurer, in place of the first treasurer, Mr. J. Belinski, who resigned, was called Mr. A. Dambrowski from Miners Mill, Pa., and to the newly created office of the assistant secretary was called Mr. J. Sienkiemicz from Plymouth, Pa. Both of them quit their jobs in Pennsylvania and came to Chicago to enter into the office that paid no salary.

The formation of new groups were multiplying constantly. The propaganda of the first secretary, Mr. Francis Wladowski, was bearing fruit. Also

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Kruszka, Rev. Waclaw, Historya Polska w Ameryce, Vol. IV. pp. 62-72.

Rev. Fr. Hodur, who was then still a Roman-Catholic priest, contributed greatly toward the organization of new groups of the Alliance. While the banner of the youth Alliance was being unfurled in so many new settlements the Socialist agitators were also trying to become members but, wherever detected, were refused memberships.

The first misunderstandings within the executive body occurred in June 1897. There were demands for proof of solidarity with the Polish youth in Europe, for the elective procedure in choosing the executive officers, etc. The cry was for the change of by-laws and of executive officers. It was necessary to call the first convention which was held in Buffalo in 1897. New laws were passed and a new Executive Board was elected; it was voted to call periodical conventions; an educational, a military, and an administrative commission were organized.

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Kruszka, Rev. Waclaw, Historya Polska w Ameryce, Vol. IV. pp. 62-72.

in 1898, some of the Polish priests had taken a strongly antagonistic attitude toward the youth Alliance. As a result of it the groups in Baltimore, Chicopee, Milwaukee, Plymouth, Pa., Buffalo, and other places were wiped out. On the other hand, up to the present time, priest groups in some cities were very helpful, assisting the Alliance by permitting them to use the school assembly rooms for their meetings, choral practices and their socials. In the localities where the priests were helpful, the members of the youth Alliance were true members of the church and esteemed their priest, but wherever the priests showed themselves to be hostile to the organization, the anti-church element increased very noticeably.

When in the spring of 1898 the Spanish-American was broke out, a great number of young boys from the Alliance volunteered. The vice-president of the organization, Mr. Sass, enlisted in the Milwaukee Kosciuszko Guards. It was decided to form a distinctly Polish military unit, but Uncle Sam had

Kruszka, Rev. Waclaw, Historya Polska w Ameryce, Vol. IV. pp. 62-72.

enough soldiers; and shortly after the was was over.

In spite of obstacles, the Alliance was going forward in the spirit of its principles and purposes. The press offices were opened, which were furnishing the American press with articles about Poles. The pamphlets were being issued and distributed free to several traveling libraries, to the Polish settlements, etc.

The second convention was held in July 1900, in Wilkes-Barre, Pa. It sanctioned the project of unification and merging of the Alliances of youth, Falcons and Singers into one federation: Young Poland.

After the second convention, the groups took more life. They were arranging literary soirees, initiating the celebrations of national holidays, giving theatrical productions and setting up evening schools. They were continuously enlarging and improving their libraries with new Polish books. Some of the groups were given military drills regularly and instructions in marksmanship

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in their own shooting houses.

Although the Alliance of youth has not grown to the proportions expected by its founders, what it did accomplish and ehat it is doing every day is shown to good advantage in the life of Polish immigration in America.

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Kruszka, Rev. Waclaw, Historya Polska w Ameryce, The Kuryer Publishing Co., Milwaukee, Wis., 1905, Vol. IV, p. 72.

POLISH ALMA MATER

This organization was established in 1898 with a desire to be an organization embracing all Polish youth, but so far, it is still in its bud. It does not extend beyond the confines of its own parish. It belongs to the future and its history should be left to the future historians.

At this time it is enough to mention that the founder of this youngest Polish organization in America is Rev. Francis Gordon, a leader par excellence, whose work and activities we shall have the opportunity to mention many times.

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Kruszka, Rev. Waclaw, Historya Polska w Ameryce, the Kuryer Publishing Co., Milwaukee, Wis., 1905, Vol. IV, pp. 53-62.

THE ALLIANCE OF POLISH FALCONS

The first idea of organizing an Alliance of Polish Falcons among the Polish immigrants in America was born at a small gathering of friends and warm adherents of Falcons on the seventh day of September, 1893 in the Pulaski Hall, 800 S. Ashland Ave., Chicago, Ill.

As a result of the above mentioned gathering, a meeting was held on January 7, 1894, by the representatives of the then existing Falcon "nests" in Chicago. The purpose of the meeting was the formal founding of one common organization in order to save the Polish youth from complete adherence to everything American and total neglect of everything Polish. The constitution adopted, with few corrections, was that of the Polish gymnastic Alliance in that part of Poland that was under Austria. Then followed the election of the Central Committee of the Alliance of Polish Falcons with the reservations that the committee is only temporary and can hold office up to the first congress of Falcons, which was going to be called shortly in Chicago.

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Kruszka, Rev. Waclaw, Historya Polska w Ameryce, Vol. IV, pp. 53-62.

It was agreed to send the copies of the minutes of the meeting to all Falcon nests that were in existence in different Polish communities in America with the suggestion that they join the one common organization, The Alliance of Polish Falcons, as soon as possible. At the same time it was decided to ask the Reverend Polish clergy and eminent Polish citizens for support and help in the spreading of Polish Falcons in America. With this ended the first organizational meeting.

The biggest credit for the establishment of the Alliance of Polish Falcons must go to 'nest' No. 1 of the Polish Falcons which spared no efforts in interesting other 'nests' in the praiseworthy endeavors of the Alliance.

The first congress of the delegates of the nests belonging to the Alliance of Polish Falcons of North America took place in 1895 in Pulaski Hall, Chicago, Ill. Mr. John Smulski presided. The Alliance then numbered four nests: No. I from Chicago, No. II from Chicago, No. VIII from Chicago and No. IV Jersey City. The delegates and the Falcons were present in corpus at the mass in the church of the Holy Trinity which was ordered by the Central Committee of the Alliance for this occasion. At that time the Alliance numbered 150 members.

PROJECT 30046 W.P.A.

Kruszka, Rev. Waclaw, Historya Polska w Ameryce, Vol. IV, pp. 53-62.

The beginnings of the Alliance were extremely difficult, but by perseverance and quiet, but ceaseless efforts of the adherents of Falcons so much was accomplished that to-day this young organization of Polish youth in America shows a great band of fighters for beautiful Falcon ideas, and devoted workers in the national cause. Nearly all Falcons are young people born and reared in America. This is exactly the aim of Falcons, to unite the growing Polish youth under one patriotic banner and save it for Poland.

In the Falcon nests, the youth is reborn in the Polish spirit, through drills and discipline the love of everything Polish is awakened, the weakened powers are restored and strengthened, Polish children are protected from complete denationalization and hardened for future life's struggles. This exactly, is the Falcon idea.

The second congress of the Alliance of Polish Falcons in the United States of North America took place in Pulaski Hall, Chicago, Ill., in 1896. There were twenty one delegates, seven nests belonged to the Alliance with more than two hundred members.

PROJECT W.P.A. 10049

Kruszka, Rev. Waclaw, Historya Polska w Ameryce, Vol. IV, pp. 53-62.

The first number of Sokol (The Falcon), the official publication of the Alliance, was issued September 1, 1896.

The third congress took place in South Bend, Indiana, in 1897. The Alliance had, at that time, "nests" with 281 members.

The fourth congress was held in Buffalo, N. Y. in 1899. The Alliance had then fifteen "nests" with 367 members.

The fifth congress was held in Pittsburgh, Pa. in 1901. There were thirty three delegates representing twelve "nests" with the total membership of 384.

By the decision of the majority of the delegates to the congress, the seat of the Central Committee of the Alliance of Polish Falcons was transferred from Chicago to South Bend, Indiana.

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POLISH (1)

PROJECT W.P.A. 3004

Dziennik Chicagoski, Vol. XV, No. 300, Dec. 24, 1904

POLISH SONS' SOCIETY

The Theodore Kosciuszko Society of Polish Sons in St. Stanislaus parish had their yearly meeting in the school auditorium, and elected new officer for the coming year Wal. Guszak, president; Vincent Fenczar, vice-president, Wojc. Miesk, cashier; Woj. Kloch, recording secretary; Martin Kusek, finance secretary; Joseph Labedz and Andrew Glab, advisers; Wojc. Latka, sergeant at arms; Joseph Wawrzenkiewicz, captain of the Knights of this society.

The old officers combined with the newly elected ones in thanking all members and the Polish people for their kind support of this society, and asked that this good work be kept up in the coming year. They have passed a lower entry fee, and smaller monthly payments that additional members may join. The drive for one hundred members starts Jan. 1. Members of the sports committee are planning to participate in various meets, including baseball, swimming, basketball, track events.

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POLISH

PROJECT 30046 W.P.A.

Zgoda, Vol. XXI, No. 12, March 20, 1902.

LOCAL CHRONICLE

The White Eagle Society is becoming every day more popular, and after hardly two years of existence it has become a strong society.

At every meeting we have the honor of presenting and admitting newly selected candidates and members. The ladies, members of this society, are rendering our nation a patriotic service; their activity in praising and uplifting everything is of much benefit to us.

The White Eagle Society is hoping to possess the greatest number of members, more than any other existing organization, and so we urge you to join this budding organization, a society of trustworthy sisters and young men, where you can find great aid and care in every need. You shall then help us in achieving our goal.

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POLISH

Dziennik Chicagoski, Dec. 18, 1897.

PROJECT 30046 W.P.A.

NEW SOCIETY FORMED

The St. Aloysius Young Men's Society has been recently organized in St. Adalbert Parish. All those who have graduated this or last year from the parish grammar school are eligible. Members will be accepted at the meetings to be held every second Sunday at 4 P.M.

The purpose of this society is to teach the members the Polish language and to develop thought along Catholic lines. We urge the parents to have their children who are eligible join this organization. Parents are also urged not to deny the boys the privilege of joining, for in them will be safeguarded the Roman Catholic faith and our national traditions.

A library has been available to members through the kindness of the Sisters of Nazareth.

J. A. Pelka, secretary

Polish Daily Times, 4/13/41.

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POLISH

Dziennik Chicagoski, Oct. 13, 1897.

NEW POLISH YOUTH SOCIETY

A Polish youth society has been just organized by a group of young men at St. Joseph Parish in the Town of Lake /district/. The new group has joined the Polish Roman Catholic Union.

May success always favor this new organization, and may it set examples for other Polish parishes.

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POLISH

Dziennik Chicagoski, Sept. 22, 1897.

SAINT CASIMIR YOUNG MEN'S SOCIETY HELPS VICTIMS OF LATIMER MASSACRE

The Saint Casimir Young Men's Society of Saint Stanislaus Kostka Parish has donated $25 for the victims of the Latimer, Pennsylvania, massacre. It is anticipated that other Polish societies will follow suit. [The massacre refers to a riot in Latimer, Pennsylvania, in which a number of miners were killed.]

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POLISH

Dziennik Chicagoski, June 16, 1897.

YOUNG MEN'S ARCHBROTHERHOOD OF SAINT STANISLAUS KOSTKA PARISH HOLDS SOCIAL

It is in the nature of man to crave for social recreation, and this craving should be satisfied in moderation. This is true of our Polish youth. In order to satisfy the cravings of their nature, they are bending every effort to arrange social entertainments.

The Young Men's Archbrotherhood of Jesus, one of the many societies in Saint Stanislaus Kostka Parish, in order to get away from immoral entertainments and not to waste the public's time with empty and pointless social functions, which do not cultivate the spirit but kill it, undertook the task of presenting to the public a literary and patriotic program. The young men and women of the society threw in all their energies in the plans. Their five-hundred-volume library hummed like a beehive. Volume after volume was scrutinized for interesting material. A great deal of effort was put into this work, as the aim was to present a good program.

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Dziennik Chicagoski, June 16, 1897.

After a few weeks of diligent work the climax came last Sunday, June 13, when the curtain on the first act was raised at the Saint Stanislaus Kostka Parish Hall. From beginning to end the interest of the audience was captivated by the variety of acts. The actors have demonstrated not only that they are familiar with the history and literature of Poland but that they know how to interpret some of the great plays on the stage.

Reverend Joseph Gieburowski, special guest of the evening, opened the program with stirring patriotic words. During the course of his speech, he signified that the Almighty will restore Poland from ocean to ocean because of her loyalty to His faith and her service for the good of Christianity and civilization. Reverend Gieburowski said that the suffering of the Polish nation has been the most just will of God. God alone has placed the Polish people into chains in order that they may cleanse themselves of their evil habits and to train themselves in brotherly love, respect for freedom, elevation of the soul and, above all, to learn to respect God.

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Dziennik Chicagoski, June 16, 1897.

The priest was right, for our one hundred years of slavery has drilled us in many nationalistic virtues which were lacking during the reign of Poland and which no nation can live without. Although slowly, Poland is freeing herself from her bonds through the cognizance of truth. And it was apropos of her present condition that Reverend Gieburowski concluded his speech with the following lines:

"Poland, politicians of today
Do not know what they say
When they claim Poland is dead
For she'll rise from her grave instead,
Because her wounds will heal,
Because her grave is her cradle."

After the opening address, a variety program followed. The first to appear on the stage was a mixed chorus under the direction of Mr. Chojnacki,

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Dziennik Chicagoski, June 16, 1897.

organist of the lower choir of Saint Stanislaus Kostka Church. The men's choir was next, followed by the women's choir. Both gave brilliant renditions of patriotic and religious songs.

Declamations were rendered by Simon Sikorski, Miss W. Wierzba, W. Rokosz, and others. W. Czastka sang a solo and John Bombera and F. Czastka rendered a monologue. There were many other acts.

Reverend Bieburowski closed the program with a word of thanks to the audience for its co-operation and a word of praise for the splendid performance given by the young Men's Archbrotherhood of Jesus. He also announced that this group is going to stage a benefit performance on September 19 for the Polish Hospital and the society's library. The curtain fell as the audience sang "God Save Poland."

S. Wisniewski, Secretary.

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POLISH

Dziennik Chicagoski, Feb. 18, 1897.

A WORD TO THE PARENTS

(Correspondence)

Whenever a society is organized for the purpose of training children, either physically or morally, the parents should take an interest in such an organization, support it and urge their children to become members.

It is expressly desired to draw attention to the Cadets' Society of Holy Trinity Parish, organized three years ago by the pastor, Reverend Casimir Sztuczko. When Mr. Czechowski was appointed teacher of the local parish school he was also entrusted with the care of this society, which numbered eighteen members at that time. Because of Mr. Czechowicz's military training and ability to handle children he succeeded in more than doubling the number of members. It is expected that the present membership of forty will be increased to a hundred.

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Dziennik Chicagoski, Feb. 18, 1897.

This number, however, is inadequate. The writer is familiar with an organization in Chicago that has over six hundred children enrolled, for which the parents pay two hundred dollars annually as membership fees. The above-mentioned society offers free instruction. Why cannot our children take advantage of this opportunity and attend classes twice weekly?

It certainly is much better to be a cadet with something to do than just to run about the streets at random. The former gets basic instruction, the latter cannot possibly pick up anything constructive on the streets.

The parents of Holy Trinity Parish should remember the Cadets' society. Officers of this organization are: J. Wasiderski, captain; J. Mallek and J. Gorny, assistant captains; J. Kowalski, sergeant; M. Dyniewicz, T. Litewski, and L. Lechert, corporals.

Your Brother.

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POLISH

Dziennik Chicagoski, Feb. 1, 1897.

NEW MILITARY SOCIETY ORGANIZED IN HOLY TRINITY PARISH

The youth of the Holy Trinity Parish, according to a report received by the editor, recently organized a new military society under the name, "The Sons of Kosciusko Knights". The purpose of this society is to give military training and to take part in national and religious celebrations.

All Polish youths of the parish are cordially invited by the committee to attend the next meeting, which will be held on Wednesday, February 3, at the parish school hall, starting at 7:30 P. M. The entrance fee is only fifty cents. An election of officers will be held at this meeting.

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Louis Zaje, Editor. Is\4\40.
Edited by B. S. Hamid, Is\4\40.

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POLISH

Dziennik Chicagoski, Mar. 21, 1896.

NEW YOUTH SOCIETY ORGANIZED IN AVONDALE

We received a report from Avondale, in the St. Hyacinth Parish, that a new society of school children, named "Guardian Angels," has been organized. A solemn initiation of the children into this Society will take place tomorrow in church. This initiation ceremony will be worth seeing.

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POLISH

Dziennik Chicagoski, Feb. 24, 1896.

READING OF ESSAY IN THE HOLY TRINITY PARISH HALL

The first meeting of the Oswiata (Enlightenment) group of young people, at which an essay was read, took place yesterday on the Northwest Side of the city, in the Holy Trinity parish hall. The reader, Mr. Stephen Barszczewski, chose the theme "Enlightenment".

The essay was very interesting. The reader portrayed, in a sincere, clear, and thorough manner, the importance of, and benefits accruing from, greater knowledge and enlightenment.

The hall was filled, and the audience was composed of those who can properly realize how important knowledge is. Everybody listened with great attention and concentration, and the reader was rewarded with thunderous applause.

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Dziennik Chicagoski, Feb. 24, 1896.

The next reading will take place in two weeks in the same hall. The theme chosen for the next reading is "Hygiene", and, in addition, there will be a lively discussion on the merits of a travelling university.

T. S.

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POLISH

Dziennik Chicagoski, Jan. 28, 1896.

POLES IN CHICAGO

Notice: On Wednesday, January 29, at seven thirty o'clock in the evening, there will be a meeting of the Pulaski Volunteers in the St. Adalbert Parish school hall, to which all Polish young men of eighteen years and older wishing to join this organization are cordially invited. The Volunteers have amended their constitution to permit payment of sick and death benefits. The initiation cost is one dollar, and monthly payments twenty-five cents. This is the ideal organization for Polish young men--and its aim is to work sincerely for the good of our country.

Joseph Walkowiak, president
Albert J. Danisch, secretary

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POLISH

Dziennik Chicagoski, Jan. 27, 1896.

ABOUT THE KOSCIUSKO CELEBRATION

/We have received the following correspondence with a request for publication in the Dziennik Chicagoski./

The St. Florian Young Men's Society of the Holy Trinity Parish decided, at their meeting yesterday, to invite all the presidents and secretaries of church societies of the Holy Trinity Parish, also the officers of national societies, to a meeting which will be held on Tuesday, January 28, at 7:30 in the evening, in the Holy Trinity hall.

The object of the meeting is to consider the question of commemorating the 150th anniversary of the birth of our great Thaddeus Kosciusko.

All the presidents and secretaries are requested to attend. The honor of our

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Dziennik Chicagoski, Jan. 27, 1896.

Polish name, and a great cause, is at stake.

The Officers of the St. Florian Society.

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Dziennik Chicagoski, Jan. 7, 1896.

FROM ST. HEDWIG'S PARISH

(Letter)

On Sunday, January 5, through the efforts of Reverend John Piechowski, a new Polish young men's society was organized in the St. Hedwig Parish, to be known as the "Cadets", under the protection of St. Hedwig. All together about eighteen young men have signed applications for membership. The officers are Joseph Czychanski, president; John B. Wachowski, recording secretary; Joseph Naskrent, financial secretary; and John Pallash, treasurer.

The officers in command of the Cadets are John Pallash, captain, and John B. Wachowski, lieutenant.

Please address all correspondence to John B. Wachowski, recording secretary, 1062 North Hoyne Avenue.

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Thomas Blackowski, "Polish Times," 10/17/40
04/30/40

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POLISH

Dziennik Chicagoski, Dec. 7, 1895.

NEW GYMNASTIC SOCIETY ORGANIZED IN TOWN OF LAKE

(The following article was received by the Dziennik Chicagoski for publication.)

A new Polish youth society, Gymnastic Society under the Guidance of St. Joseph, was organized in Town of Lake. This society was organized on Sunday, December 1. Over twenty young men joined.

The officers are as follows: Michael Gapinski, president; Stanislaus Kucharski, vice-president; Andrew Chylewski, recording secretary; Peter Malecki, financial secretary; Vincent Stachowski, treasurer; Michael Rozplochowski, Anthony Slowik, and Chester Frackowiak, trustees.

These officers, however, are only temporary; an election of officers for the ensuing year will be held at a meeting this evening.

Andrew Chylewski, recording secretary,
5025 Justine Street.

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POLISH

Dziennik Chicagoski, May 29, 1895.

SECOND AGENCY OF POLISH LEAGUE OPENED IN ST. STANISLAUS KOSTKA PARISH

A second agency at the Polish League was opened by the St. Joseph Young Men's Society of St. Stanislaus Kostka Parish. There are hopes that much will be achieved by this young group.

This marks the twenty-eighth agency which has been opened during the short existence of the Polish League. This latest group has, above all, the aim of upholding the principles of the League; it also wishes to be in close harmony with the first agency of this parish and also with the third, which is being proposed.

The members of this new agency, comprised of the youngest group, held a meeting Sunday, May 26, at 2:30 P.M. Reverend Vincent Barzynski, pastor of St. Stanislaus Kostka Church and general secretary of the Polish League was present. Fifty-four new members joined, making ninety-six in all that have joined since the beginning of this organization early this month.

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Dziennik Chicagoski, May 29, 1895.

The fees for the first forty-two members, twelve cents each, were paid from the treasury of the St. Joseph Young Men's Society for the entire year. /It is not stipulated whether this fee of twelve cents is per month or per year./ This withdrawal will be refunded through the process of a tax on all members of the Society. Two cents per month for two months was donated toward the Polish National Fund of the Polish League for the next fifty-four members.

The officers of this agency are: S. Sambrowski, 221 Cleaver Street, superior; Francis Michalek, 555 Holt Avenue, secretary; and Valentine Roszkowiak, 131 Cleaver Street, collector. In view of the youth of the members it was decided to appoint Reverend Barzynski as chaplain.

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POLISH

Dziennik Chicagoski, Mar. 11, 1895.

ST. CASIMIR YOUNG MEN'S SOCIETY STAGES SPECIAL ANNIVERSARY PROGRAM

A special anniversary program was staged by the St. Casimir Young Men's Society of St. Stanislaus Kostka Parish yesterday afternoon at 4 o'clock in the parish school hall. This program was given to terminate a year of work in the benevolent and patriotic field. The hall was filled to capacity by the Polish youth of the parish.

A picture of the patron saint, consecrated yesterday during special services apropos of the occasion at St. Stanislaus Kostka Church, was on display during the affair. The portrait was painted by the well-known Polish artist, Thaddeus Zukotynski.

The program was officially opened by John Nering, president of the St. Casimir Young Men's Society, who called upon Reverend Eugene Sedlaczek, chaplain of the

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Dziennik Chicagoski, Mar. 11, 1895.

Society, to act as chairman; Vincent Jozwiakowski was appointed recording secretary.

The program, rich in variety, was as follows:

St. Cecilia Men's Choir opened the program with the song "Trzysta Lat Przeszlo" (Three Hundred Years Have Passed). Then the choir sang "Z Ojczyzny Mej Wygnany" (Exiled from My Fatherland) and "Serce Lasze" (Polish Heart). The audience received these national songs with unstinted applause. Credit should be given to Andrew Kwasigroch for his fine direction. J. Kondziorski sang a beautiful Polish solo which captivated the audience.

Declamations were executed with great feeling by A. Klafta, A. Frank, J. Anderszat, and Julian Szczepanski.

The program was given added color by the amateur mandolin orchestra, composed of members of the local post office. This group offered their services free of charge; they were invited by F. Kwasigroch, superintendent of the Milwaukee Avenue Post Office.

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Dziennik Chicagoski, Mar. 11, 1895.

IV Henry Nagiel, who spoke on "Youth--That Is Our Future," was the initial speaker of the program. He pointed out the importance of Polish youth and described the duties it is to perform. He urged it to elevate, enlighten and moralize itself; to make a sincere effort toward truth, good and justice; to protect its ideals; and to follow the road that leads toward the culmination of Christian morals and truth. Mr. Nagiel especially urged the Polish-American youth to retain its Polish culture, to be fond of work for the Polish cause, and to maintain the high standards and ideals which were handed down to us by our fathers.

Reverend Vincent Barzynski, pastor of St. Stanislaus Kostka Parish, who was a part of the audience, was requested to make a speech. He directed his words, warm and sincere, toward the Polish youth in the hall. He told this youth that its primary aim is to safeguard its virtue and religion, and through faith to find various means of work for the Polish cause. The pastor pointed out St. Casimir as a model after which Polish youth should always pattern itself,

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Dziennik Chicagoski, Mar. 11, 1895.

if it wishes to be respected by God and its fellowmen.

The next guest to take the speaker's stand, by invitation, was Peter Kiolbassa, who expressed sincere wishes for the continuation of the good work and growth of the St. Casimir Young Men's Society. He urged the youth to live honorably, and to remember religious, family and citizenship duties, as well as national ones. Mr. Kiolbassa stated that the present day Polish youth is fortunate as compared to the youth of the times of the early Polish settlers; for they have schools, churches, libraries, and societies at their disposal. He urged it to take advantage of all these opportunities.

All the speakers were received with enthusiastic applause.

The occasion was closed by Reverend Sedlaczek, chaplain of the Society, after which the Polish national hymn "Boze Cos Polske" (God Save Poland) was sung by the Polish youth.

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Dziennik Chicagoski, Mar. 11, 1895.

IV A word must be said about the beautiful painting of the patron saint of the Society, created by Mr. Zukotynski. It is indeed such a fine piece of art work--one that our Poles of Chicago can take pride in. The portrait is a true representation of St. Casimir; angels with emblems of the faith fill the background. In the corner of the picture is found the coat of arms of Poland and Lithuania. The coloring is unusually beautiful and realistic. Its worth is recognized not only by lovers of art, but also by the average person.

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POLISH

Dziennik Chicagoski, Jan. 22, 1895.

YOUNG MEN'S POLISH PATRIOTIC SOCIETY ORGANIZED IN ST. CASIMIR PARISH

Last Sunday, January 20, a new youth society, called the "Polish Young Men's Patriotic Society," with a military unit named the "Volunteers of Pulaski," was organized in St. Casimir Parish.

Delegates from the Young Men's Society of St. Adalbert Parish attended the meeting to help the organization, namely, Stephen J. Napieralski, F. P. Danish, F. T. Wolowski, Leon J. Schulc, and Joseph J. Belinski.

Reverend Fuhrman opened the proceedings, and called upon Mr. Napieralski to act as president (sic); Mr. Danisch [also Danish] was appointed recording secretary.

Mr. Napieralski pointed out the aim of organizing a youth society to the

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Dziennik Chicagoski, Jan. 22, 1895.

assembled body, and urged the young men to get together.

Reverend Fuhrman, pastor of St. Casimir Parish, spoke about the need of a young men's society in the parish. After his speech a discussion as to the type of society to be organized followed.

Francis Napieralski was appointed temporary president and Casimir Schaefer was named secretary; the pastor was called upon to act as chaplain.

It was agreed to have the society located at the parish church. The headquarters are also to be used as a reading room, and will contain a library. Reverend Fuhrman contributed one dollar to the cause of the society. Several young men joined the organization.

The next meeting will be held at the parish school hall on January 27 at

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Dziennik Chicagoski, Jan. 22, 1895.

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2 P. M. All the young members of St. Casimir Parish are invited to attend this meeting.

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POLISH

Dziennik Chicagoski, Dec. 20, 1894.

ST. CASIMIR YOUNG MEN'S SOCIETY ADOPTS NEW MEASURES AT ANNUAL MEETING

Several new measures were adopted by the members of the St. Casimir Young Men's Society at the annual meeting held December 18 at the St. Stanislaus Kostka school hall.

It was agreed to have a painting made of St. Casimir at the expense of the society, and donate it to the presbytery of St. Stanislaus Kostka Church. Since the famous Polish artist, Thaddeus Zukotynski, is to arrive soon in Chicago from Europe, it was decided to engage him to do the famous historical painting, as well as a larger canvas for the society, which will be hung in the place of meeting.

It was also agreed that the society would arrange programs for the Polish League. These programs, which will be free to the public, will serve for the

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Dziennik Chicagoski, Dec. 20, 1894.

purpose of educating the audience in the various fields of Polish culture.

Fifteen dollars was turned over to the Educational Department of the Polish League to help raise funds for new libraries.

Ten dollars was set aside for the new church which is being built in Avondale, St. Hyacinth Parish.

Another step forward was taken when it was agreed to form a Polish Falcon group of forty members.

The following officers were elected to office for the next year: John Nering, president; Reverend Eugene Sedlaczek, chaplain; Joseph Grabowiecki, vice-president; August Klafta, recording secretary; Theophilus Gordon, financial secretary; Francis A. Kwasigroch, treasurer; and others.

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Dziennik Chicagoski, Dec. 20, 1894.

At present the society numbers 214 members.

Vincent J. Jozwiakowski.

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POLISH

Dziennik Chicagoski, Nov. 12, 1894.

MEETING IN BEHALF OF THE POLISH YOUTH

A group of Polish parents met yesterday at Bradley Street Hall for the purpose of organizing their sons, who are leaving school.

Several hundred Polish fathers, with sons thirteen years old and older, were present.

The meeting was opened by Reverend Vincent Barzynski, who told the parents that something has to be done for our young, growing generation, that it may not waste its time idly, that it may not lose faith, morality, and love for the country; that on the contrary, it may grow mentally and become successful. Up to now we have had our youth organizations, but these organizations have been without supervision by and participation of older persons, and as a result their work has been useless. This defect in our youth organizations must be remedied by the creation of special committees composed of older per-

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Dziennik Chicagoski, Nov. 12, 1894.

sons, mature enough to protect and lead our young people along the right path.

The audience accepted this plan with approval. Some of the parents asked for the floor and expressed their opinions.

Finally, a plan was adopted to organize a youth society under the name Sodalis Marianus, or Saint Mary Sodality, after the fashion of the old religious society of the same name in Poland, to which knights used to belong.

The purpose of this society will be to protect our youth, to strengthen it in faith and morality, to enlighten it, to help it complete its education by attending evening and Sunday courses, gymnastic exercises, drilling, etc.

This plan met with general approval. A special committee will prepare a suitable constitution, after the announcement of which another meeting will be called.

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POLISH

Dziennik Chicagoski, Nov. 8, 1894.

NEW POLISH MILITARY ORGANIZATION IN CHICAGO

Last Sunday, Polish Cadet societies in Chicago and vicinity formed a new Polish military organization in Saint Adalbert Parish, under the name of First Regiment of Polish Volunteers in America.

The following cadet units had delegates at the meeting: Kosciusko Volunteers Company, Saint Stanislaus Kostka Parish, delegates Peter J. Lama, Francis Grzes, and B. Wisniewski; Pulaski Volunteers, Saint Adalbert Parish, Francis P. Danisch, Joseph J. Belinski, and John Fruzyna; Saint John Cadets, Saint John Cantius Parish, Stanislaus Tucholski, and George Kopala; Kosciusko Guard, South Chicago, J. Szymonajdus, J. Stelmarszek, Francis Kozlowski, and Anthony Dora; Saint Michael Cadets, South Chicago, Ladislaus [illegible],Ladislaus Wolski, and S. Libner. The Polish Cadets from Saint Stanislaus Kostka Parish were represented by J. Wroblewski, J. Kozinski, J. Ibrom, and Francis Pendorski.

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Dziennik Chicagoski, Nov. 8, 1894.

Peter J. Lama and Francis P. Danisch acted as chairman and secretary respectively.

Mr. Lama explained the purpose of the meeting and said there was lack of unity among Polish military societies. He asked the delegates for their opinion regarding the projected organization.

Mr. Danisch told the delegates that the Polish youth should have some kind of organization embracing all the societies. "Inasmuch as there are in Chicago, " he said, "ten cadet units scattered throughout the several Polish neighborhoods, it would be beneficial if they were to unite into one regiment".

A very animated debate followed, with delegates Grzes', Belinski, Wisniewski, Ibrom, Tucholski, Kozinski, and Szymonajdus participating.

Finally, it was decided to organize all Polish Cadets into one regiment. Delegate Tucholski proposed that the regiment be named First Regiment of Polish Volunteers. Thereupon Delegate Belinski moved that the phrase "in America" be

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be added to this title. Both motions were carried. This business over, the next was to register the units that had declared their intention to join the new regiment. All units represented at the meeting joined, with the exception of the Cadets from Saint Stanislaus Kostka Parish.

Delegate Danisch motioned that each unit pay one dollar initiation fee. The motion was carried.

The manual of military drill of the new regiment will be read at the next meeting, which will be held Sunday, November 18, 2 P.M., at Gulcz's Hall, 682 West 17th Street. The regimental staff will be chosen at this meeting.

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POLISH

Dziennik Chicagoski, Sept. 26, 1894.

MEETING OF THE POLISH DRAMATIC CLUB

After a short rest, the Saint Stanislaus Kostka Parish Polish Dramatic Club held a meeting last night in which thirty young men and as many young women participated.

The program was as follows:

1. Opening, by stage director S. Zahajkiewicz.
2. Song, "God Save Poland."
3. Lecture, "Progress," Reverend E. Sedlaczek.
4. Duet, "Prayer," V. Jozwiakowski and A. Barwik.
5. "Our Native Tongue," recitation, Anthony Barwik.

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6. "Transplanted Flower," Miss M. Gorzynski.

7. "Battle at Raclawice," Wargin.

8. "Pearls of Cilli," solo, Miss R. Zukowski.

9. "A Night," recitation, Wieckowski.

10. "Vistula," recitation, Miss Rose Gorzynski.

11. "Beautiful Dresses," from "Pearls of Cilli," Women's Choir.

12. "To Our Brothers," recitation, Kikulski.

13. "Murmur of the Brook," Male Choir.

14. "A Dream of the Heart," recitation, Miss C. Murkowski.

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15. "The Bells," duet, Miss Juzwiakowski and Anthony Barwik.

16. Recitation, V. Jozwiakowski.

17. "I Cannot Recite," recitation, Miss Sophia Szwajkart.

18. Recitation, Kostkiewicz.

19. "A Dog," humorous monologue, S. Zahajkiewicz.

20. "As Soon as the Sun Sets," from the play "Beatus' Cave," Choir.

21. "Technique of Recitation," S. Zahajkiewicz.

22. Conclusion, "Poland Is Not Yet Lost," Choir.

This excellent and varied program indicates that the members of the Saint

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Stanislaus Kostka Parish Polish Dramatic Club do not waste time at their meetings and that while amusing themselves they acquire education. Besides it should be emphasized that in spite of the fact that this was the first meeting after their vacation and that the time to prepare the program had been very short, the members of the club did their work excellently.

We are proud of what we saw yesterday, and we wish that all dramatic clubs and youth societies would follow the example given by this club, whose members spend their winter evenings pleasantly and profitably.

At last nights meeting it was decided to hold such meetings every second Monday. On a motion by S. Zahajkiewicz, the club also decided to participate next Thursday in the Saint John Cantius Parish bazaar.

J. Kalina

Special reporter of
Dziennik Chicagoski.

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POLISH

Dziennik Chicagoski, Feb. 5, 1894.

POLISH YOUTH ALLIANCE ORGANIZED

Delegates representing Polish youth societies met yesterday at St. Adalbert's school hall, Sixteenth and Paulina Streets, for the purpose of organizing the Polish Youth Alliance of America. The delegates accomplished their purpose, organizing the Alliance.

The following youth societies sent their delegates: The Polish Patriotic and Educational Youth Society (four delegates—S. J. Napieralski, Francis P. Danish, J. J. Bielinski, and S. J. Segers); the St. Casimir's Society, from St. Stanislaus Kostka parish (nine delegates—John Nering, V. J. Jozwiakowski, J. Paszkiewicz, Francis Badzban, R. Szajkowski, Stanley F. Cjwinski, A. Ogorek, A. Barwig, and J. Jarzembowski); the St. Stanislaus Cadets Society (three delegates—P. Lama, W. Wieckowski, and Francis Grzes); the Patriotic Organization's Youth Society, from St. John Cantius parish (four delegates—A. Chabowski, Francis Kwasinski, Francis Glinlecki, and John Gizon).

The meeting was opened by Reverend Eugene Siedlaczek, who acted as chairman.

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B. Klarkowski was recording secretary.

After a short discussion, all delegates agreed unanimously in the organization of the Polish Youth Alliance, which was joined immediately by the four societies represented at the meeting. It was announced that the new Alliance would be under the guardianship of the Polish Roman Catholic Union.

Although the Polish Youth Alliance of America will have a management of its own, it will be under a supervising committee consisting of three guardians—one appointed by the Polish Roman Catholic Union, the other, by the clergy, and the third, by the Alliance itself.

As to the principles under which it will function, the Alliance agreed to adopt the ones suggested in its appeal, published not so long ago. These principles call for a stronger faith, mutual help, moral upliftment, education, an awakening of patriotism among our youth, participation in national celebrations, and so forth. A constitution, embodying these principles, will

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be written by a special committee and approved by the delegates.

After Delegates R. Szajkowski, J. Jarzembowski, Stanley F. Cywinski, A. Chabowski, Francis P. Danish, J. Segers, W. Wieckowski and V. J. Jezwiakowski had debated on the death benefit question, it was finally agreed that the Alliance would appropriate seventy-five dollars for the funeral of every deceased member. It was agreed that the regular monthly fee would be fifteen cents--ten cents /for belonging to the Alliance/ and a special assessment of five cents for patriotic and educational purposes.

The following delegates were chosen for the committee to draw up the constitution: Francis Danish, Stanley F. Cywinski, W. Wieckowski, A. Chabowski, and J. Paszkiewicz.....

The delegates adopted the age-limit regulation, which reads: young men, 16 to 30 years old, may belong to the Polish Youth Alliance.

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Yesterday's gathering resulted in the foundation of a new and very important institution. Let us hope that this institution will help our development, our religion, our morals, and that it will help us to be better patriots.

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POLISH

Dziennik Chicagoski, Feb. 5, 1894.

POLISH YOUTH ORGANIZES

(Editorial)

The Polish Youth Alliance was born yesterday. This is confirmed in the statement made by the delegates representing the youth societies of St. Adalbert's parish, and which appears in the next column of this issue. In our opinion this is a very important event, because our future depends upon our youth. Up to now our youth has been exposed to the evil forces of denationalization, demoralization, and atheism, forces which made great devestations in their ranks.

The Polish Youth Alliance will be a bulwark against these forces. It will unite the Polish youth sharing in common the same faith and nationalistic ideas, teaching them to love our language and making them acquainted with our past. Furthermore, the Alliance will keep our youth away from saloons,

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safeguarding them against the so-called American habit of loafing. On the other hand, it will encourage wholesome pastimes, such as reading, etc. Such organization may render us and our future generation in America a great service. All young men and young men's societies ought to be affiliated with such organizations.

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POLISH

Dziennik Chicagoski, Jan. 31, 1894.

POLISH ACTIVITIES
ST. CASIMIR'S PARISH ORGANIZES POLISH FALCONS

Thanks to the efforts of Reverend W. Fuhrman, pastor of St. Casimir's Parish, and several outstanding citizens of this community, the members of the parish have succeeded in organizing a unit of the Polish gymnastic society Sokol Polski, or Polish Falcons. To head the new unit, which already counts twenty-one young men in its ranks, the following members were chosen: Joseph Serwatkiewicz, president; Albert Szymanski, vice-president; John Rosinski, recording secretary; Miecislaus J. Szameit, financial secretary; Joseph Kozlowski, cashier; and Alvin Rosinski, temporary instructor. The constitution will be written this week.

Residents of St. Casimir's Parish, I appeal to you! Please send your young sons, 12 years old or over, to our parish hall on February 4, at 2 P.M., so that they may join the Polish Falcons. This organization has taken upon itself an obligation which consists not only in taking care of the

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Dziennik Chicagoski, Jan. 31, 1894.

physical strength of its members but also in spreading enlightenment in order to save the young generation from degradation.

We are certain that other Falcon units, especially the Polish Falcons No. 1, organized in St. Adalbert's parish, will be glad to come to our assistance.

John Rosinski, secretary.
1534 W. 22nd Street.

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POLISH

Dziennik Chicagoski, Dec. 22, 1893.

THE POLISH YOUNG PEOPLE SOCIETY FUTURE

(Correspondence)

On Thursday, December 14, we organized a new society for the young Polish people under the name of "Future." Our principal object is to awaken a love for education and mutual improvement through entertainments, debates, and educational talks; also to increase social activities among our young Polish people.

Realizing how far fate has separated us from our mother country, we have not forgotten, in our program, of the spiritual union of our youth here with the studious youth in the old country, and we therefore decided to contact them and keep in closest touch with them.

These are very lofty objects, and we appeal to our young people and hope that they will co-operate with us in our work. In order to facilitate matters, we have eliminated all initiation and other fees.

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Dziennik Chicagoski, Dec. 22, 1893.

Meetings will be held each week on Sunday. The next meeting will be held on Sunday, December 24, at six o'clock in the evening, in Mrs. Kraszewski's hall, 779 Milwaukee Avenue. Mr. M. P. Panek will read an interesting treatise, after which will follow a lively debate and discussions.

Prospective members may sign up in the library of the Polish National Museum, 574 Noble Street, or at the president's home, 179 W. Division Street, from 11 A. M. to 12 P. M. and from 4 P. M. to 6 P. M., or at the meeting.

/Society Future/:

Joseph Sawicki, president
M. P. Panek, secretary

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POLISH

Dziennik Chicagoski, Dec. 7, 1893.

TO THE POLISH YOUTH IN AMERICA

(Correspondence)

With the growth of immigration in America, it is natural also that the number of young people is increasing. There are about two million Poles in America at present, including a great number of young people, born either in Poland or here in America. If we don't want the youth to be lost for the cause of Poland, we should make every effort possible to organize them into a body which would keep alive their Polish instincts and assure a better future for the Polish nation, and which would join in ties of fraternalism and peace these future generations, our young people, on whom our future rests.

We know well that a division into two or three inimical factions will not lead to our ultimate aim, that is, the general good. The Polish people in America have been long divided into parties, and today we realize how harmful this is. The youth of today, therefore, should not follow in the old footsteps

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Dziennik Chicagoski, Dec. 7, 1893.

but, regardless of party feeling, should combine into one harmonious union.

This matter of uniting the Polish youth was already brought to notice through the initiative of the Patriotic-Educational Society of the Polish Youth of Chicago at the last convention of the Polish Roman Catholic Union. The society also appointed a committee which has been devoting its efforts to organize the Polish youth in America.

The committee has prepared a constitution for the future Union of Youth, which is being carefully scanned by the Polish clergy of the Polish Roman Catholic Union.

Here are the aims in view as prepared by the Committee:

a) To guard the language of the fatherland.
b) To keep alive the Polish nationality, to support religion in the Catholic and educational spirits.

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c) To install libraries, reading rooms, etc., where the young people can gather and be educated to become not only good Poles and Catholics, but also worthy citizens of this our adopted country.
d) To pay death benefits.
e) To defend Polish affairs in the American papers, if necessary.
f) To arrange national celebrations for the youth on January 22, May 3, and November 29.

The Polish Youth Union shall also be encouraged in arranging discourses for the young people.

The Polish Youth Union organized on this basis will find, we hope, sincere acceptance, especially among the young people. Of course, the majority shall decide whether to omit or add or change the aims as outlined above.

We ask all Polish youth societies in America to read this appeal at their

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Dziennik Chicagoski, Dec. 7, 1893.

meetings and to consider the matter properly. Let friend and foe argue the matter and the result may benefit our future organization.

We ask the Clergy, parents, guardians, and everyone who has any influence over the young people, to give us their support. We also ask the Polish press for advice, suggestions, and help in order to interest all of the Polish people in the Polish Youth Union of America.

We invite all those interested, especially young people's societies, to send in their opinions, views, and suggestions to the secretary of the Committee, Mr. Frank P. Danisch, 733 Horn Street, Chicago, Illinois.

Committee:

Stephen Napieralski
Frank P. Danisch
Vincent F. Eichstaedt
Stanislaus J. Segera
John Taters.

We respectfully ask all papers to reprint this appeal.

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POLISH

Dziennik Chicagoski, July 27, 1893.

FROM THE POLISH FALCONS NO. 2

"Love of one's country, second only to love of God, is one of our most sacred duties and most noble emotions; from it springs a tendency toward nationalistic work. Until now such work in America has been conducted almost exclusively by older people. Why? Is our youth, the Polish youth, to remain in the background? Does not the same equally fervent love for our motherland inflame our hearts? We, the Polish youth, raised on this free American soil, love our motherland as intensely as do our brothers beyond the sea. We are always ready to take our places in the struggle, side by side with our brethren.

"A sound spirit in a sound body--that is our motto. Guided by this, hoping one day to strengthen the ranks of the fighters for our cause, we have organized the athletic society, Polish Falcons. We train our bodies, keeping our spirit in mind, thinking of Poland and of sacrifices for her.

"Polish youth! Let us unite and work together!

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Dziennik Chicagoski, July 27, 1893.

"Last Sunday, July 23, the Polish Falcons number 2 held a picnic.....It was a pleasure to look upon the Falcons, playing today, ready for battle tomorrow. Everyone felt himself a Pole--amongst his own kind--contented.

. . . . . .

Leon M. Nowak, secretary."

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POLISH

Dziennik Chicagoski, May 23, 1893.

SOUTH CHICAGO PARISH ORGANIZES NEW MILITARY SOCIETIES

Under the instigation of its pastor Reverend Nowicki, St. Michael Archangel Parish has organized two new military societies, the Cadets of St. Michael and the Kosynieri [soldiers armed with scythes, as in Kosciusko's peasant army]. Each will consist principally of school boys; those who do not attend school may be members only if they can prove themselves of exemplary character and are introduced by responsible persons.

Leon Machinkowski, a member of the Illinois National Guard, will command the Cadets, while Anthony Niewolski, who is an old soldier from Poland, will be in charge of the Kosynieri.

Judging from the large number of applications for membership, we can predict success for both of these societies.

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Dziennik Chicagoski, May 5, 1893.

THE ST. STANISLAUS SOCIETY

It was decided at yesterday's meeting of the St. Stanislaus /Youth/ Society that a ten-cent fine would be paid by each member for every absence from meetings, unless the absence was unavoidable.

After the regular business of the meeting had been disposed of, Ignatius Bogucki gave reports on several books he had read. Following him, Stephen Kwiatkowski gave an excellent book report, earning thereby the praise of the president and the applause of the members. Paul Blaszkowski's recitation of a poem was also good.

The Society's president next addressed the meeting, explaining the manner in which Polish books ought to be read in order that the reader should gain the utmost good from them. He encouraged the members to write down passages from the books they read in order that these could be repeated at meetings.

Although the Society has existed for only three months, a check proved that only

Dziennik Chicagoski, May 5, 1893.

three members have as yet failed to make use of the parish library. All others have been reading zealously, learning poems and acquainting themselves with Polish history.

Every young man [of Polish descent] ought to belong to some such organization.

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POLISH

Dziennik Chicagoski, Mar. 10, 1893.

/POLES ORGANIZE NEW SOCIETY/

A new society comprising practically all the young men who attend the Sunday School, has been organized in St. Stanislaus Kostka Parish. The society has been named St. Stanislaus Kostka Youbh Society. The Chaplain of the society is the Reverend Eugene Sedlaczek. Mr. Szczesny Zahajkiewicz is the president, Mr. Narcyz Legowski, the recording secretary, and I. Bogucki, the financial secretary.

At yesterday's meeting it was unanimously decided that the members would read books from the parish library with the utmost care. At future meetings, each member will report on the book he has read. Choice of books for the members rests with the president.

The Society boasts fifty members for a beginning. It is claimed that this society will soon outdistance St. Casimir's.

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Dziennik Chicagoski, Mar. 23, 1892.

TWENTY-SIX NEW MEMBERS ADDED TO ST. CASIMIR YOUNG MEN'S CLUB

Twenty-six new members have been added to the ever growing St. Casimir Young Men's Club, according to an official announcement made at the quarterly meeting last week. During the past few months, the society has gained more recognition, patronage, and members, than in any preceding months. The spirit of the Polish Catholic groups is awakening and they are becoming more interested in Polish Catholic organizations.

March 4 marked the anniversary of the St. Casimir. In memory of this patron of the society, a special religious ceremony was held for the members at St. Stanislaus Kostki's Church in the evening. Prayer, songs, and lectures, were a part of the rituals.

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Dziennik Chicagoski, Mar. 23, 1892.

A Cultural Committee constantly plans programs of interest which enrich the members in traditional, historical, and literary knowledge of the Polish people.

Every Polish Catholic young man past his sixteenth year can become a member of this organization. Entrance fee is two dollars, and regular monthly fees are twenty-five cents. Besides giving assistance in case of sickness, mishap, and death, the club offers many educational advantages to its members.

Julius Szczepanski, president.

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Dziennik Chicagoski, Feb. 1, 1892.

CADET MEMBERSHIP DRIVE OPEN

Polish young men desiring to enter the membership of the St. Stanislaus Kostki's cadets have an opportunity to enroll. At the present time, there are vacancies in the drum and bugle corps. The applicants will be interview by the president of the organization. Those interested in this society are urged to attend the meeting tomorrow evening, which will be held at 7:30 P.M.

The regular monthly session will also take place, including drills.

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POLISH

Dziennik Chicagoski, Jan. 18, 1892.

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ST. CASIMIR YOUNG MEN'S CLUB CELEBRATES ITS FIFTH ANNIVERSARY

Last night, the Young Men's Club of St. Casimir's Church celebrated the fifth anniversary of its organization at the Polish hall of St. Stanislaus Kostka Parish. An evening of entertainment was given to the members and to the public as well. A variety program was presented, which included guest speakers, drama, music, and a resume of work accomplished.

Noble Street was crowded with the members of this organization early in the evening. This demonstration of club members was positive proof that the anniversary affair was going to be a success. Many other people had also started to assemble. About 7:30 P. M., the various parochial military societies began to march to the accompaniment of a drum corps. Each military society was garbed in typical Polish costumes of the heroic soldier. They were followed by the members of the club, who marched gallantly like the Polish

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Dziennik Chicagoski, Jan. 18, 1892.

soldiers of Napoleonic times; following them came all the societies that were invited to participate in this affair.

After the triumphal march, all the participants and visitors were seated in the spacious hall. John Paszkiewicz was elected president of the fifth anniversary of the society. He, in turn, nominated Ignac Machnikowski for secretary. J. Szczepanski, a member of the young men's society, opened the meeting in the following manner:

"My Dear Friends: Five years have elapsed since the day of the origin of our club, whose foundations were laid several years before by the pastor of St. Stanislaus Kostka Church, Father Vincent Barzynski. Like the flow of the river that passes in its course green pastures, cultivated lands, and sandy plains, this organization has also passed through many stages and faced many barriers. At times, when the hardships were overcome, a little ray of sunshine would appear for a moment, but the clouds would soon approach and cover the glimmering sun, and they would be followed by storms. Then again a new day would be born and

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new hope would take root. The many stages did not spell failure, for each disappointment brought stronger determination, until the road to success was finally reached. We bring this out with pride and happiness.

"The aim of the society is to further the development of morals, education, and a higher standard of living. Each member is instilled with patriotism toward his native country, familiarized with the historical background of Poland, and acquainted with her literature. We do not wish to brag too much about our accomplishments, but I will say that we do as much as lies within our power and as much as our spare time permits. I wish to take this opportunity to thank the clerical members of St. Stanislaus Parish for their invaluable support, and to thank the parishioners for their kind response to our various activities. Without this splendid co-operation we would long ago have failed in our purpose. It is this assistance that enables our organization to grow."

After the applause had subsided, the outstanding singer of the church choir, J. Kendziarski, in his resonant bass voice, sang three verses of the well-known

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Dziennik Chicagoski, Jan. 18, 1892.

Polish number, "Smutnoz To Smutno, Bracia Za Dunajem". Quietness filled the auditorium as soon as the opening bars were sung, for the audience did not want to lose any of the richness of words and melody. At the completion of the song, the singer left the stage. The audience began to applaud, and no amount of persuasion could make them cease. The likable singer returned to the stage to acknowledge the applause, and graciously sang "With Us Life Is Rough", also in Polish. Again the audience enthusiastically applauded him.

Francis Kielbassa, the younger brother of City Treasurer Peter Kielbassa, and one of the officers of Stensland's Bank, gave an oration on "Ordon's Fortifications". (Julius Constantine Ordon, 1810-1887, was a Polish army officer in 1831, and a great hero.)

The Nowicki brothers, directors of the orchestra, played as a clarinet duet a variation of R. Kilberg's "A Child's Soul". Their playing was received by the audience with enthusiasm; continued applause brought them out for an encore.

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Dziennik Chicagoski, Jan. 18, 1892.

Peter Kiolbassa was called onto the stand by the president of St. Casimir Young Men's Club to give a talk. He gladly accepted the invitation. The City Treasurer, an expert judge of American Poles, excused himself in his inimitable manner for not being prepared to give an interesting speech. Those in attendance were not much concerned about this, because it is known that wherever he has spoken his words have been remembered long after the occasion. It is well-known that his speeches are always full of life and overflow with sincerity, religion, and patriotism. It would be a heart of stone, indeed, that did not respond to his words. Mr. Kiolbassa, despite his modesty, has accomplished a great deal as a Pole in Chicago. May God give him the opportunity to continue his work for a long time to come.

Dziennik Chicagoski, Jan. 19, 1892.

Peter Kiolbassa paid fine tribute in eloquent style to the fifth anniversary celebration of the Young Men's Club. He pointed with pride to the fine example of the society.

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Dziennik Chicagoski, Jan. 19, 1892.

"Great strides", he said, "have been made in the instruction of Polish history and folklore, and, what is more important, greater heights have been reached in the instruction of English. It is laudable of the parents to have their young men belong to this organization. Although these young people work hard for a living during the day, they work equally as hard in the evening to further the principles of their institution. Many of them support their mothers and fathers, and sometimes even younger brothers and sisters, yet they find a few spare hours to spend among volumes of Polish history and literature. In this manner, they lift the banner of our younger generation in Chicago to a better position. Their example ought to be followed by many of us. We ought to support such a noble cause.

"Recreation after a day's work is a prime essential for mental and physical stability, but this recreation must be instructive, so that it will not bring any bad results. This is how the members of the club spend their free time. They look after the interests of the club with the same ardour as members of similar groups in the Poland of yesterday. Their work is done with such zeal

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that it sometimes surpasses the efforts of our older members.

"However, among most of our younger generation there is a lack of esteem toward adults. There is also a lack of respect for the fair sex, honor and respect for which would bring a better understanding of the relations between the sexes. This would prove extremely advantageous, for out of it would come the development of praiseworthy manners. The parents should look after the behavior of their sons. When such things are uncovered, the boys should be reprimanded for their errors.

"Young ladies should avoid the company of young men who do not have the manners of a gentleman. In this respect, with the co-operation of the parents and young women, a great deal can be done to enlarge the horizons of our boys. In the long run, they will mature into fine citizens, likable companions for our girls, and respectful husbands.

"A youth having respect for everything that is Polish, learning Polish history

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and literature, and observing every religious oath with ardour, merits high admiration. A youth who believes in God and is loyal to the concepts of the church can be a fine Polish patriot.

"The young men of St. Casimir's club fall into this category. This is why we look upon them with confidence. When we leave these fields of life, it will be with calm minds, for our places are going to be filled by competent men. This is why we boast about this club, and why we boost it, because we feel that many, many more ought to belong to it. We would not only like to see another fifth anniversary, but also a fiftieth anniversary."

Loud applause greeted Mr. Kielbassa as he left the rostrum. Walter Dombek, a guest artist, was next on the program, and he acquitted himself admirably. He sang a beautiful song called "Anchored", with the spirit of a true artist. For an encore, he sang the memorable ballad, "The Hymn That Mother Sang".

S. Ciwinski gave a reading which dealt, in popular style, with the entire life

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Dziennik Chicagoski, Jan. 19, 1892.

history of St. Casimir. He received a great ovation for his commendable reading. The applause for him would probably have continued even longer, had it not been for the announcement that the popular Miss Rose Kiolbassa was next on the program.

Her interpretation of "Evening Star", from the German, which was sung in English, kept the entire audience spellbound. Her rendition was so well liked that she repeated it in Polish and then in English again.

She was followed by J. Oszwaldlowski, who gave a recitation on the "Polish March". A musical background was supplied by the St. Stanislaus Kostka church choir, under the able direction of Mr. Kwasigroch.

The church choir of mixed voices included the following feminine members:

Miss Kwasigroch, Miss Constantine Kaminski, Miss W. Chlebowski, Miss Rose Stas, Miss Rosalie Siuda, Miss Mary Gorzynski, Miss Anna Nering, Miss Frances Jesska,

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Dziennik Chicagoski, Jan. 19, 1892.

Miss Pearl Werner, Miss Rose Kielbassa, Miss Anna Borkowicz, Miss Julia Dominikowski, Miss Mary Czerwinski, Miss Leona Ekwinski, Miss Frances Switala, Miss Casimira Markowski, Miss Ann Krysiak, and Miss Olenczak.

The following male voices were also included:

J. Kondzierski, Frank Kwasigroch, W. Dembek, Anthony Huntowski, John Nering, W. J. Jezwiakowski, F. Kinkel, J. Ogurek, and Jacob Mruczkowski.

This choir of mixed voices sang several numbers after the completion of the recitation. The numbers were of typical Polish European atmosphere, and brought back memories to many in the audience. "The River of Our Village" was the outstanding number. It is needless to say that the director and the choir were given a great hand.

W. J. Jezwiakowski, a member of the club noted for his many activities in the organization, spoke directly to the younger people in attendance. The orchestra

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Dziennik Chicagoski, Jan. 19, 1892.

then played a medley of Polish airs.

It has been observed before, on other entertainment programs, that there was a lack of Polish melodies. This was one occasion where such was not the case. The Nowicky brothers had made a varied arrangement of many of the outstanding Polish airs, much to the liking of all present. These melodies were well arranged, which pleased the many amateur singers who were accompanied by the orchestra. However, it must be pointed out that, although the entire performance was to be in Polish, some of the guest artists sang in English. Their musical repertoire was not as complete as that of the Nowicky brothers.

This was the theme of the speech of Father Vincent Barzynski, pastor of St. Stanislaus Kostka Parish. As he rose upon the rostrum, his countenance was filled with sadness. His opening words were equally sad.

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Dziennik Chicagoski, Jan. 20, 1892.

It was difficult for the pastor to talk on such a very delicate subject. But, once he began, he did not hesitate to speak the truth. His first words touched some members of the audience who have desired to hear more speeches of criticism in this direction. Many regretted that there were not more speakers who could speak so fluently in the native tongue about the Poles and Poland.

The other part of the pastor's speech acted more like a soothing balm for the wounds inflicted upon our nationality by the many radicals, and suggested important steps to be taken as a cure for all these hardships.

"This concerns", said the reverend speaker, "everyone of us vitally, and fills us with hope. One of the rays of hope within our circle is the grand work of the Young Men's Club of St. Casimir. These boys work hard to attain their objectives, in order to create more respect for our people. Unfortunately, we cannot say this about all of our young people in Chicago. We view this with sad hearts, because these youths are gradually dropping out of our circle, out of our nationality.

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Dziennik Chicagoski, Jan. 20, 1892.

"Today, there was a typical occurrence which confirms my statement. As a priest, it is my duty to go wherever my assistance is needed within the parish. As I was making a call, I met a group of boys and girls out in the streets who had no thought of attending this anniversary celebration here this evening, nor did they recall that this day was set aside to God, nor did they observe in their hearts the recent holiday ceremonies. To put it differently, what are they looking for--loitering in the streets, using a different language? Most certainly not the will of God, nor the respect of our people!

"Thus--it is sad to reveal, but it must be done--our younger generation is gradually falling away from our ranks. Our younger generation is falling away, and it is primarily the fault of the parents.

"It is sad for me to see that the ranks of St. Casimir Young Men's Club, the pearl of our parish, has so few within its ranks. Why are there so few? Because the parents do not encourage their children to join this fine organization. Parents should not, because of hardships, discourage their children from joining.

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Dziennik Chicagoski, Jan. 20, 1892.

Nevertheless, every step in the direction of fulfilling our love for our country is costing us a heavy price. It is becoming difficult to redeem the younger generation from its waywardness. Yet, if definite steps are not taken to remedy this situation, we will be faced with a serious problem. We will not be able to determine whether we are advancing, or merely existing, or dying out.

"If we are dying out, let us expire in glory. Our work is that of martyrs, but this is not strange, for we are the offspring of martyred people. Our people have always withstood the most fearful onslaughts with the aid of the sign of the cross, although on the borderline between Asiatic and European countries. The cross is the symbol of martyrdom; consequently, our nation has struggled under trying conditions for freedom and recognition, in a struggle which was both against oppressor nations and against paganism. In this battle, our people did not have time to rest, and there was no spare time in which to develop intellectually, for the fathers of the nation were always on horseback, with saddles serving them as pillows. When they, in their idleness, began to seek rest without the sign of the cross--it was then that they began to fall.

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Dziennik Chicagoski, Jan. 20, 1892.

"As many times as the Polish people want to solve their problem worthily, as many times as they desire to become recognized, they must stand and uphold the banner of the cross and show that they are descendents of martyrdom. Therefore, upon the true flag of the Polish people there should always be found the sign of the cross.

"If the Poles in Chicago were united, if they had regard and respect for their banners and the sign of the cross was found upon them, if they would solemnly observe all of their historical memories while they are trying to save their souls, there would be no split, no discord in our ranks, and our younger generation would not be falling away.

"Alas! evil papers, sinful pastimes, and unfortunate imbibing are ruining our younger generation and also our older members. Great responsibility rests upon the shoulders of those who permit themselves to be seduced by these papers, the words of which are food for the mad, if not for the vile.

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Dziennik Chicagoski, Jan. 20, 1892.

"But, thank God, the majority of Poles in Chicago have not forsaken Polish ideals; therefore we have hopes. Our young people have surpassed us in some of our fields. There is hope from this source--their example will recruit many of the younger people into their ranks.

"Our older people never knew freedom, for they were constantly being stepped on by other nations. In the schools established by the hostile countries, Polish literature and history were forbidden. Our younger generation in this country today has a better opportunity to know Poland, if we could only give it proper impetus.....The St. Casimir Young Men's Club has such potentialities.

Dziennik Chicagoski, Jan. 21, 1892.

"Although we are far away from our country--primarily because of this--it would be disgraceful to forget our obligations to our native land. Our own parish here should serve as an example. It is the largest in Chicago, perhaps the largest in the United States. We are making every effort possible against the

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Dziennik Chicagoski, Jan. 21, 1892.

opposition that comes from all sides. The young men of St. Casimir's Club are doing a splendid and untiring job in this direction. Although they must earn a living during the day, and support their families, yet they find time to continue in this field of Polish endeavor. If we follow their example, God will give us victory.

"If a comparison of the history of Poland is made with that of other countries, it will be seen that her history, although not always noble, is by far the richest. Yet for all our historical accomplishments we were delivered to the will of the Muscovites by France and Germany, and for our struggles for freedom we have been mercilessly treated.

"During his holy lifetime, St. Casimir had foreseen the early ruin of Poland, and perhaps that is why he did not want to wear the crown of Poland. He had foreseen the evil that spread over the country. But the source of this evil was not found amid our people, but in the German religious papers and French liberal papers. Instead of accepting these stories so easily, the Poles should

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have long before stood by their own religious faith, just as our boys of St. Casimir's Club are doing. This would have been the best means of protection from political and religious decay.

"Therefore, the parents of our parish ought to make a strong effort to have their children join this organization.

"Unfortunately, our younger generation does not wish to burden itself with religious and patriotic duties, but desires instead to be free. It desires the freedom which we here in America are enjoying to the fullest extent. But there is as great a difference between good and bad freedom as there is between good and evil, between Heaven and Hell, between a good patriot and a bad one.

"Our patriotism should be as perfect as possible, and should be supported by religion, for this was the kind of patriotism our fathers upheld. If our patriotism is of this sort, we will withstand all adversities and patiently endure all sufferings. We are all suffering, and our brothers in Europe are

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suffering even more. Yet, no matter what burdens the czar heaps upon them, they do not give themselves up to him.

"We ought to bear the pain for the faults of our fathers, for a good son pays the debts of his father. We ought to suffer also for our own faults. If we suffer together, we will all weather the storm, and a brighter horizon will be ours forever."

The ovation that Father Barzynski received exceeded that accorded to any other artist or speaker of the evening. Following the speech, the orchestra played several traditional Polish tunes.

A one-act drama, played by fifteen male actors, and arranged by our young poet, Szczepzyy Zahajkiewicz, was the final presentation of the evening. Outstanding performances were given by Anthony Huntowski and R. Szajkowski. Huntowski portrayed the role of "Kuba" with notable ability. "Kuba" was a Polish

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Dziennik Chicagoski, Jan. 21, 1892.

character who never had enough time between drinks to study the history and culture of Poland, or become familiar with the great names of Poland. In spite of this, the tradition of his native country was deeply rooted within him, for he displayed great indignation whenever his partner, "John," discredited anything Polish, or whenever he praised anything other than Polish.

The author has well brought out in this short play the Polish-American youth, which has shed completely the native culture of its fathers, and has put on ways unnatural to its origin. As a contrast to this kind of character, the author has introduced in another role the youth of St. Casimir's Club, ably portrayed by Mr. Jozwiakowski. It was he who instructed "Kuba" and "John", and showed them the way to reading the history and literature of Poland. It was he, as a representative of this society, who taught these two and their colleagues what great men Poland has given to the world, and gave them an example of the wayward youth that followed the teachings of radicalism.

This short but instructive and interesting play, concluded the entertainment of

Polish Pa. II. F. Mills. 5/8/40
Jonas Vaje. 1/25/39

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Dziennik Chicagoski, Jan. 21, 1892.

the fifth anniversary of St. Casimir Young Men's Club. The entire audience was moved to the roots of their souls by this grand performance of Polish-American youth. It wished these young men a continued success in their work, a continuation of happiness throughout all their efforts, and, finally, not only a tenth anniversary, but a fiftieth, plus an ever increasing membership.

Signed: Ignac Machnikowski,
Secretary of the Entertainment

2/26/38

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POLISH

Dziennik Chicagoski, Jan. 15, 1892.

ST. CASIMIR YOUNG MEN'S CLUB TO PRESENT 15 ACT PROGRAM OF ENTERTAINMENT

Wa have had many opportunities to write about the fine work done by St. Casimir Young Men's Club. Its activities have always met with our approval, and whenever a chance has been offered, we have recommended it to our readers and our friends. This society has continued from the day of its origin to improve its purpose, and despite the many laurels it has gathered, the quality of its work has not changed.

On Sunday, January 17, this society is going to celebrate its fifth anniversary. In honor of this occasion, a special program will be given at the Polish hall at Bradley Street.

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Dziennik Chicagoski, Jan. 15, 1892.

The public is invited to attend, and we feel that it should come en masse to show its appreciation for the work rendered by this organization. We feel that the rich program alone should be incentive enough for a capacity audience.

A fifteen-act program has been carefully worked out, which will include: singing, concert music, speeches, and short dramatical sketches.

Among the guest speakers will be the well-known City Treasurer, Peter Kiolbassa, and the concluding speaker will be the Reverend Father Vincent Barzynski, pastor of St. Stanislaus Kostka's parish. The orchestral music will be handled by our popular Nowicky brothers. Miss Rosalie Kiolbassa, Mr. J. Kondziorski, and Mr. W. Bombek will be the

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Dziennik Chicagoski, Jan. 15, 1892.

singers for the evening.

The elocutionists for this event will be: Messrs. F. Kiolbassa, and John Oszwaldowski. Other speakers will be: Julius Szczepanski, president of the club; S. Cywinski; and W. J. Jozwiakowski. For a concluding number, a one-act play will be presented by Szczasny Zahajkiewicz called the "Casimirites."

How can anyone overlook such a splendid program?

Tickets can be obtained from Frances Kaczmarek, at 668 Noble Street. The price per person is fifteen cents.

PROJECT 3004 W.P.A.

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I C (GERMAN)

POLISH

PROJECT 3004 W.P.A.

Dziennik Chicagoski, Apr. 16, 1891.

COUNTY DEMOCRACY MARCHING CLUB

Polish Section

Almost every Chicagoan interested in politics, especially if he is a Democrat, knows of the /Cook/ County Democracy Marching Club. The majority of the members belonging to this organization are young people who take a very active part in politics and attend important political meetings. Their appearance adds color to the gatherings, attracts public attention and awakens an interest in politics.

The Polish people met them first when Senator Palmer came to Chicago to deliver his initial political speech at the Polish hall. They attracted every one's attention when their group escorted Senator Palmer into the hall for they were dressed elegantly and wore top hats.

Although this club was organized for social purposes, it helps the young people to become acquainted with politics, initiates them into political secrets and encourages them to participate in political activities. Thus the club prepares

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Dziennik Chicagoski, Apr. 16, 1891.

the membership for future [representation in the National government as well as the Democratic party.]

Membership in such a club would be of great benefit to young Poles; therefore Mr. August J. Kowalski, a well-known citizen, has devised a very practical plan. He proposes that a Polish section should be formed in co-operation with the club's headquarters, and that the younger Poles should become members. The editor of this newspaper heartily endorse his plan for in our opinion such action would awaken an interest in local politics.

Tomorrow night there will be a gathering at A. J. Kowalski's hall, 617 Noble Street for the purpose of organizing such a section. All and especially the younger generation who intend to join the club, are invited. We hope that a Polish section of that club will be successfully organized. The county headquarters is enthusiastic about the plan. By this action we will outdo the Germans who thus far have not organized their own section.

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POLISH

Zgoda, Vol. VIII, No. 11, March 13, 1889.

PROJECT W.P.A. 3004 9

POLISH FALCONS

The gymnastic education society entitled "Polish-American Falcons" was organized with the intention of affording to the Polish youth an opportunity to educate themselves mentally and develop physically.

It is well known, dear fellow men, that the above mentioned society has now and will have the following aims:

First, to lend a helping hand whenever needed and to live in peace amongst ourselves like brothers. To join with other organizations, like the Polish National Alliance, and by it help to build a Polish hall here in Chicago.

Second, to produce Polish theatricals, recitals, concerts, etc., as by this alone we shall obstruct the path to evil into which our youth might fall. So for this reason I make a plea to our friends, especially to the Polish youth, to join our Polish-American Falcons' organization, and by working together we will show other nationalities that our Polish mother doesn't

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Zgoda, Vol. VIII, No. 11, March 13, 1889.

need to be ashamed of her children.

So come young and old to our meetings that take place every first Sunday of the month at 2 o'clock in the afternoon in the hall of Mr. Nalepinski, at Noble and Chopin street.

As to the question of building a Polish hall, it could be accomplished in a short while.

III. ASSIMILATION

F. Special Contributions to Early American Development

WPA (ILL.) PROJ. 3027

III F

POLISH

Anonymous - "Poles in the United States", Chicago Society News (Monthly), Vol. IV, No. 11, July 1926, p. 8.

The tradition has been well-founded that a Pole, John of Kolno (a town of Mor[illegible]ia) in the services of King Christian of Denmark, commanded a fleet which reached the coast of Labrador in 1476. The well-known Zabriskie family of New York is descended from Albert Zborowski, who not later than 1662 settled on the Hackensack River, New Jersey. His signature is found affixed as interpreter to an Indian contract of purchase in 1679. One descendant, Abraham O. Zabriskie, was the eminent Chancellor of New Jersey. Other descendants intermarried with the most prominent colonial families and were soon merged in the general population. In 1659 the Dutch on Manhattan Island hired a Polish school-master. In 1770 Jacob Sadowski settled in New York, and his sons were among the first white men to penetrate as far as Kentucky. It is said that Sandusky, Ohio was named after him. Previous to this there were Polish settlers in Virginia and the Southern States.

Among the European champions of American Independence few, if any, were more prominent than the noble Polish patriots, Thaddeus Kosiuszko and Count Casimir Pulaski, the brilliant cavalry officer. Several of the aids of Pulaski's famous Legion were Polish noblemen.

The Polish Revolution of 1830 brought to the United States a considerable and abiding

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Chicago Society News, July 1926, p. 8.

contingent of Poles, mostly soldiers and members of the lower nobility. Part of Napoleon's Polish Legion had been dispatched to San Domingo, whence such as did not perish miserably or return to Europe came to the United States. A considerable number of Poles were in the American armies, fighting the Seminole Indians in the South. Among Americans of that time enthusiasm in Poland's cause ran high, and the tourists who visit the Polish National Museum at Rappersvil, Switzerland, can see many tokens of sympathy sent to the struggling Poles by their American admirers.

In 1835 there existed a "Polish National Committee in the United States", whose members were prominent Americans, and whose president, as we learn from a pamphlet printed in Philadelphia, September 30, 1835, was M. Carey. The number of Poles in the United States must have run up to thousands, if we may judge from the frequent allusions to the various groups in the American Press of the time. American sympathy took concrete form when Congress made a grant of thirty-six sections of land to the Poles and surveyed two townships for them near Rock River, Illinois.

A number of veterans of the Revolution of 1830 organized the "Stowarzyszenie Polakow w Americe" (Association of Poles in America) in New York. An appeal dated New York, 20 March, 1842, calls upon all Poles in America to affiliate with an organization

U.S. WPA (ILL.) PROJ. 30275

Chicago Society News, July 1926, p. 8.

recently effected at the home of the Rev. Louis Jezykowicz, 235 Division St., New York. "To die for Poland" was the watchword of the organization which, according to a brochure printed in Paris, elaborately commemorated the Revolution of 1830, at the Stuyvesant Institute, New York. Poles from Boston, Baltimore, Utica, Philadelphia and Niagara were present at the celebration, and many distinguished Americans and foreigners, as well as various Scandinavian, French and German societies participated.

In 1852 probably the second Polish organization in the United States was founded, "Towarzystwo Demokratyczne Wyniocow Polskich w Ameryce" (Democratic Society of Poles in America) an ardent anti-slavery organization. In 1854, it numbered over two hundred members, but there are no records of its activities later than 1858. The Poles coming throughout this period of political immigration were persons of culture, and were freely admitted into American Society, which looked upon them as martyrs for liberty. Father Gaspar Matoga, who came to the United States in 1848, and completed his studies at Fordham, was the first Polish priest to be ordained in the United States.

NPA (ILL.) PROJ. 30275

III F POLISH

Anonymous - "Thaddeus Kosciuszko", Chicago Society News (Monthly), Vol. IV, No. 6, February 1926, P. 1.

Among the heroes that we honor in the month of February we find Thaddeus Kosciuszko, the Polish Patriot, who fought in the American Revolution and whose name has gone down in the annals of the history of the United States and of his nativecountry as the brave defender of Liberty.

February 12 will mark the one hundred and eightieth anniversary of his birth. Kosciuszko was born in Mereszezowezyzna near Novogrudek of an ancient but impoverished Lithuanian family. He attended the Military Academy in Warsaw and completed his education at Versailles after which he returned to Poland receiving the appointment of Captain of the Polish Army.

The Hero of Saratoga

Upon his arrival in the United States in 1777 he received letters of recommendation from Benjamin Franklin which obtained for him a Colonel's Commission in the American army. Kosciuszko was attached to General Gates' army which was operating in northern New York. It was here that the victorius Saratoga battle was fought and the excellent strategic position taken by the American Army at Bemis Heights was largely

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Chicago Society News, February 1926, p. 1.

planned by Kosciuszko. He was later appointed Chief Engineer and was engaged in constructing fortifications at West Point. After this he was Adjustant to General Washington. In 1780 he served under General Greene in the South and participated in the famous battle of Cowpens in which a handful of Americans annihilated an army of eleven hundred British.

Returns to Europe

Kosciuszko was landed for his assistance to the United States and at the close of the war he received the thanks of Congress with the brevet of Major General.

He returned to Poland in 1786 and became the Commander of Chief of the Polish Army fighting the combined attack of the powers that had determined the division of Poland. He was successful at Raclawice but at the battle of Maciejowice Kosciuszko fell, covered with wounds uttering the sadly prophetic words: "This is the end of Poland". To this fall the Poet Campbell refers in his couplet:--

"Hope for a season bade the earth farewell,
And Freedom shrieked when Kosciuszko fell."

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Chicago Society News, February 1926, p. 1.

After the downfall of Poland, Kosciuszko lived quietly in France revisiting the United States in 1787 at which time he received a pension and a grant of land from Congress.

Dies in Switzerland in 1817

In 1798 Kosciuszko again returned to Europe on a mission from the U. S. Congress to France and contributed toward bringing about an understanding between France and the United States. The month of April 1814 found Kosciuszko once more engaged in trying to secure a free constitution for Poland but his efforts were without avail.

Kosciuszko's death was occasioned by a fall from his horse on October 15, 1817 at Solothurn, Switzerland. In 1818 his body was removed to the Cathedral in Cracow to lie side by side with that of John Sobieski. A cairn built up of soil brought together by his admirers stands upon a hill in the suburbs of Cracow which commands a view of the city, the Vistula, and the distant mountains.

Kosciuszko is the author of "The Manoeuvers of Horse Artillery", "A Description of the Campaign of 1782", and Volume XVI of Raczynski's "Sketch of Poles in Poland".

III. ASSIMILATION

G. Immigration and Emigration

III G

POLISH

Dziennik Zjednoczenia, Jan. 7, 1929.

WPA (ILL.) PROJ. 30275

THERE IS NO OVERPOPULATION YET

(Editorial)

Unemployment, which after the war began to oppress important European centers and from which the prosperous and underpopulated United States has not escaped, proved to be an important factor in immigration, especially affecting those who lost their work in their native country, and turned to some other new-born country to solve their problems. The major ports of Canada, Australia, and United States, have closed their doors to these immigrants, who previously so eagerly swarmed their gates.

Today this has become a topic of broad discussion in economic circles. The possibilities of its solution have been studied. It has been suggested to open the countries which have vast areas of unpopulated territory for colonization to those who find themselves victims of unemployment due to overpopulation in European countries.

Dziennik Zjednoczenia, Jan. 7, 1929. WPA (ILL.) PROJ. 30275

These groups of people could easily be absorbed and the overload in Europe could be relieved.

Many economic research workers are of the same opinion. They all assert that, at the present time the world, as a whole, is not in the least overpopulated. According to statistics, there can easily be found room for eight billion people. These people would be able to find living a pleasure. At present there are about two billion people living in the world. Consequently, this population can live without tribulation.

The only difficulty at the present with the over-populated European countries, is to find for these people suitable places of livelihood. The statisticians hold that there are many such territories.

In the tropical countries there can be found vast tracts of land suitable for colonization. Equatorial Africa is a good example. Although communication with the rest of the world is poor, it must be remembered that these poor surroundings are almost completely uninhabited.

Dziennik Zjednoczenia, Jan. 7, 1929. WPA (ILL.) PROJ. 30275

The rich and useful land lies within the Sudan regions. This is the central part of Africa. One of the reasons why this part of Africa was never colonized by European countries, is because existence under prevalent conditions would be unbearable. The jungle, the desert and the arid regions would handicap the best of people.

However, today technology has been so greatly developed that it is now possible to transform this land into suitable colonies. The desert sands, the arid regions, and the jungles can now be put to use for man by modern technology, thereby making possible new land and work for the over-crowded Europeans.

A great obstacle to colonization was then the intense heat. This also has been overcome. It has been proven that the organism of the European, when crucial circumstances arise, can adjust itself to high temperatures.

Dziennik Zjednoczenia, Jan.7, 1929.

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Under the conditions of the Sudan regions, the conditioning of these Europeans people would not prove to be very trying.

In conclusion, it must be pointed out that the territory in Africa, if converted, could take care of five hundred million inhabitants. This number is so great that the greatest and the most crucial unemployment problem becomes a mere trifle.

Besides the vast territories in Africa, there are many possibilities for colonization in South America. This continent is also greatly under-populated. The one hundred million population leaves much room for the over-crowded people of Europe. Through proper steps of colonizing, over a billion people could be accommodated.

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Dziennik Zjednoczenia, Jan.7, 1929.

In South America, as in Africa, working conditions would be trying. The virgin forests would have to be cut before the land could be cultivated. The climate is almost on par with that of Africa. But despite this, here can also be found great possibilities for work, for new colonies, for new life.

III G

POLISH

Dziennik Chicagoski, Jan. 12, 1928.

34,983 POLES RECEIVED THEIR CITIZENSHIP PAPERS; ITALIANS RANK HIGHEST

(Prepared by S. L. Kolanowski)

In the year ending June 30, 1927, 199,804 persons received their citizenship papers in the United States, according to a report from the Commissioner of Naturalization at Washington, D. C. The figures given here have been taken from this report.

Nearly 200,000 new citizens in one year! Of this total, 34,983 were Poles, which shows an admirable representation. It must be admitted, however, that for the first time in the history of the Naturalization Bureau, the Italians surpassed the Poles. A total of 45,262 Italians received their second papers. The year 1927 was a record-breaking year in the annals of naturalization in this country, with the exception of 1919, when the Government granted citizenship to the soldiers who had participated in the World War. In

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Dziennik Chicagoski, Jan. 12, 1928.

1919, 217,358 persons received their papers, among them 128,335 soldiers. In 1927, 4,311 soldiers were given naturalization papers after their discharge from the Army. The law relative to the World War soldiers will expire this May.

According to the Naturalization Bureau statistics, the various nationalities rank as follows in 1927:

Italy	45,262
Poland	34,983 (sic)
Ireland	9,276
England	7,595
Canada	5,237
Scotland	3,386
Wales	430
Australia	115
Other British Possessions	1,690

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Dziennik Chicagoski, Jan. 12, 1928.

Russia	28,276
Germany	14,934
Czechoslovakia	6,881
Greece	9,518
Jugoslavia	6,576
Hungary	5,043
Sweden	4,076
Turkey	5,374
Rumania	5,378
Austria	3,184
Norway	2,308
Holland	2,023
Denmark	1,626
Finland	1,400
Switzerland	1,764
France	1,123

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Dziennik Chicagoski, Jan. 12, 1928.

Belgium.	1,182
Spain.	578
Portugal	566
Central and South America. .	343
Bulgaria	313
Luxemburg.	152
Mexico	112
Others	4,618

The Federal Government maintains twenty-three naturalization bureaus throughout the country. They are found only in large cities, and not in all the states. The cities with the largest bureaus are New York, Philadelphia, and Chicago. In New York City 47,283 persons were naturalized last year; in Philadelphia, 29,211, and in Chicago, 22,789. Next in line in the number of citizens naturalized during 1927 are Boston, with 22,308; Pittsburgh, 14,356; Buffalo, 10,368; Detroit, 10,208; and Cleveland, 8,797. Figures for other

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cities fall below 5,000.

The Naturalization Bureau is recommending that Congress raise the fee charged for the first and second papers. It suggests that five dollars be charged for the first papers and ten for the second ones. Ever since the inception of the Naturalization Bureau, the Federal Treasury Department has been covering the expenses. The fees paid by the applicants do not cover the costs. Only during its first year, that is, in 1906, was there no deficit. In 1927 the Government paid out to the Naturalization Bureau $746,621.91, receiving in return only $248,032.50. It is for this reason that the increase is requested.

The applicants, in reality, paid more than the figures show, but it must be remembered that half of this money went toward the upkeep of naturalization courts and the cost of the bureaus throughout the United States. This is why such deficits occur.

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POLISH

Dziennik Chicagoski, Jan. 11, 1928.

AMERICA AND HER PEOPLE IN THE EYES OF THE EUROPEAN
VII. Contradiction of Ideals

(Editorial)

PROJECT 30049 W.P.A.

/Editor's note: The material in this article is taken from Andre Siegfried's America Comes of Age, Chapter X./

In the nineteenth century, America outstretched her arms hospitably to receive the oppressed peoples of the world. In the United States, anyone could find a new fatherland and the right to call himself an American. Alas, with the passing of time, this has changed a great deal. According to the present conception relative to the future of this country, immigrants of every race must pattern themselves after the Anglo-Saxons. But this is not all. Along with this, they are to safeguard the Anglo-Saxon religion, moral code, and traditions. The Puritans /Siegfried writes "purists"/, posted as sentinels along all the roads leading to the future, have ceased to be

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brothers to the oppressed. At present they contend that the United States should no longer be considered as a republic or a country belonging to everyone, that it belongs only to those who were born here. This is the latest theory, but in practice the way had long been prepared for it by the people themselves.

As in the past, so in the present, the Anglo-Saxon Protestants consider themselves an aristocracy endowed with special privileges. Consequently, there has never been complete moral and social equality among the citizenry, despite the fact that the Constitution of the United States very solemnly affirms it. Some publicists have even evolved two categories of citizens--native-born and naturalized. The one-hundred-per-cent American looks upon the immigrant with suspicion and distrust, for the immigrant speaks either in broken English or in his mother tongue. This one-hundred-per-cent American is proud not only of his birth but of his standard of living. He presumptuously considers his morals so far superior to those of others that he dares, as a prominent Klansman put it, to "look God straight in the face."

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PROJECT 3004 W.P.A.

Dziennik Chicagoski, Jan. 11, 1928.

In reality, this attitude toward foreigners is not to be wondered at, if one considers that during the past century Europe has not sent the best of her citizens to America. To the American child an Italian is a peddler, a Greek a bootblack or cheap restaurant-keeper, a Frenchman a low-class barber, and a Pole an industrious ox. It never occurs to the child that there are people in Italy, Greece, France, and Poland who possess a culture far above that of many an American gentleman. Educated and prosperous parents send their children to Europe to correct their distorted picture of the Europeans. However, those who have never journeyed abroad retain their limited American perspective. In the long run they consider the Europeans a people without morals, ignorant degenerates coming from communities where the most primitive hygienic conditions prevail, potential anarchists and revolutionists likely to die of hunger. This creates the impression that certain Americans exaggerate anything having to do with Europe or the Europeans; and a closer and deeper study reveals this to be indeed the case.

As a result of this attitude the immigrant is discriminated against; justice

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Dziennik Chicagoski, Jan. 14, 1928.

differentiates between him and the one-hundred-per-cent American. It can be stated openly that an American judge, even one not suspected in the least of dishonesty, tends to favor the one-hundred-per-cent American witness over the immigrant. In doubtful cases, he will decide against the Greek, the Italian or the Pole, not to mention the negro.

Racial differences arise daily in American society, especially in private affairs. Many clubs and societies protect themselves in every way possible against the entrance of naturalized or alien individuals, or persons of another race. This is particularly true of the one-hundred-per-cent American home, from which the foreigner is barred because he is considered a social pariah.

This attitude of self-satisfaction on the part of the one-hundred-per-cent Americans, as well as their opinion that the morals of the rest of the world are lower than theirs, did not develop out of ill will, for the Americans are hospitable. The reason for this attitude is that they cannot understand why

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others do not follow their way of thinking, or do as they do. They believe that the superiority of their civilization is so complete and obvious that any denial or doubt of it is like denying the existence of the sun.

The attitude of such Americans may be summarized as follows: /Editor's note: The following passage is translated from "The Ku Klux Klan Interpreted," by F. Bohn, American Journal of Sociology, January, 1925./

"We are the greatest people on earth. Our government is the best. In religious belief and practice we (the Protestants) are exactly right, and we are the best fighters in the world. As a people we are the wisest, politically the most free, and socially the most developed. Other nations may fail and fall; we are safe. Our history is a narrative of the triumph of righteousness among the people. We see these forces working through every generation of our glorious past. Our future growth and success is as certain as the rule of mathematics. Providence is always on our side. The only war we Americans ever lost was when one third of us was defeated by the other two thirds. We have

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been divinely selected in order to save and purify the world through our example. If other nations will only accept our religious and political principles, and our general attitude toward life, they soon will be, no doubt, as happy and prosperous as we."

Their idea of Americanization, therefore, cannot be other than a demand for the adoption, by immigrants, of Anglo-Saxon moral, social, and religious principles. There was a time, at the close of the last century, when these one-hundred-per-cent Americans were convinced that the Latin and Slavic immigrants would change their culture and become assimilated. At that time, of course, they did not give a thought to any possible modification of their own culture. Their only idea was to melt all races and all cultures, into one race and one culture--the Anglo-Saxon. When they began to see that a new American society was developing contrary to their ideals, that is, out of the mixture of different races and without the complete extermination of their separate racial and national characteristics, it is not strange that their attitude toward the immigrants changed to one of hostility.

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Thanks to the early kindness of the one-hundred-per-cent-Americans, a certain number of the newcomers were already established here. These newcomers soon began to infect them with a different world outlook, foreign to the Protestant American spirit. Later, greater numbers of immigrants came into the country and began to work more energetically against the Nordic theory, which regards an immigrant as an inferior. The immigrants were opposed to this, because they wanted to become Americans as sincerely as the early comers, who now are proud of having been born in this country.

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It is evident that, as a result of this, Americanization was being carried out in a different way than had been planned by the "assimilationists". Instead of the digestion of all the races by one privileged race, the so-called American melting pot arose, in which all the races are being melted with the hope of obtaining from this mixture the future American, who today is still unknown and whose identity is still uncertain. Mention has been made before of this melting pot and the difficulties encountered in melting the races. At present, emphasis is placed upon the fact that the Catholics sincerely believe

Dziennik Chicagoski, Jan. 11, 1928.

that their religion will not in the least interfere with their becoming good Americans. Those who share this outlook demand the full co-operation of all the races in building the America of the future.

This demand ought to be heeded, for it has many followers in the various strata of society. Multitudes of immigrants came into this country in the hope of finding freedom on a new continent. They desired a rebirth of the spirit and were willing to pay for this regeneration by establishing a permanent residence, with a deep conviction that they were contributing to the creation of a new country, a new nation. Their hearts were overflowing with gratitude and admiration for their adopted country, and their faith created a strong cohesion among the various national groups. Now that they are being told that the true American is the Protestant who was born here of Puritan parents, and that only those of this origin have the right to be called the founders and builders of this country, the recent immigrants have opened their eyes. They can no longer recognize in real life the ideals of which they had dreamed.

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POLISH

Dziennik Zjednoczenia, Oct. 8, 1927.

WPA (ILL.) PROJ. 30275

POLISH CZECH SLOVAK MEETING IN CHICAGO

The creation of a committee to represent the Slavs in America. One of the first subjects to be considered, is the question of immigration. The point was brought out, that there was a need for a joint committee, that would represent and intercede, in all matters, pertaining to the welfare of the Poles, Czechs, and Slovaks in the United States. It was also pointed out that the present immigration laws, discriminate against the Slavs, classifying them as undesirables. We must defend our honor.

Temporary officers elected were: Mr. Anton Cermak, President, and Mr. F. Danish, Secretary. It was decided to hold the next meeting, on the coming Wednesday, at which time, plans for further action are to be presented. This first meeting was attended by representatives as follows: The Rev. Commander L. Grudzinski, attorney; F. Danish, secretary of the Polish Welfare and Aid Association; F. Garbarek, president of the Polish National Alliance; J. Sankowski, censor of the Polish Roman Catholic Union; Emilja Napieralska, president of the Polish Womens Alliance; W. Soska, president of the Polish Alma Mater; A. Cermak, president of the board of Cook County Commisioners; P. Cervenka, president of the Central Czechoslowak Association; J. A. Sokol president of the National Alliance of Slovaks; P. Straka, president of the Czech Roman Catholic Union; K. J. Vopicka, president of the Czech National Alliance, also minister of Rumania, from the United States.

POLISH

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Dziennik Zjednoczenia, Sept. 2, 1927.

(Editorial)

WPA (ILL.) PROJ. 30275

A SUITABLE QUOTA FOR BOTH MEXICO AND CANADA

For some time the Department of Labor at Washington has been actively engaged in establishing ways and means of applying European immigration quota laws to Mexico and Canada. The American press however, is not supporting this project as vehemently as it did the limitation of European immigration. One Texas newspapers states that this law would do great injury to both industry and agriculture in the Southwest. Publications near the Canadian border claim it would be an insult to our Canadian neighbors; other publications farther removed from either of the borders are strongly in favor of applying the restriction of immigration to both our neighbors. If the controversy arises over Mexico, writes The Kansas City Star, then the situation is as follows: There are at present in the United States 800,000 Mexicans. In one of the past years, the emigrants to this country from Mexico numbered 68,000, as to the number smuggled in, no one knows.

The Dallas News differs from others in the Southwest. It says that it would be both a comedy and a tragedy if the number of Mexican immigrants were equal to the quota allowed the English, Irish, Swedish, Danish, and Italian countries.

The opinion of the Pittsburg Sun is, that the smuggling of Mexicans into the United States has grown to such alarming proportions that the coming Congress will find it

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"If a quota were allotted Mexico," says the Milwaukee Journal. "Instead of 68,000 Mexicans, only 1600 would be permitted to enter this country." Probably the states in the Northwest would rid themselves of the cheap laborer, but legally, as yet, they cannot dispose of this curse. The rest of the country would, without protest, be glad to restrict European immigration of cheap labor. And the states in the Southwest should take the same course against Mexican cheap labor. In reply to this; The Post Dispatch from Houston Texas says: "The Southwestern States will fight any such proposed project, because the elimination of the source of cheap labor would bring about the ruination of many citizens, the farmers in particular. With the mass movement of the Negro to the East and North, the exclusion of Mexican cheap labor would prove a grave danger. Therefore, such movements should not be promoted. Further, restriction of Mexican immigration would cost the United States millions of dollars."

If Congress, according to The Rocky Mountain News of Denver, closes the doors to Mexican immigration, they will have a harder nut to crack, than they did when they set a quota on European and Asiatic immigration. The St. Louis Globe-Democrat warns that setting a quota on the labor supply, under present circumstances, might eventually lead to a complete breakdown of the quota system. The greatest difficulty in this matter, according to the opinion of The Brooklyn Eagle and The Manchester Union, lies in the fact that if a quota is established for Mexico, then a quota for Canada also must be established.

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However, there is a great difference between a Mexican and a Canadian, the former settle in communities populated with their own kind, and are not assimilable, on the other hand, Canadians do not differ from us, therefore, make good citizens. From the North is voiced the indignation of The Helena Independent. They write: "If any friction between the United States and Canada be brought about within the next 100 years, it will be because our bureaucrats are not on a solid footing. They are looking around for a new territory of conquest."

The Commissioner of immigration, Hull, will endeavor to establish an immigration barrier between the United States and Canada. There is as much logic for such action, as there would be in the establishment of an immigration barrier between the States of Maine and New Hampshire, or any other state. Evidently the hundred percent Nordics, who were so anxious to restrict European immigration, are now confronted with an even greater problem, and instead of Italians and Poles, they have a influx of Mexicans, whose standard of living is much lower than that of the European, besides their being of an unassimilable nature. The southwest is being flooded with Mexicans. The Negro is moving East. You can almost visualize how this Nordic America will look in the future with immigration doors closed to Europeans.

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Dziennik Zjednoczenia, April 12, 1927.

WPA (ILL.) PROJ. 30275

EMIGRATION FROM THE UNITED STATES TO CANADA

.Editorial

In recent years, emigration from Canada to the United States has greatly decreased, however, this trend of emigration has reversed itself.

Statistics indicate, that in 1926, 200,000 people emigrated to Canada, from the United States. Emigration from England, to Canada, is due to unemployment resulting from the world war, and is increasing the population of Canada very rapidly. Other European nations are following the example set by England, emigrating by the thousand to Canada. This is promoting a program of rapid progress for the development of economics.

United States would never be the richest nation in the world, were it not for the labor of the immigrant. Immigration will without doubt create wealth in Canada, which, in the near future, will take its place beside that of the United States, as a rich country.

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POLISH

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Dziennik Zjednoczenia, Jan. 10, 1927.

IMPORTANT TO ALL POLES

A bill is to be submitted to congress to promote chauvinism. A Chicago delegation of The Council for the Protection of Foreign Born is convoking representatives of union and non-union organizations, to discuss the preparations for negotiating an attack of this bill in congress, which, if passed, will compel all foreign born to register, [illegible] photographed and fingerprinted, by an authorized official. The procedure and treatment of the foreign element will be very similar to the treatment accorded criminals, detained at the detective bureau.

The conference will be held Tuesday, at Machinists Hall, 113 So. Ashland Ave., at 8:P.M. All labor organizations are invited to send representatives to participate. We must oppose three bills of the foregoing nature, introduced by congressmen Aswell, Johnson, and Holiday. One of which proposes to make it possible that the Department of Labor deport aliens. This will place those of us who are of Polish birth, at the mercy of officials, who in most cases discriminate against the foreign element. Mr. Orlowski, Secretary of the organization maintains that the originators of this bill assume and take for granted that people of foreign element have forgotten about these issues, and that they may be submitted before congress without difficulty. It is, therefore, essential that we remind them, that the foreign element is fully aware of threats against their security, also of the source, therefore, they are preparing to attack chauvinism.

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These bills are not in line with clean Americanism. In the opinion of the Secretary of Labor, it is said that the registration of foreigners is not compulsory. This bill greatly jeopardizes the labor organization, if passed, it would be possible to deport any alien during a strike, particularly those who participate in picketing.

The aforementioned bills were condemned in two conventions of the American Federation of Labor, one in Kansas City, the other in Detroit, Michigan.

CHICAGO (ILL.) PROJ. 30215

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POLISH

Anonymous - "A Real National Danger", Chicago Society News (Monthly) Vol. II, No. 8, April 1924, p. 4.

We have witnessed a wave of radicalism reaching unto the very Halls of Congress. To-day we are in the throes of pacifistic propaganda aimed at the very foundations of our Government. As a Nation we are beset with a nightmare of "anti-immigration" and its possible "horrible" consequence to our country. We are told that unless immigration is checked, this nation will become a dependency of some European State. At least such a conclusion is justified from the "immigration hysteria" ranging throughout the United States.

We have read a great deal in our magazines of the preferences for immigrants of Nordic and Anglo-Saxon stocks, classifying them as the most desirable because they assimilate more rapidly than others. We see the peoples of southern and eastern Europe placed in the category of the least desirable immigrants because of their slow amalgamation, and charged with the "crime" of adhering to the language and customs of their respective countries. All these effulgent articles and treatises deal in generalities, conlusions, rumors, hearsay and falacious statistics, analyzed and juggled to suit, in many instances, the convenience of the writer. We

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Chicago Society News, April 1924, p. 4.

have neither the time, nor is it our province in this limited and meagre publication to counteract the unfair and biased opinion of overzealous and misguided "patriots" for hire.

The great difficulty with these writers and self-styled 100% Americans is, that they have viewed the situation from a narrow selfish view point rather than from the broad human aspect, taking into consideration the environment, language, and creed of the people under discussion. Even the writers need not go back more than from one to four generations to find that their ancestors came to these shores to seek freedom of religious worship and to better conditions for themselves and their descendants. They obtained their American citizenship without effort or sacrifice and this they would deny others who came, as their ancestors came, willing to make sacrifices to attain the privileges and prerogatives of American citizenship. The Americanization or assimilation of our immigrant must follow in an orderly fashion, by evolution rather than revolution, by a campaign of encouragement and not of persecution, by education instead of compulsion.

The fact that the immigrant must adjust his life here to new conditions and customs, learn a new language, the root of which is other than the language of his land. It

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Chicago Society News, April 1924, p. 4.

is no wonder that the immigrant, whose language is not a Nordic or Anglo-Saxon language, and who must adjust himself to the intricacies of our distinctive mode of existence, requires a longer time to become amalgamated than does the Nordic and Anglo-Saxon whose languages have the same origin as that of the English language. The trouble with the reformer is that he would attempt to change the sphere of the immigrant over-night. It cannot be done, because the influence of centuries of cultural development cannot be eradicated in from two to five years. A generation or two of proper and careful attention alone can bring the desired transition about.

Whose fault is it that the evolution is slow and halting, and who is to blame for the so-called lack of assimilation of our immigrants? We Americans and our Federal, State, and Local Governments are primarily to blame, because we are not doing our full duty to our Country, to ourselves, or to our immigrant. It is our duty to interest ourselves in the immigrant, give him aid, encourage him in learning our language, and assist him in acquiring a knowledge of our institutions. These duties have been partially assumed by individuals genuinely interested in the "foreigner" and his Americanization and by some of our settlements in a limited and necessarily

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Chicago Society News, April 1924, p. 4.

circumspect measure. This work should be undertaken by special Government agencies in a systematic and scientific manner, and carried on through competent instructors especially trained and having a knowledge of the people with whom they are to deal, preferably Americans of the origin of the immigrants they are to educate and prepare for Americanization.

We, who are sons and daughters of the immigrant, one and two generations removed and know that the statements made about us and our ancestry are unfair and unjust, should use our good offices as Americans to refute the injustice done the immigrant and his descendant. We have nothing to conceal, we are loyal to our country, the United States, we have made our sacrifices and have done our full duty in the late war. We have no apologies to make about our Americanism and resent the imputation that we are less desirable American citizens because we have not sprung from the Nordics or Anglo-Saxons.

It will be interesting to know what some of our writers will say of the pacifist movement in our American Universities, of the outrage to our flag in Evanston, Illinois, an ideal Nordic-Anglo-Saxon community, which permitted an un-American slacker to vilify our Country and belittle its flag.

WPA (ILL.) PROJ. 3022

Chicago Society News, April 1924, p. 4.

We have noted with some satisfaction and pride that among the "38" at Evanston there were no Americans of our extraction, while the majority of them were of Nordic and Anglo-Saxon descent. We have no doubt that American writers will attempt to cover up that fact by failing to mention the "100% Americans".

Instead of attempting to restrict good, honest and healthy immigration, it would be well that our reformers and lawmakers in Washington, of Nordic and Anglo-Saxon origin, direct their attention and energies to the Americanization of our un-American Americans in our American Universities, instead of slandering and belittling the wellmeaning, earnest and honest immigrant and his descendants who have in the past contributed to the welfare of this country, and who are now helping to maintain it in the forefront of civilization.

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POLISH

Dziennik Zjednoczenia, June 22, 1922.

SMULSKI'S PROTEST BRINGS RESULTS

Whereas the Poles leaving America for Poland have met with great difficulties in trying to obtain American passports, Mr. John F. Smulski has entered a protest to the Department of State against the unnecessary regulations and demands. This protest has been taken into consideration, and the difficulties have been removed, which is evident from the following letter printed here in its original form.

Department of State, Washington, D. C.
June 17, 1922

Mr. John F. Smulski
President National Polish Committee of America, 1214 N. Ashland Avenue,
Chicago.

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Dziennik Zjednoczenia, June 22, 1922.

Sir: The Department acknowledges receipt of your letter of June 13, 1922, in which you complain on behalf of the members of your organization, that the restrictions imposed by this Department upon applicants for passports to Poland are onerous and request to be informed when the restrictions complained of may be removed or changed.

In reply, you are advised that many of the restrictions complained of have been removed by this department within the past few days, as a result the department is now freely issuing passports to Poland without requiring as heretofore, documentary evidence showing the necessity for visiting that country. You are further advised that the department is at this time considering the matter of abolishing all war time restrictions relating to the issue and use of passports.

I am, sir, your obedient servant,

(signed) Phillip Adams
Chief, Division Passport Control.

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POLISH

Dziennik Chicagoski, Jan. 27, 1922.

ST. JOHN KANTIUS'S PARISH

The graduation exercises of the citizenship classes took place last night in St. John Kantius's parish hall. Final citizenship papers were handed by the pastor /of St. John Kantius's Church/, the Reverend Stephen Kowalczyk, to forty-six men and eleven women who had succeeded in passing the final examination in the Federal Building. Mr. Stanislas Adamkiewicz, former alderman of the Seventeenth Ward and at present a delegate to the State constitutional convention, delivered a speech. The singing of school children and of a mixed quartet composed of members of the parish choir followed. Mr. Weber, a naturalization official, was present at the ceremony.

New naturalization classes will begin February 5 and will be held twice a week. Further notices will follow. St. John Kantius's parishioners who are not yet citizens should take advantage of this opportunity.

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POLISH

Dziennik Chicagoski, Jan. 19, 1922.

OUR IMMIGRATION ODDITIES

(Editorial)

Readers will recall that we thoroughly discussed the immigration question when it was being debated, and that we and other Polish newspapers as well as the non-Polish press that was directly interested in this matter warned of fatal consequences and odd and silly situations that would be brought about by the passage of the immigration bill in Congress. The bill limiting immigration to our country for some time in the future has been passed, as we all know. We remind you that this new law limits the quota of immigrants from each country that may be admitted to the United States, and that a number is fixed which cannot be exceeded in one year. And so for us Poles the quota has been set and is being strictly adhered to.

We remind you again that while fighting the bill limiting the immigration into this country, we argued and showed what odd and absurd circumstances might,

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may must, result from so silly a law, making of America a kind of Sesame opening to some charmed word of bureaucracy and actually treating human beings as cattle. They will count them by heads and bunches, divide them in groups, sort them out, admit, separate, send them back, and so forth--to this at least points this grand theory with all its possibilities and consequences. It may so happen, we wrote, that a husband will not be permitted to bring his wife here, that families will be separated and divided, and that the silliest and most immoral eventualities will be created, thanks to this "enlightened" law which in theory should serve as a floodgate for the trough carrying water to the millwheel of Americanization; when there is enough water for a certain time, or when it flows too fast, the floodgate is let down, the trough is closed, and the intake is down to zero. Let us suppose that a big fish and a little fish, its daughter, are swimming in this current; it may so happen that the old lady will make the grade and be carried over the dam, but the little fish will remain on the other side of the obstruction--not admitted, deprived of protection, it will finally die.

This comparison, clumsy as it is, finds many parallels because of the monstrosities caused by the new immigration law. The immigration officials, in

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Dziennik Chicagoski, Jan. 19, 1922.

order to control and facilitate their work, have divided yearly quotas into monthly allotments, and acting exactly like our lawmakers, they have cut up human groups into smaller groups which are permitted to enter every month, and not a soul more. A fine mess! And so in practice, much sooner than it was expected, the following incident occurred. A certain Polish woman who had lived in America for a long time went with her children to the old country for a few months to visit her relatives. The woman left with four children, and the husband remained in Chicago. Now the wife is returning to America, but with a somewhat enlarged group, for while she was in Poland, her fifth child was born, which she, of course, is taking with her to its father in Chicago. It so happened, as an evidence of the brilliant mentality of the lawmakers, that the Polish quota for that month had already been exhausted; this woman has been registered with four children, and after proper arithmetical calculations the result was so many heads. For the fifth child, above the Polish quota for this month, there is no room. The unfortunate mother is dragged to Ellis Island and there is told that her two-month-old baby cannot be admitted to the "free land of Washington". The unavoidable

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Dziennik Chicagoski, Jan. 19, 1922.

consequence is that the child must be returned to the place from which it came--to Europe. Such is the law, such the rule! But as they say, every law can be evaded; so in this case a way was found to get around the law. With the intervention of the proper authority--a cabinet officer--the Polish baby was admitted to the United States.

This matter has finally been settled. But this is not the important question; the important part is that here the senselessness of this law has been shown in all its fullness, creating monstrous complications and situations which necessitate evading the law if [those in authority] wish to listen to their consciences and be human. The only alternative would be to drive a child or a whole family away or to separate it, even if it be against the rules and principles of morality, which are enforced here to their hypocritical limit and with Puritanical exactitude. What can one think of such a law? Nothing else but that it is legalized lawlessness, that it is sanctioned wrong. What can one think of the lawmakers who make such laws? Nothing else but that they are just plain jingoists unequal to the high demands of their noble

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Dziennik Chicagoski, Jan. 19, 1922.

calling.

All this grievously harms the dignity of the country and of its authorities. It is impossible to arrive at a different conclusion.

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POLISH

Dziennik Chicagoski, Jan. 6, 1922.

FROM A MASS MEETING UNDER THE WATCHWORD "THE RETURN TO POLAND IN GROUPS"

Last Monday afternoon a meeting was held in the auditorium of the Polish Women's Alliance Building to discuss the question of mass re-emigration to Poland.

The spacious auditorium was completely filled, and many were forced to stand for lack of seats. For more than two hours and a half everybody listened attentively to several speakers. The program of the meeting was very skillfully arranged. At the beginning one of the speakers described the geographic and economic position of Poland, making use of the most recent map. He showed that Poland was a rich country of great possibilities, where there was room enough not only for those living there already but also for all the emigrants now living outside the boundaries of the homeland. He urged that we should return home without delay and go there to work with intelligence, according to a previously

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Dziennik Chicagoski, Jan. 6, 1922.

well-thought-out plan.

He showed how silly it was to work so hard here for ever-decreasing wages or even to be without employment, while over there, in our native land, one can do useful and well-planned work.

The next speaker, in sincere, warm, and enthusiastic words, proved to those present that now is the best time to go back, since before long all the most important places in Poland will have been taken by foreigners, who in ever-increasing numbers are entering Poland, seeing there a splendid opportunity for themselves. He proved conclusively that one should return to his native land not only to promote his own interests but from a sense of civic duty as well. Return we must, not singly, but in groups, and in groups of which every single individual is well informed as to the purpose of his return and the future work he is to do.

The next speaker discussed the plan of mass return to Poland and the project

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Dziennik Chicagoski, Jan. 6, 1922.

of group work. The speaker indicated that Poles who have the intention of returning home are forming an organization, the "Community," of which the object is to gather all the energetic, alert, and enterprising people desiring to re-emigrate and to form of them one large group whose departure from America and the beginning of whose new life in Poland would follow a well-formed plan for the whole group.

The aim of this organization is not the promotion of individual profit but the creation of mutual aid and co-operation among its membership. The founding of this organization is not for the purpose of conducting business here in America but of doing business in Poland.

The organization is based on the sound proposition that each member shall conduct an enterprise in Poland individually with his own capital, while the organization will aid in establishing commercial or industrial enterprises by the wholesale buying of merchandise and the distribution of it among separate units and by supplying information and instruction in

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organizing and conducting individual business units.

Another meeting with the same purpose in view was held on the South Side, where the hall was equally well packed. This fact shows the great interest of our people in re-emigration in groups according to a well-organized plan. Those who attended even demanded that such meetings be held more frequently in order that they might become better acquainted with one another and have an opportunity to exchange views and discuss their ideas on this question. It was decided, therefore, to hold such meetings in different sections of the city.

From the great interest in this question shown everywhere one is justified is supposing that the great majority are in favor of our plan. Similar movements and the same enthusiasm are shown in many Polish communities all over America, for the members of the "Community" are already at work everywhere in America increasing the family of emigrants returning to Poland.

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POLISH

Dziennik Zwiazkowy, Feb. 22, 1919.

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RE-EMIGRATION AND COMMERCIAL CONNECTION WITH POLAND

(Editorial)

Commercial organizations of various kinds, and with a declared capital of many million dollars in paper, have, for some time, been springing up with the rapidity of mushrooms. These enterprises are carried on through the sale of shares.

We are not wholly opposed to such organizations; we must, however, consider their soundness. Therefore, we earnestly warn our readers and members of the Polish National Alliance to be most careful about investing their money in enterprises that do not bear thorough investigation.

A few days ago we published a warning issued by the Press Committee which was based on information given by the National Committee. In reference to this matter, the Polish Daily Record writes as follows: "Much has been said lately about re-emigration to Poland and how such re-emigration could help to establish commercial relations between Poland and America."

Dziennik Zwiazkowy, Feb. 22, 1919.

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All these plans sound very promising, but not all promoters are guided by honest and patriotic reasons. We believe that re-emigration of Poles to Poland should take place because Poland will need plenty of good, skilled workers. Those with experience will, therefore, be most valuable. This movement should, however, not be rushed. The return to Poland should be well planned and regulated by governmental requirements. Those people who do not have sufficient funds should, however, not leave this country as they would be disillusioned.

During the first few years following the peace treaty, Poland will have enough hands to rebuild what has been demolished during the war. The sudden flow of laborers into the land might bring about a crisis, and be the cause of another emigration problem. When Poland has rebuilt its ruined villages and towns and has enough food and provisions, then will be the time for mass re-emigration. Then there will be enough work for every skilled worker.

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But Poland will, even at this time, welcome people with money who will invest in land which can now be had at extremely low prices, or such as will invest in some commercial or manufacturing enterprises. Poles should, in their early age, learn a trade which may be used to advantage later in Poland, and for which they will be generously paid.

In reference to the numerous small corporations organized in this country recently, we must admit that we have no confidence in them, and, therefore, we warn all Poles to be most cautious when investing their money. Anyone who is without either money or experience, and is trying to sell shares to establish business relations between Poland and America, is without business qualifications, and is trying to bleed the gullible public.

Commercial connections between both countries can be established and maintained only by large corporations which have been organized by well-known, progressive Poles who have met with the approval of the Polish government. Therefore, we give the following advice to all our countrymen: "Be very cautious when invited to invest your life's savings without any suitable security."

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POLISH

Dziennik Związkowy, Dec. 18, 1916.

WILL HE VETO IT?

(Editorial)

The Burnett Immigration Bill, with its already famous "literacy test clause" for immigrants, was passed recently by the United States Senate. This bill was passed by the lower house of Congress at the last session; evidently the all-powerful "Madame Politics" and fear of the elections kept its promoters from forcing it through the Senate [at that time].

Now that the elections are over and the Senators no longer need reckon with public opinion, the anti-immigration bill was passed by a large majority. If the House of Representatives approves of certain amendments made to the bill by the Senate, it will then proceed to the White House, to the president, who will either sign it or veto it.

The major concern is, What will President Wilson do? We know that President

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Wilson has already vetoed this bill once before, taking a definite stand against any laws which would make literacy tests compulsory for incoming immigrants. This stand brought him a great deal of popularity not only among the great masses of immigrants, but also among those long settled here, because in many cases their forefathers were illiterate immigrants to this country.

If we raise our voice against this bill today, it is not because we fear for the fate of our brethren who will come here when the war is over, because it is more likely that Poles from America will return to their native land than that those from Europe will come here; we are concerned with the injustice and the unfairness of the law as compared with the broad concept of freedom symbolized by the Statue of Liberty on the Atlantic coast.

It is not in the best interests of this country, our adopted motherland, to exclude strong and healthy people, and to take away their chance for a better life simply because they were not taught to read in their native

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Dziennik Związkowy, Dec. 18, 1916.

land, or perhaps because they were not permitted to read as much as forty words in any language. It is not their fault, but the fault of the government under which they lived. It is the government of a country that must always be held responsible for the illiteracy of its people.

It is too bad that our enlightened lawmakers, such as Burnett and others, cannot understand this, and push through anti-immigration bills with the enthusiasm and zeal worthy of a much better cause.

We believe, however, that the President of the United States will not share their opinion. We believe that he will veto the bill again, and thus show the world that all of the lawmakers of the United States are not short-sighted bigots who cannot see beyond their own personal interests. If the Congress of the United States tries to pass the bill over the President's veto, and if it succeeds, there is only one--rather sad--opinion that we can hold of those who voted for and passed the bill.

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POLISH

Dziennik Zwiazkowy, Mar. 29, 1916.

THE LITERACY TEST FOR IMMIGRANTS

The House of Representatives is at work on a bill to bar from this country all immigrants who cannot read and write. That is a pretty good example of the trifling futility which characterizes most of the recent deliberations of Congress.

The United States has received many grievous insults and wrongs from its foreign-born citizens during the last year and a half, but not from those who would be excluded by the literacy test.

The foreign-born residents who defend the sinking of the Lusitania are not illiterate.

The men who denounce President Wilson for insisting on the rights of Americans at sea are not illiterate.

The men who in every controversy that arises between Germany and the United

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E. Jones, Miles D. C. Washington, D. C. 8/25/38

Dziennik Zwiazkowy, Mar. 29, 1916.

States take the side of the Kaiser against the President all can read and write.

The sedition-mongers on whom von Bernhardi and his ilk rely to start a civil war in the United States are well-educated men.

Illiteracy, as President Wilson so finely said, proves that a man has lacked opportunity in the land from which he has come, not that he will misuse opportunity in the land to which he is going.

If we are to restrict immigration, we need to find better means by which to separate the sheep from the goats than is furnished by the spelling book.

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III G

POLISH

PROJECT 30046 W.P.A.

Narod Polski, Vol. XIX, No. 15, April 14, 1915.

THE IMMIGRANTS PROTECTIVE LEAGUE

A week ago, in the Chicago City Club, an annual meeting of the Immigrants Protective League was held. To this league belong also the representatives of the Polish Roman-Catholic Union. A dinner was served before the meeting in one of the club's halls.

After the dinner, the president of the League, citizen Alex A. McCormick, after a short talk, called upon the secretary, Miss S. P.Breckenridge, to read the financial report for the past year. The report showed that the League expends over $14,000 annuallly for the protection and care of immigrants in Chicago.

Its funds are gathered from voluntary donations.

After the secretary, a director, Miss Grace Abbott, read an extensive and interesting report on the activities of the League.

In her elaborate work, Miss Abbott pointed out in figures how many persons of different nationalities benefited from the services of the League.

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The first place in this regard is held by the Poles, the second by the Jews.

This report contains much valuable information regarding our Polish immigrants, and it should awaken Polish organizations to become interested in the activities of this League and to begin some sort of action for the purpose of aiding our countrymen who, upon coming to this country, often become the victims of different agents and "chiselers."

The administrations of our Polish organizations, without exception, ought to send their representatives to the meetings of the League and support its activities as much as possible.

Polish immigrants, as statistics point out, receive the most benefit from the services of the League. Therefore it is only natural that the Polish nationality should support the activities of the League, and our organizations, which owe their welfare and development mostly to immigrants, can do much in supporting this League.

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In the past year the League took care of 12,000 immigrants of different nationalities in Chicago.

The Polish Roman-Catholic Union was represented at the meeting by secretary V. S. Konopa.

The administration of the League is composed by the following: A. A. McCormick, President; Prof. George H. Mead, First Vice-President; Miss Jane Addams; Charles L. Hutchinson, Cashier; Miss S. P. Breckenridge, Secretary; Miss Grace Abbott, Director.

The office of the League is at 290 S. Michigan Avenue.

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POLISH

Dziennik Zwiazkowy, Mar. 12, 1915.

TWO BILLS

Two bills were introduced recently in the State legislature of Illinois. Both of them tend toward one goal, although not in the same degree. What is most suprising is the fact that the authors of these two proposed enactments are State representatives of Polish descent, elected principally by Polish votes.

And so State Representative Albert Rostenkowski requests that it be prohibited for persons not citizens to conduct individually or even in partnership any enterprise requiring a license. This proposed law reads as follows:

"A person not a citizen of the United States, cannot be in any way interested financially either as sole owner or as a partner or as a shareholder in a saloon or in any other enterprise for the conducting of which a license is demanded by law. For every day of commission of such transgression the guilty

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person shall be punished by being imprisoned from thirty to sixty days in the County jail."

The proposal of State Representative A. Trandel limits the prohibition to saloons. Because Mr. Rostenkowski expressed his wish to hear the opinions of citizens on this bill, the Dziennik Związkowy thinks that he would also like to hear the opinions of newspapers, which influence the opinions of citizens. Unfortunately their opinion of his proposal will not prove favorable or flattering, and for this there are many reasons. The very motivation of the bill, charging persons not citizens with "uselessness in the development of this nation, this State, this county, and this city" and as a result refusing them the right "to profit upon citizens," cannot stand up against criticism. True, Mr. Rostenkowski directs these charges against other nationalities, not against Poles, but the law does not recognize nationalistic exceptions. The charge, therefore, must necessarily fall also against the great mass of Polish immigrants who do not as yet possess the rights of citizenship. Equally illogical is the

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contrast of "citizens paying rent and license" with persons not citizens because the latter also pay rent and license. It oftener happens that citizens profit by those who are not citizens, than, that those who are not profit by those who are. Not infrequently a clever citizen, who understands better the conditions of this country, exploits persons not citizens or even forces them out of business.

To forbid persons not citizens to participate in any enterprise requiring a license even in the capacity of partner or stockholder would kill stock corporations and co-operatives to which persons not citizens belong. Moreover, it would ultimately bring about the ruin of the whole country. Finally, this proposition tends to create unheard-of monopoly, the concentration of all commerce and industry in the hands of citizens to the exclusion of the great mass of those not citizens. Those who are not citizens would then be deprived of the right of existence, the right of managing and investing their money. In

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one word, several million people would be condemned to a fate similar to that of the most miserable slaves. They would be compelled to work for the citizens, regardless of the exploitations imposed upon them. What would Lincoln say to this were he alive?

In addition to this, the Fourteenth Amendment to the Constitution of the United States says clearly:

"Nor shall any State....deny to any person within its jurisdiction the equal protection of the laws."

The United States cannot create exceptional rights and laws on the pattern of those practiced in Prussia. An enactment of that type would redound to the detriment of all immigrants. It would be far worse than the immigration laws of Rott, Burnett, and Dillingham. The results of it would be that not only

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would an immigrant who was a skilled laborer fear to enter the State of Illinois, but an exodus would ensue of all those now residing within the State. They would avoid Illinois as if it were a spot infested with pestilence. It would be different if Mr. Rostenkowski made a request for trade qualifications for permission to conduct an enterprise. But that would not be so good even for many citizens. And so, as the propositions stand, in one instance as well as in the other, the proposed laws fundamentally miss the mark and cannot possibly be enacted.

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Dziennik Zwiazkowy, Feb. 19, 1915.

DECREASE IN IMMIGRATION

(Editorial)

The marked decrease in immigration as a result of the World War does not cease to interest and worry the American newspapers. Not so long ago, the Chicago American in an editorial again pointed to the fact that in the second half of last year (1914) only 204,884 immigrants entered the United States as compared with 734,869 in the second half of the year 1913. Setting aside his former prejudices toward immigration, the author of the editorial frankly declares that without arrivals from Europe this country will be unable to develop as it has done and cannot exist in the future. In his opinion it may be presumed that for the next fifteen years Europe itself will need its people. Moreover, even after these fifteen years it will be difficult to increase the immigration into America if we continue to pass such nonsensical bills in Congress as the last one, in which an intelligence test was made one of the principal requirements for entry into America.

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POLISH

Dziennik Zwiazkowy, Feb. 11, 1915.

THE IMMIGRATION QUESTION

This Polish newspaper, Dziennik Zwiazkowy, has for some time been writing upon the question of what influence the World War of 1914 will have upon immigration. Today we also have the /views of/ American newspapers, which /recently/ sounded an alarm, prophesying that with the termination of the war all hungry Europe will invade the United States and deprive its citizens of employment. These newspapers are now beginning to change their opinion. They are beginning to regard this matter from our point of view.

In fact, one of the American newspapers even devotes a long article to this very important matter. The article is supported by statistics, and the writer comes to the conclusion that the war will lessen immigration considerably and will even cause the return of the most desirable and most useful immigrants, which can only result in a great loss to this nation. The author's premises are contained in the following deductions: In the first place, it is a certainty that the nations now at war will use every method

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available to hold back from emigration their priceless human material. Secondly, it may be expected that Europe, pressed by lack of working hands, will endeavor to take away the laborer from America, which on the one hand will avert the calamity of unemployment but on the other hand will be a great loss to the capitalistic exploiters. Thirdly, the nationalistic and racial elements in American immigration will change, and the change will be for the worse for America.

The author substantiates this third statement by referring to statistics. He points out that it is exactly the countries involved in the war which provide the most useful immigrants for the United States. He places Poles, Bohemians, and Slovaks at the head. In the number of marriages they exceed more than threefold the Germanic element and sixfold to sevenfold the other nationalities and races. In the same way the statistics on real-estate purchases place these Slavonic people in first place by a great majority. This demonstrates their sense of economy and their civic intelligence.

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Dziennik Związkowy, Feb. 11, 1915.

In one word, the author considers these Slavonic people the best material for American citizens, especially since their linguistic abilities and the ease with which they adapt themselves to their environment have no equal. It is exactly these immigrants that America will lose, and in return it will receive more Italians, Hollanders, Irish, Scandinavians, and immigrants from the Spanish peninsula and from the East. According to Mr. Howe, the Immigration Commissioner at Ellis Island, the reports show that the flow of immigrants has decreased to one third the number which arrived last year. In this number there is a complete absence of Poles, Bohemians, and Slovaks, those who have always been considered the strongest and most diligent workers. America faces a very important problem, the author concludes.

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Narod Polski, Vol. XIX, No. 6, Feb. 10, 1915.

VICTORY OF A JUST CAUSE - IMMIGRATION STATUTE LOST

The immigration statute requiring the reading test for all immigrants was finally defeated in Congress and will not be raised any more at this session. The lower House of Congress upheld the veto of President Wilson by a small majority.

On Feb. 4, at 5 o'clock, a vote was cast on this statute. In the lower House of Congress an effort was made to vote down the Presidential veto and out of 399 members of this House, 261 voted against the Presidential veto, and 136 supported the President. The opposers of free immigration lacked 5 votes of the required 73 majority.

III G
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IV (Jewish)

POLISH

Dziennik Zwiazkowy, Feb. 5, 1915.

ANTI-IMMIGRATION BILL KILLED

The Smith-Burnett Anti-immigration Bill, prohibiting entry into the United States to all those unable to read and write, was killed. It will not come before Congress for discussion during this session. This bill passed in both houses by a considerable majority when a vote was taken on it, but President Wilson vetoed the proposed enactment because of the ban placed upon the entry of illiterates. It is necessary to obtain the votes of two thirds of all congressmen to override the President's veto. This vote the supporters of the bill failed to receive, and on February 4, 1915, the President's veto was sustained, although by a very narrow margin of votes. This bill was killed and the President's veto was sustained by only five votes. Two hundred and sixty-one congressmen voted in favor of the bill, and one hundred and thirty-six cast their ballots against it. There was not, therefore, the required two-thirds vote, the President was victorious, and the chauvinists suffered a defeat.

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Congressman Burnett, the creator of this bill, is enraged no end over the outcome. He threatens to present the bill again at the next Congress. It is still uncertain, however, whether this confirmed and avowed chauvinist will be re-elected.

The following congressmen from the state of Illinois voted to sustain the President's veto: Gallagher, Gorman, McAndrews, Sabath, Stone, Springer, Williams--Democrats; Britten, Madden, Mann--Republicans; Copley--Progressive.

The following congressmen from Illinois voted against the President's veto: Baltz, Buchanan, Borchers, Fitz, Henry, Foster, Fowler, Hill, O'Hair, Rainey, Tavenner--Democrats; McKenzie, Hinebaugh--Republicans; Thompson--Progressive. Hoxworth was absent during the vote.

It is worthwhile to remember the names of these people so that we can properly reward them at the next elections. Let the Poles pay them as they deserve....

A heated debate over this contemptible bill, and particularly over the President's veto, lasted for five hours. Both sides argued in order to gain followers, and

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Dziennik Zwiazkowy, Feb. 5, 1915.

sharp words were exchanged. Congressman Burnett, a Democrat, and Gardiner, a Republican, conducted a vicious tirade in behalf of the bill; the opposition was led by Sabath and Moore, Democrats.

Congressman Albert Johnson, of the state of Washington, demanded that this country's boundaries be completely closed to immigrants until the unemployed in the United States find work with adequate remuneration for themselves, and until conditions become better. This motion, however, failed.

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POLISH

Dziennik Zwiazkowy, Feb. 5, 1915.

REPORT FROM THE MEETING OF THE POLISH IMMIGRATION LEAGUE

At the time when the representatives to Congress debated the matter of the President's veto of the proposed Smith-Burnett Anti-immigration Bill, the Polish society established for the purpose of combating unjust immigration limitations paused to consider what methods to apply to make certain that the newly-proposed bill does not become a law. The meeting of this society was held at the La Salle Hotel in Chicago.

Mr. Casimir Zychlinski, the president of the Polish National Alliance, presided, and Mr. Anthony Czarnecki, Election Commissioner and the secretary of the Polish Immigration League, kept the minutes. The delegates to Washington, the Reverend J. Sobieszczyk and Miss Emily Napieralska, gave a report of their activities. They received an enthusiastic ovation for sincerely and capably representing the group in their interview with President Wilson.

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Attention was then directed to the enemies of immigration, since there is still fear that the chauvinists will not give up. There is a possibility that they will employ every method to make Congress override the President's veto and make the Anti-immigration Bill a law.

"The Poles in America," said one of the speakers, "cannot count upon what other nationalities will accomplish for us. To them we are only a number of votes; to those who do not know the soul of a Polish immigrant we are good only at the time of elections, when we are needed. But when there is a question of sincere and proper representation of interests of immigrant Poles, we must do the work for ourselves, because no one will do it for us. Someone must be in the capital of the United States who will watch the interests of Poles, who will not allow congressmen, senators, and other influential officials to be misinformed concerning Polish-Americans. Other nationalities have their representatives, while we Poles--especially now, when even the eyes of warring European powers are turned upon the

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nation's capital--have no one there. In accordance with what has been related by the delegates, and in view of what has been said by previous speakers, I make a motion that this society choose a delegation to appear at the nearest meeting of the Polish Central Relief Committee. The delegation is to present this matter and request that this highest Polish immigrant institution today recognize the question of sending a representative to the Capitol as most urgent. The Polish Central Relief Committee should, therefore, pause before sending a delegate to Washington."

The motion was passed and the selection of delegates followed. The following delegates were chosen: Mr. Lesnicki, Attorney L. Mallek, Mr. Dalkowski, and the Reverend John Sobieszczyk. They will appear at the nearest meeting of the Polish Central Relief Committee to present the matter. When Secretary Czarnecki was reading the names of the delegates he received information by telephone that the Congress had sustained the President's veto. The news was received with a thunderous wave of applause. Miss

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E. Napieralski then made a motion to send a telegram of thanks to the President immediately. The motion was passed unanimously. The following committee was named to prepare a proper resolution: Miss E. Napieralski, Reverend J. Sobieszczyk, and Attorney L. Mallek.

The telegram sent to the President is as follows:

February 4, 1915.

To Honorable President Woodrow Wilson,
President of the United States,
Washington, D. C.

Congratulations to you upon Congress' sustaining today your veto of the Immigration Bill, which contains the inhuman, unjust, and un-American literacy clause. Representatives of organizations of American citizens

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Dziennik Zwiazkowy, Feb. 5, 1915.

of Polish birth and descent, in a meeting assembled today, in the Hotel La Salle in Chicago, join in voicing their earnest thanks and sincere appreciation for your just and patriotic veto of the bill. We and the four million of our fellow citizens of Polish birth and descent throughout the United States are happy with you over your victory in Congress.

The Right Reverend Bishop Paul Rhode, president; Judge Edmund K. Jarecki, treasurer; Election Commisioner Anthony Czarnecki, secretary. Casimir Zychlinski, president of the Polish National Alliance; Peter Rostenkowski, president of the Polish Roman Catholic Union; Mrs. Anna Neuman, president of the Polish Women's Alliance, and Attorney Leon Mallek, Attorney Louis Pinderski, Attorney Alexander Smietanka, Attorney Peter Mindak, Attorney Peter Schwaba, Attorney Joseph Lisack, Reverend Francis Gordon, Reverend John Sobieszczyk, Reverend Louis Grudzinski, Reverend Francis Karabasz, Attorney Julius F. Smietanka, Attorney August Urbanski, Miss E. Napieralski, Dr. Alexander Prominski, Joseph Magdziarz, John S. Konopa, Frank S. Barc,

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Dr. Adam Szwajkart, Frank Dalkowski, Louis Lesnicki, Stephen Kolanowski, Thomas Lasecki, Charles Szczerbowski, Stephen Napieralski, Dr. T. M. Napieralski, John Zawilinski, Stanley Szwajkart, Stanley Orpiszewski, Leon Zamorski, Executive Committee.

The deliberations were continued, although the matter of the amendment to the immigration laws was not removed--as Election Commissioner A. Czarnecki justly avers. In thirty days new people will come to Congress whom the chauvinists will again be able to approach with dishonest propositions of restricting the immigration laws. This new Congress must also be informed on Polish matters from the Polish point of view and not from the standpoint of American chauvinists and lobbyists of labor organizations. The masses of these labor organizations are certainly not in accord with the restrictions, although the lobbyists always call upon them and always protest in their name.

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Many members of the League expressed the fear that the lobbyists wishing to enact the Anti-immigration Bill at any cost would not rest. The members then considered the best ways to inform the general public of any such chauvinistic attempts. A motion was finally passed that a committee be chosen for the purpose of informing the labor masses of foreign descent of the dangers of combating immigration by the union lobbyists. This committee will prepare a plan to oppose the anti-immigration efforts, which are not in accord with the American spirit and the interests of Polish immigration.

The following members have been selected to serve on this committee: Louis Lesnicki, F. S. Barc, Charles Szczerbowski, Attorneys Peter Mindak, August Urbanski and Louis Pinderski.

Mrs. Anna Neuman then made a motion to express the League's sincere gratitude to Commissioner Anthony Czarnecki for seeing to it that those present at this meeting were informed by telephone of the results of the

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vote in Congress. The motion was carried unanimously. In view of the fact that all business matters of the Polish Immigration League were exhausted, president C. Zychlinski adjourned the meeting.

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IV (Jewish)

POLISH

Dziennik Zwiazkowy, Jan. 29, 1915.

THE ANTI-IMMIGRATION BILL VETOED

The President of the United States, Woodrow Wilson, on January 28, 1915, sent to Congress his veto of the Immigration Bill. This bill would restrict entry of immigrants to the United States, especially those unable to read and write. Together with the veto, the President sent his report on this matter, setting forth the reasons why he had to veto this bill.

Congressman Burnett, the main author of the bill and a rabid chauvinist, was uncontrolled in his anger. He announced at a meeting of the immigration commission that the bill would pass over the President's veto. He has hopes of gaining the two-thirds vote, in the lower house of Congress, necessary to overrule the veto.

After a joint session of the committee--of which Congressman Adolph J. Sabath, of Chicago, an undaunted opponent of the bill,is a member--it was decided

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Dziennik Zwiazkowy, Jan. 29, 1915.

that a new vote on this measure should take place on Thursday, February 4, 1915. If there is a two-thirds majority in favor of the bill, then the President's veto will be overridden and the bill will become law.

Congressman Sabath, an opponent of the proposed measure, wanted the voting on the bill to take place immediately, or at the latest on February 2, 1915. He relied upon the effect that the President's veto had created upon the Congressmen.

Congressman Burnett, the creator of this unjust bill, was opposed to Mr. Sabath's plan and succeeded in gaining the commission's assent to bring the bill to a vote on Thursday. This was done for the purpose of giving Burnett an opportunity to rally his followers to support the bill.

Congressman Sabath, however, has hopes that the President's veto will be sustained. Some of the congressmen who formerly voted for the bill have

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changed their views and do not want to act against the President's will.

When the President's report explaining the reasons of the veto was read in Congress, the hall rang with the applause of Democratic Congressmen and some of the right-thinking Republicans. The protests against this bill have accomplished their end.

Mr. Frank Morrison, the secretary of the American Federation of Labor, is perturbed no end over the outcome of the bill. He is conferring with numerous congressmen and senators for the purpose of abolishing the President's veto. We wonder whether he will be successful in this.

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Dziennik Zwiazkowy, Jan. 29, 1915.

PRESIDENT WOODROW WILSON'S REPORT ON THE IMMIGRATION BILL

The President's report on the matter of the immigration bill was read in Congress on January 28, 1915. The proposed measure had passed both houses of Congress and was only awaiting the Executive's signature to become a law.

The report explains why the President cannot sign this bill but on the contrary, must veto it as an unjust enactment.

The report, in brief, is as follows:

"It is with unaffected regret that I find myself compelled by clear conviction to return this bill (H.R. 6060, an act to regulate the immigration of aliens to and the residence of aliens in the United States) without my signature. Not only do I feel it to be a very serious matter to exercise the power of veto in any case, since it involves opposing the single judgment of the President to

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the judgment of a majority of both the Houses of the Congress, a step which no man who realizes his own liability to error can take without great hesitation, but I also [especially regret to exercise it here] because this particular bill is in so many important respects admirable, well conceived, and desirable. Its enactment into law would undoubtedly enhance the efficiency and improve the methods of handling the important branch of the public service to which it relates. But candor and a sense of duty with regard to the responsibility so clearly imposed upon me by the Constitution in matters of legislation leave me no choice but to dissent.

"In two particulars of vital consequence this bill embodies a radical departure from the traditional and long-established policy of this country, a policy in which our people have conceived the very character of our Government to be expressed, the very mission and spirit of the Nation with respect to its relations with the peoples of the world outside their borders. It seeks to close almost entirely the gates of asylum which have always been open to those who could find nowhere else the right and the opportunity for constitutional

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agitation for what they conceived to be the natural and inalienable rights of men; and it excludes those to whom the opportunities of elementary education have been denied, without regard to their character, their purposes, or their natural capacity.

"Restrictions like these, adopted earlier in our history as a nation, would very materially have altered the course and cooled the human ardors of our politics. The right of political asylum has brought to this country many a man of noble character and elevated purpose who was marked as an outlaw in his own less fortunate land, and who has yet become an ornament to our citizenship and to our public councils. The children and the compatriots of these illustrious Americans must stand amazed to see the representatives of their Nation now resolved, in the fullness of our national strength and at the maturity of our great institutions, to risk turning such men back from our shores without test of quality or purpose. It is difficult for me to believe that the full effect of this feature of the bill was realized when it was framed and adopted, and it is impossible for me to assent to it in the form in

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which it is here cast.

"The literacy test and the tests and restrictions which accompany it constitute an even more radical change in the policy of the Nation. Hitherto we have generously kept our doors open to all who were not unfitted by reason of disease or incapacity for self-support or by such personal records and antecedents as were likely to make them a menace to our peace and order or to the wholesome and essential relationships of life. In this bill it is proposed to turn away from tests of character and of quality and to impose tests which exclude and restrict; for the new tests here embodied are not tests of quality or of character or of personal fitness, but tests of opportunity. Those who come seeking opportunity are not to be admitted unless they have already had one of the chief of the opportunities which they seek, the opportunity of education. The object of such provisions is restriction, not selection.

"If the people of this country have made up their minds to limit the number of immigrants by arbitrary tests and so reverse the policy of all the generations

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of Americans that have gone before them, it is their right to do so. I am their servant and have no license to stand in their way. But I do not believe that they have. I respectfully submit that no one can quote their mandate to that effect. Has any political party ever avowed a policy of restriction in this fundamental matter, gone to the country on it, and been commissioned to control its legislation? Does this bill rest upon the conscious and universal assent and desire of the American people? I doubt it. It is because I doubt it that I make bold to dissent from it. I am willing to abide by the verdict, but not until it has been rendered. Let the platforms of the parties speak out upon this policy, and let the people pronounce their wish. The matter is too fundamental to be settled otherwise.

"I have no pride of opinion in this question. I am foolish enough to profess to know the wishes and the ideals of America better than the body of her chosen representatives know them. I only want instruction direct from those whose fortunes, with ours and all men's, are involved.

"Woodrow Wilson."

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POLISH

PROJECT 30046 W.P.A.

Narod Polski, Vol. XIX, No. 4, Jan. 27, 1915.

IN DEFENSE OF IMMIGRATION

Delegate of the Polish Roman-Catholic Union Defends Just Rights and Presents his Argumentations

Last Friday the President of the United States received in audience the representative of the Polish Roman-Catholic Union, Rev. John Sobeszczyk, professor of St. Stanislaus College, who, together with several hundred prominent persons, appeared there in order to sound a protest against the proposed bills, having as their aims the limitation and restriction of immigration.

The audience lasted three hours. Among the speakers was likewise the Reverend representative of the Union, who was presented to the President by Congressman T. Gallagher, for which he should be given recognition. We must mention here that Mr. Gallagher belongs to the most determined and staunch defenders of immigrants, and is putting forth all his efforts not to allow the barring of entrance into this country to those unfortunates whose only fault is that they cannot read or write.

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Besides the above mentioned who spoke against restriction of immigration laws, protests were also made by Congressmen A. Sabath, McAndrews, Graham and others. Besides the Polish delegation from Chicago, there were also delegations from Philadelphia and Jersey City.

The text of the speech by Rev. Sobieszczyk, rendered during the audience, is as follows:

"Mr. President: As the representative of the Polish Roman-Catholic Union, an organization of Polish speaking citizens of this country with a membership of 80,000, permit me first to express our thanks and appreciation for the privileges of addressing you on this important question before you.

"Our people under oppression suffered persecution for years. Our oppressors were depriving us of our finances, language, religion and education in order to annihilate us.

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"Our people came to this great and liberal country to enjoy shelter, liberty and privileges of a free and liberal government. We have proven our patriotism, loyalty and gratitude for the freedom we enjoy here. Even at present we are giving proof of the same, to this government and to this country.

"While our kin in Poland are suffering most from the cruel war, under three governments, we, although broken hearted, are the strictest observers of the neutrality proclamation so wisely given to the American nation by you, Mr. President, as our Executive and Chief.

"We stand strongly for this government and the prosperity of this great country. We stand and speak for the good of the laboring class.

"We desire to see the American citizenship, in the interest of this our home of freedom and progress, to be strong and sound in body, mind and morals.

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"We are in favor of safeguards of immigration which will prevent the landing upon our shores of persons of unsound body, of impaired mind or of vicious, criminal, anarchistic or immoral characters.

"And notwithstanding all the arguments pro and contra which are known to all interested, just because we appreciate and love this country, government and everything that made the name of the United States so glorious amongst nations. Voicing the sentiments of the 80,000 members of the Polish Roman-Catholic Union whom I represent in particular and practically all the Poles of the United States in general, I protest and protest most strongly against the literary test contained in this bill, for it is unjust, unfair, unpatriotic, un-American, inhuman and it aims to destroy, in their foundation, our American ideals of liberty and liberality."

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POLISH

Dziennik Zwiazkowy, Jan. 23, 1915.

POLISH DELEGATION IN WASHINGTON

Representatives of various organizations, Polish as well as those of other nationalities, appeared on January 22, 1915 before the President of the United States to protest against the immigration bill which contains a provision directed against [the admission of] illiterates.

The hearings were held publicly and lasted for approximately three hours. Supporters and opponents of the bill were both well represented. Each side was given an hour and a half in which to present its arguments.

The opposition group was headed by Mr. Burke Cockran, of New York, and the faction supporting the bill by Mr. Frank Morrison, secretary of the American Federation of Labor. Among the Poles who spoke were Mr. Adam S. Gregorowicz, representing the Polish National Alliance; Miss Emilie Napieralski, delegated by the Polish Women's Alliance, and Reverend John Sobieszczyk, who spoke in behalf of the Polish Roman Catholic Union. In all, there were about five

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hundred delegates from both sides, but only a few of the more prominent spoke. Congressmen Sabath, of Chicago, and Goldfogle, of Boston, argued against the bill.

The Polish delegates spoke the longest and the most convincingly. They asserted that the adoption of the bill would not only constitute a grave abuse of the cardinal principles of this Republic but would also bring great harm to thousands of sincere and diligent workers. They showed that illiterate workingmen are superior to educated scoundrels, drunkards, and cheats. These arguments created a lasting impression upon those present.

In addition to Frank Harrison, other speakers in favor of the bill were Mr. William Clark, of Chicago, representing the conductors, firemen, and railroad engineers' union; Mr. J. H. Patten, representing a farmers' organization; Professor H. P. Fairchild, of Yale University; and Professor E. A. Ross, of Princeton University. In general, those favoring the bill claimed they represented some 245,000 members of various organizations, religious and patriotic

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(?), in New York and New Jersey.

In addition to the Polish delegates and Congressmen Sabath and Goldfogle, other speakers against the bill were Miss Grace Abbott of Chicago, a social worker; Oswald Garrison Villard; Charles Edward Russell, a Socialist of New York; and Robert Wagner, of New York.

All the supporters of the bill argued that the flow of immigrants not only lowers the wages of the workers born here but also deprives them of work. They contended that the American worker cannot live on the wages accepted by foreign workers, that illiterates cause an increase in crime, etc. The professors contended that if our ports were closed to the illiterates, the Europeans would become more interested in Europe. They concluded that humanity in general would benefit by such a restriction [of immigration].

Mr. Patten, the farmers' representative, went so far as to assert that the

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opponents of this bill wanted to Russianize America. This absurd contention of the chauvinist was reprehended by President Wilson, who forbade him to make any more statements of this kind.

Mr. O. G. Villard, an opponent of the bill, showed statistically that people born here who know how to read and write commit a greater percentage of crime in the United States than the illiterate immigrants. Mr. Edward Russell stated that by denying entry to illiterates the United States would cease to be a free nation and a refuge for unjustly persecuted political transgressors. Mr. Robert T. Wagner said that although the population of New York is composed of eighty per cent aliens or children born of foreign parents, the percentage of illiterates there is low and the city prospers excellently thanks to the work of these foreigners.

Finally, when both sides exhausted the time allowed for presenting their arguments, the President announced that he would give due thought to the bill.

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He has until January 28 [to consider his decision]. If by that time he has not decided whether to sign or veto the bill, it will automatically become law.

It is, however, expected that the President will take a definite stand on this matter and veto the bill, in view of the fact that he has threatened to do so on many occasions.

The supporters of the bill in Congress are certain of victory despite the presidential veto. Those who do not share the opinion of the proponents of the bill are equally confident that if the bill is vetoed, its advocates will not succeed in gaining the necessary majority to overrule the President.

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POLISH

Dziennik Zwiazkowy, Jan. 14, 1915.

IN THE MATTER OF THE ANTI-IMMIGRATION BILL

The central administration of the Polish Women's Alliance sent the following letter to all its groups, urging them to protest against the unjust and unconstitutional restriction of immigration.

"We come to you with an urgent and very important matter. There is no time for deliberation; we must act at once. The present topic of discussion in Congress is the restriction of immigration. This restriction will affect us Poles. We, as descendants of heroes who shed their blood for the freedom of the noble and magnificent United States, have a right to call upon the sense of duty of the people who, with the aid of our Polish votes, stand at the head of free America. We have a right to protest against the demands of chauvinists, who desire to adopt a measure whereby honest, healthy, and diligent immigrants who do not know how to read and write, because of the fault of the aggressor nations, will not be allowed to enter into the United States.

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"Our duty is not only to protest against adoption of this measure, but to protest immediately. There is no time to call meetings, so that the presidents and secretaries of groups should sign the protests immediately and send them to the congressmen of their districts. The names and addresses of congressmen may be obtained by any citizen.

"In addition to this protest, a delegation composed of representatives of the Polish Women's Alliance, the Polish National Alliance, the Polish Roman Catholic Union, the Polish Alma Mater, and other Polish organizations will be sent [to Washington]. The purpose of the delegation is to protest against the injustice of the chauvinists.

"Respectfully yours,

Mrs. Anna Neumann,
President of the Polish Women's Alliance.
Miss A. Emilie Napieralski,
General Secretary."

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POLISH

Dziennik Zwiazkowy, Jan. 11, 1915.

POLISH IMMIGRATION PROTECTIVE ASSOCIATION HOLDS MEETING

A meeting of the recently organized Polish Immigration Protective Association was held in Judge /E./ Jarecki's courtroom on January 8, 1915, with the purpose of taking steps to combat the proposed immigration restrictions. The new members, as well as those who enrolled in the organization at its first meeting, took active part in the discussions. Some of the new members present were: Mrs. A. Neumann, Miss E. Napieralski, president and secretary, respectively, of the Polish Women's Alliance, T. Jachimowski, Rufus Zaleski, Wesolowski, Wengierski, Doctor Graiczunas, /S./ Mermel, /J. S./ Zawilinski, /S./ Orpiszewski, F. S. Barc, B. Kozlowski, the Reverend L. Grudzinski, Roman Welzant, Joseph Lisecki, Stanislaus Osada, and Alderman /Kleofas/ Pettkoske /Petkowski/. Bishop Paul Rhode presided over the meeting and Anthony Czarnecki served as secretary.

After opening the meeting, the chairman explained that it was called for the

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purpose of considering what is to be done, now that the bill limiting immigration has found as many as fifty supporters in the Senate and only seven opponents, as a result of which the danger of enactment of this nonsensical measure is very great. The chairman, who is also president of the organization, asked all those present to consider seriously what can be done to prevent its enactment. /Casimir/ Zychlinski, president of the Polish National Alliance, made a motion that the President /of the United States/ be urged through protests, resolutions, and, possibly, a /Polish/ delegation, to veto the bill. The speaker said that he did not know whether the Senators could still be influenced, but he believed that protests of the right kind and a competent delegation to President Wilson might accomplish a great deal in this direction /toward defeat of the measure/.....

After Czarnecki's explanation that there is still time to send proper resolutions to both the Senate and the House of Representatives because of the fact that amendments made to the original Burnett-Dillingham Bill will make it

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necessary for the bill to pass through both houses of Congress again, Zychlinski's motion was supported by Attorney /L./ Pinderski and Miss Napieralski. The motion was put to a vote by the chairman, and was carried. Judge Jarecki made a motion that a protest be prepared and the chairman suggested that the protest be drafted in such a way as to speak for the entire Polish element in America. A discussion arose on this subject in which Zychlinski, Barc, Pettkoske, Czarnecki, and many others participated. It was Zychlinski's opinion that a committee be named immediately to prepare the protest, to communicate with other nationsl groups on this matter, and to dispatch a delegation to President Wilson. F. S. Barc, editor of The Nation, completed the motion to read as follows:

"A committee is to be appointed for the preparation of a protest. This committee will send copies of the protest to all Polish organizations, which, in turn, will supply copies to their own local groups. The addresses of the Congressmen and Senators of the district in which each particular group is located should be included, so that that group will know to whom the protest

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is to be submitted."

As to the expense which this action will entail, Zychlinski declared that the Polish National Alliance is willing to share the cost equally with other organizations. Mrs. Neumann, president of the Polish Women's Alliance, P. Rostenkowski, president of the Polish Roman Catholic Union, and the Reverend [F.] Gordon, president of the Polish Alma Mater, said the same for their organizations.

The committee entrusted with the preparation of the protest consists of Leon Mallek, legal counsel for the Polish National Alliance, F. S. Barc, and Judge Jarecki. Bishop Rhode promised to influence the clergy in all of the parishes to address similar letters of protest to their Congressmen.

On a motion by [J. S.] Konopa, secretary of the Polish Roman Catholic Union, the question of delegating a committee to Washington came under discussion. After long debate, it was decided that the delegation include representatives of the Polish organizations, which organizations will also cover all costs incurred.

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Before the delegation's departure for Washington, Bishop Rhode, as president of the association, will send a telegram to Senator /James Hamilton/ Lewis, asking him to designate a date for the delegation's arrival in the capital.

After postponing the adoption of a permanent name for the association until the next meeting, the meeting was adjourned.

Before adjournment, however, an appeal was made to the press to take a definite stand favorable to the immigrants, and to publish articles on this subject in Polish or in English.

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Dziennik Związkowy, Jan. 11, 1915.

PROTEST AGAINST THE IMMIGRATION BILL

Whereas, There is now before the Congress of the United States a bill providing for the regulation of the entry of aliens into the United States, known and described as the Smith-Burnett Immigration Bill; and,

Whereas, The said bill contains, among other provisions, requirements of educational tests to which all aliens desiring admission to this country will be subjected, and their inability to meet the said tests will constitute a bar to their admission into the United States; and

Whereas, Conditions in many foreign lands render it impossible for countless thousands of people to secure an education in the land of their birth, as a result of the tyrannical attitude of foreign governments toward the people of countries that have been taken by force and deprived of their liberty; and

Whereas, Many people residing within the boundaries of the former commonwealth of Poland are among these, who, as a result of years of oppression on the part

of a hostile foreign government and its despotic desire to destroy them as a nation and a people, have been deprived of the rights and opportunity to attend school and colleges in their native land and have at their first opportunity sought liberty and freedom by emigrating to the United States; and

Whereas, The downtrodden and oppressed of every clime for years have looked upon these United States as a land where all honest people, irrespective of nationality or creed, could enter and enjoy the blessings of liberty, freedom, and justice; and

Whereas, The history of our country shows that from its very foundation, through its most trying moments, the vote, work, and efforts of immigrants have been the support of this American nation and this American country and its institutions; and

Whereas, The people coming here from Poland and in fact the peasants, artisans, and workingmen of European countries in general have upon their arrival proved themselves to be industrious, home-loving, moral, saving, and law-abiding--not

drones in the beehives of our industries, not parasites upon the country, and not exploiters of their fellow men, but a desirable, healthy, and strengthening element who have worked diligently not only to better their own conditions but to make this country great and to perpetuate this free government and its great principles; and

Whereas, So far as the Polish and other Slavonic people are concerned, there has been no fair, just, or intelligent investigation or report made of the immigration problem by any commission of our government, for no commission and no government report upon the subject did show any sympathy, nor were they objective as to the language, customs, conditions, and principles of the Polish or other Slavonic peoples; and

Whereas, A healthy, moral, honest, industrious immigrant coming to this country, after a period of helpless childhood, as an adult is an asset and not a drain to this country, for the expense of bringing such an immigrant to the condition of becoming self-supporting has been done before his coming here by the country whence he comes; and

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Whereas, We know that literacy or education tests do not indicate the morals, conscience, honesty, integrity, or industry of an immigrant; and

Whereas, The present immigration laws and restrictions which are being rapidly enforced are sufficient to keep out of our country all vicious, unhealthy, and undesirable elements; therefore, be it

Resolved, That we, the members of (Name of Society) residing in (Name of City, Town, Village), State of _____, citizens of the United States of America, having the well-being and future of this great country and its government and institutions at heart, and as a part of that element of this country's population which came from Poland, hereby protest against the enactment of the proposed restrictions requiring educational tests as being unfair, unjust, and un-American.

Be it further resolved that a copy of this resolution be forwarded to the Hon. (Name of Congressman), Congressman from the State of _____, for submission to Congress.

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President_____

Address_____

Secretary_____

Address_____

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POLISH

Dziennik Związkowy, Jan. 11, 1915.

A PETITION TO POLES

Renewed action against our people is in progress in the capital of the United States.

American chauvinists are now working with more determination than ever to deny entrance into the United States to honest and healthy people whose only fault is not to know how to read and write.

Among the illiterates thus affected are many of our own compatriots who, because of the ban placed upon education by the partitioners of Poland, were unable to learn even the rudiments of reading and writing. These people, who, though illiterate, are honest and sincere, are denied entry into this free country, while, on the other hand, the portals are open to every type of criminal and suspicious characters.

Our heroes have shed their blood for this country. Polish immigrants have

contributed enormously to the development of this nation. We therefore have a right and a just reason to protest against the placing of restrictions on an immigration which is a blessing to the United States.

The measures designed to being about these restrictions were vetoed once by former President Taft. Despite this, the enemies of immigration are not idle and are now exerting every effort to have this unjust law passed. Their influence is great and they have already prevailed upon the United States Senate to pass this unjust and harmful measure.

At present, this measure is under debate in the Lower House of Congress and has every possibility of passing. We should, therefore, exert all our efforts, use all our influence, and leave no stone unturned to prevent the passage of this bill.

Let us flood all the congressmen with our protests. Let us stand in defense of the oppressed, and we will not only fulfill our duty but also prove that

we know how to defend ourselves against the snares of the chauvinists.

Therefore, in the name of justice and of our brethren who are oppressed everywhere, in behalf of the poor and wandering who desire to work for the necessities of life in a free country, we request the presidents and secretaries of all Polish societies to forward the enclosed protest to the congressmen in their districts.

We request that this protest be forwarded immediately after it is received as the slightest delay is liable to harm the good cause.

We speak in behalf of all the Polish organizations that have combined into the Polish Immigrants Protective League, for the purpose of combating this unjust measure.

Besides these protests, a delegation will soon be sent to Washington. It will be composed of representatives of the Polish National Alliance, Polish

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Roman Catholic Union, Polish Alma Mater, Polish Women's Alliance, and other Polish organizations, to protest verbally and personally against enactment of this unjust measure.

Hoping that you, gentlemen and fellow-compatriots, will fulfill this obligation and thus prove that you stand in defense of laws justly due our people and are opposed to limitation of immigration, we wish to remain,

Respectfully yours,

Rt. Reverend Bishop Paul Rhode.
K. Zychlinski, President of the Polish National Alliance.

P. S. Presidents and secretaries are requested to sign and affix the seal of their societies to the enclosed protest, sending it immediately to the congressman in their districts. If the address of the congressman of the district is unknown, it can be obtained by asking any prominent citizen of

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the locality. Immediate haste is urged.

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POLISH

Dziennik Zwiazkowy, Jan. 8, 1915.

THE ANTI-IMMIGRATION BILL AND THE POLISH NATIONAL ALLIANCE

(Editorial)

An anti-immigration bill has again appeared on the floor of the House of Representatives. This bill, which is generally known as the Burnett-Dillingham Bill will, if enacted and enforced, prohibit entry into America to anyone who is unable to read and write, at least in his native tongue.

This bill, which is already well known to the readers of Dziennik Zwiazkowy, is intended to curtail immigration from southern and eastern Europe, where there is a larger proportion of illiterates than in Poland. The bill, however, affects our people also, for not everyone in Poland knows how to read and write. Political conditions in Poland are such that the country is torn into three parts. In addition to having deprived our people of language, religion, and land, our foes have bent every effort to deprive them of education.....

It is not entirely the fault of our people that they are illiterates; the ones

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to blame are the enemies of Poland, who partitioned our homeland and denied us the chance to acquire a certain amount of education. In the opinion of some of our wise American legislators, illiterate immigrants should not be allowed to enter into this country.

Now when the dragon of anti-immigration measures raises its head again there is no time to look for the cause. The thing to do is to send letters of protest to responsible people in Washington. It wouldn't be right for our people to neglect this matter. We should not let our indifference give the congressmen an opportunity to say that, since we did not protest, we must regard the anti-immigration measure as satisfactory.

The Polish National Alliance, which is the strongest Polish organization today, does not neglect this matter and is doing everything possible to show in Congress that its members, united in the Alliance and spread over all the Polish colonies in America, do not agree with and protest against the passage of any new anti-immigration laws by the government of this country. America today should open

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wide her heart and portals, giving refuge to the miserable creatures who will perhaps look for hard labor here after the war.

The Polish National Alliance, therefore, joins all other Polish organizations and groups in this protest. It is estimated that more than four million Poles in America will protest against the proposed anti-immigration bill. This organization calls upon all its branches and affiliated societies to send one protest after another to the representatives and senators of their states. The greater the number of protests, the more thought will the congressmen give to the matter.

It is necessary to hurry, because time presses. True, this bill, even if it is passed in Congress--and it is very probable that it will be--will not become a law immediately, because it must have the sanction of the President. This bill, however, is opposed to the ideas of our President. The protests, if sent at the proper time, will be proof that millions of voters or future citizens are not in accord with those who try to do us harm for no fault of our own. Let us be prepared today for any future eventuality and let us have sufficient foresight so as

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not to be too late with our grievances. In short, let us be prepared.

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POLISH

Dziennik Zwiazkowy, Jan. 8, 1915.

POLES WILL MEET TO DISCUSS IMMIGRATION BILL

The enemies of immigration are active again. Not only are they trying to impose unjust restrictions upon immigrants who through no fault of their own do not know how to read and write, but they are giving preference to immigrants from other nations, while those from Poland are forgotten or ignored. Why? Because we have no government to intercede for us, because we have no Poles in Washington to defend our cause. Let us, therefore, be our own government. Let us create our own representation. Let us create our own spokesmen.

This afternoon, that is, on January 8, 1915, at 4:30 P.M., a meeting will be held in Judge E. Jarecki's courtroom relative to this important matter. All Poles who participated in the immigration conference with Senator Lewis several weeks ago are asked to be present. All officials of Polish organizations, editors of Polish newspapers, our Polish clergy, as well as all Poles holding public office, are also invited to participate in this meeting.

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Committee:

Right Reverend Bishop Paul Rhode, president
Anthony Czarnecki, secretary
K. Zychlinski, vice-president
P. Rostenkowski, vice-president
J. Hejman, vice-president
Mrs. Anna Neumann, vice president
Mr. K. Jarecki, treasurer

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POLISH

Dziennik Związkowy, Jan. 5, 1915.

THE POOR ILLITERATES

As is well known, an amendment to the immigration laws was passed recently by the Senate. This amendment prohibits the entrance into the country of all immigrants unable to pass an intelligence test, that is, unable to read and write. So much has already been written on these intelligence tests and the nonsensical measure that it seems as if nothing more can be added.

However, it is worth while to pause for a moment and consider the reasons why this measure was passed in the Senate. Sixty per cent of the senators, who are openly opposed to the Chief Executive, wanted to show their solidarity by running counter to the will of the President, who was against adoption of the amendment forbidding illiterates to enter into this country.

The pressure exerted by labor unions on the Senate (this fact is openly admitted) is also responsible for the passage of this bill. The union leaders, in their blind rage at immigration in general, would rather have people perish from

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Dziennik Zwiazkowy, Jan. 5, 1915.

hunger and abuse elsewhere than allow them to compete against an organized group of workers. The reason why the leaders of labor unions favor this bill is that they know that the less skilled immigrants are hard to fetter under the yoke of their unions. Illiteracy, which could be combated through evening schools and books, is just an excuse.

It is doubtful whether this bill will ever become law. President Wilson will certainly veto it. If he does, he will find the sincere approval of the working people in the United States. The working class wants protection against exploitation by the capitalists, but is not always in agreement with the tactics and accomplishments of union leaders who grow fat on the hard-earned money of the workers. A mere knowledge of writing or reading does not determine the actual worth of an immigrant.

This bill has nothing to offer in the way of improving economic conditions in the United States.

III G

POLISH

Dziennik Związkowy, Jan. 4, 1915.

ANTI-IMMIGRATION BILL PASSES IN SENATE

The thing which we have foreseen has now actually happened. The Dillingham-Burnett anti-immigration bill has been passed in the United States Senate. This bill, if enforced, would prohibit entrance to illiterate immigrants, that is to those unable to read and write. The vote on this measure was held on January 2, 1915, with the result that fifty Senators voted for the proposed law and only seven against it. This bill also excludes negroes from Africa; on the other hand, it permits Belgian illiterates to settle here, under this condition that they shall settle on farms and work on them.

President Wilson made it known decisively that he will veto the bill if the illiteracy clause is not removed from it. The President, however, will gain nothing in the Senate, because the bill would pass there over his veto. It is doubtful whether the House of Representatives will be able to obtain a two-thirds vote against the Executive's veto. True, the anti-immigration bill

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did pass previously by a majority of votes in the House of Representatives, but there might be insufficient strength to override the President's veto.

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POLISH

Dziennik Zwiazkowy, Dec. 22, 1914.

THE POLISH NATIONAL ALLIANCE AND THE IMMIGRATION QUESTION

The Central Board of Directors of the Polish National Alliance, keeping its hand on the pulse of our national life in a foreign land and carefully watching over our interests, is always the first to come forward in the defense of the rights and privileges of our emigres. The Central Board of Directors, among other things, carefully watches the immigration question now being batted about in Congress and does what it can to prevent the passing of the Dillingham-Burnett Anti-immigration Bill.

Recently the Board of Directors sent its representative, in the person of Adam Gregorowicz, of Baltimore, Maryland, to the General Immigration Conference held in Washington. The report of the representative of the Polish National Alliance in this matter is as follows:

Baltimore, Maryland
December 13, 1914.

Central Board of Directors
Polish National Alliance
Chicago, Illinois

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Dziennik Zwiazkowy, Dec. 22, 1914.

Gentlemen:

In accordance with the recommendation of December 9, of the Central Board of Directors, I was present yesterday and registered as a representative of the Polish National Alliance at the General Immigration Conference of the Southern Commercial Congress. The conference was held at the New Willard Hotel and lasted from 10 A.M. to 12 midnight. I was present at all three sessions and at President Wilson's reception at the White House, and listened to all the speeches and debates.

The problem of the conference was to discuss ways and means of settling the vacant farm lands in the Southern states with immigrants from the Northern states, Canada, and Europe.

About fifty people were present at the conference, for the most part representatives of Southern states, railroad companies which deal with colonization projects, and immigration societies. The speakers included those listed on the program and others among those present who

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were selected beforehand and invited to the platform.

From the speeches and debates I have taken down the following more important points: The Department of Labor, through its information bureau, accepts applications from persons needing employment and from farmers and factory owners who need workers. It announces this information in the form of bulletins, which are distributed to and displayed in all the post offices. Nevertheless, in the matter of farm help, the general conviction was that one cannot expect to turn the immigrants toward the farms as laborers. If we want to settle the vacant lands, we should help the immigrant acquire the land as his own property. In this direction the chief director of the Southern Commercial Congress announced that the projected law of Government help in the form of long-term loans is already in Congress. However nothing was said about the settling of Government lands. For information on that subject one must continue to inquire, as up to the present, of the Commissioner of the Land office. There is very little Government land in the Southern states; the State of Florida has the most. The discussion concerned the settlement of land in general, that is, private and Government. The

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greatest possibilities, from what one could deduce from the speeches, are to be found in the states of North and South Carolina.

The representative of the State of Louisiana, a Frenchman, stated that in his state the social system and temperament of the inhabitants (offspring of French ancestors) more closely resemble those of Europe than those of any other state in America, and that the Italian, Belgian, and Slavic colonies already established there are developing splendidly. The climate is excellent, and the city of New Orleans, a port (on the Gulf of Mexico), has a good future because of the Panama Canal. This would be worth considering. There are about 23,000,000 acres of vacant land. For more detailed information one can apply to the Department of Agriculture, or to the State Department of Agriculture.

One can receive a great deal of information about good opportunities from the railroad companies. Sixty-two railroad companies are interested in the colonization of their lands.

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It was also the general opinion of those present that it is not the immigrant's fault that he does not settle on a farm. He is not informed of this by the specific states which have the right to advertise their lands--and if private individuals, colonization associations, or immigration societies were to advertise in Europe, they would be breaking a federal law and would be subject to legal suits.

Therefore, toward the end of the discussion a resolution was adopted in which it was proposed to change this law so that chambers of commerce and boards of trade would be allowed to advertise the lands in their specific districts. A committee of five was also appointed which is to remain in Washington for several days and [which], taking advantage of the various ideas suggested, is to work out a plan to help the immigrants settle on Southern lands.

When I receive the report of this committee and the minutes of the conference I will send them to the Central Board of Directors.

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Dziennik Zwiazkowy, Dec. 22, 1914.

As is underlined on the program which I am enclosing, Governor Blease of South Carolina spoke. He made a fool of himself as usual by attacking the clergy and by his obscure generalizing phrases. When he was applauded it was only through indulgence. Notorious Congressman Burnett, author of the new bill, was also present. He spoke oftener than he should have, for which he received rather unpleasant remarks from those whose speeches he kept interrupting with his interpolations. He showed himself to be an ordinary ward politician--rather a demagogue. He had only one speaker on his side. The literacy clause and the contract labor clause were condemned in general by practically everyone who spoke on this subject. Senator Fletcher was chairman, and I believe that the Senate will learn of this general opinion of the conference.

Remarks about Poles were rather complimentary. Dr. Roberts, especially, spoke very highly of the Poles in his speech, for which later I personally thanked him in the name of the Polish National Alliance.

Respectfully yours,
Adam S. Gregorowicz

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POLISH

Dziennik Zwiazkowy, Dec. 15, 1914.

POLISH DELEGATION CALLS ON SENATOR LEWIS
Purpose of Society to Fight Dillingham Bill

Yesterday a session was held at Senator Lewis' office in the matter of the anti-immigration bill. Representatives of Polish organizations, newspapermen, and prominent Poles of our district took part in this session.

Those present were: Bishop Paul Rhode; K. Zychlinski, president of the Polish National Alliance; P. Rostenkowski, president of the Polish Roman Catholic Union; J. Magdziarz; Election commissioner A. Czarnecki; Judge E. K. Jarecki; Alderman S. Walkowiak; Dr. A. Szwajkart; Dr. E. F. Napieralski; J. Smietanka; Dr. S. R. Pietrowicz; Mr. Szajkowski; Mr. Szwajkart, editor of Dziennik Chicagoski; Mr. Lesnicki, editor of Dziennik Zwiazkowy; Mr. Chylinski; Mr. Szwaba; Mr. Goralski; Mr. Kolanowski, editor of Dziennik Chicagoski; Attorney Pinderski;

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Attorney Mallek; Mr. Lasecki, editor of Dziennik Chicagoski; Mr. Konopa, secretary of the Polish Roman Catholic Union.

The above-named leaders met in order to submit to Senator Lewis reasons why the chauvinistic Burnett-Dillingham bill, which is insulting to the memory of great Americans, should be killed in the Senate. The purpose of the bill is to restrict immigration.

Before Senator Lewis' arrival the above-mentioned group, on the motion of Election Commissioner A. Czarnecki, organized a society for the purpose of fighting immigration restrictions. They elected the following officers: president, Bishop Paul Rhode; first vice-president, Mr. K. Zychlinski, who is president of the Polish National Alliance; second vice-president, Mr. P. Rostenkowski, who is president of the Polish Roman Catholic Union; third vice-president, Mrs. A. Neuman, who is president of the Polish Women's Alliance; fourth vice-president, Mr. Najman, who is president of the Polish Alma Mater; secretary, Election Commissioner A. Czarnecki; and treasurer, Mr. J. Smietanka.

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After the election was completed Senator Lewis arrived and Mr. Smietanka introduced him to all of those present. Then the session was begun.

Senator Lewis asserted at the outset that he was very glad to have the representatives of the Poles of Chicago call on him, since he had requested that they kindly help him with their suggestions and advice to fight the bill, which he as an American considered decidedly inappropriate and unworthy of a free American.

"I have asked you gentlemen," ended Senator Lewis, "to discuss this matter with me, because you, occupying the posts that you do and being better acquainted with the soul of the immigrant, his character, and his way-of thinking, can give me reasons on the basis of which I can fight this bill successfully."

The spokesman of the delegation was Bishop Paul Rhode, whose address no doubt had its effect on Senator Lewis.

"We are opposed to the restrictions embodied in the bill," said Bishop Rhode,

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"since these restrictions will not withstand the criticism that they are opposed to the fundamental precepts of personal freedom and the ideals of great men like Washington, Lincoln, and Jefferson. This bill demands that a Slavic immigrant submit to an examination which cannot measure the honesty and sincerety of a given immigrant, his ability to work, or his desire to become a citizen of this country.

"Experience teaches that it is the educated people, to whom the immigration commissioners would not deny entry according to the Burnett-Dillingham bill, who are much less to be desired by the United States than those whom this bill would affect most.

"There can be no question of too great an influx of immigrants because the United States has enough room for 500,000,000 people, and we do not yet have a population of 100,000,000.

"I can understand the attitude of some labor organizations which want to

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IV prevent foreigners from coming into the country by passing the Burnett-Dillingham bill; these organizations are under the impression that if all immigrants are allowed to enter there will be more workers than there are jobs. These organizations do not know, or do not want to know, that the immigrant who comes here has in many cases been enticed by the advertisements of American manufacturers, who through their agents and advertisements in Europe tell about the wonders of America.

"We are opposed to the admission of criminals, the mentally unbalanced, and the physically underdeveloped, but we firmly maintain that we should make it easier for immigrants of good moral character, who are willing and able to work, to be admitted to America.

"There is still another question," concluded the speaker, "which I want to take up at this point. The matter of the anti-immigration bill is probably now being pushed forward because of the fact that certain circles fear that after the war is ended there will be a great influx of immigrants into the United States. This argument is erroneous because after the war there will be a

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greater need for laborers in Europe than here in America. For the above-stated reasons we are opposed to the Burnett-Dillingham bill."

Senator Lewis stated in reply that he agreed with these arguments and, having clearly emphasized that he was of the same opinion, asked that they consider what he should do in the event that the Senate should vote for certain restrictions which would act as brakes on immigration. He suggested that, in the event that the bill could not be killed in the Senate, at least some concessions be obtained for those wanting to come to the United States--namely, that illiterates be allowed to land in the United States, on condition that they agree to spend three years farming, not working im American cities, and that after three years they begin to pay for these farms.

Bishop Rhode, however, was of the opinion that even such a restriction would be inappropriate, especially if such a colonizing commission were composed of people unacquainted with immigration problems. He called Senator Lewis' attention to the fact that the mere posing of the question is unfair. He did this by asking the Senator a series of questions.

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Dziennik Zwiazkowy, Dec. 15, 1914.

Bishop Rhode: "Is not such a restriction an act against personal liberty?"

Senator Lewis: "It unquestionably is!"

Bishop Rhode: "What will happen to the family if its provider dies before the three-year term is up?"

Senator Lewis: "The mother will remain!"

Bishop Rhode: "And if the mother is unable to work, as is very probable?"

Senator Lewis: "This really is a difficult question to answer."

Bishop Rhode: "Would the Government so group the nationalities that, for example, the Poles would not find themselves in a district of people speaking a language entirely foreign to them?"

Senator Lewis: "I suppose so."

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Dziennik Zwiazkowy, Dec. 15, 1914.

Bishop Rhode: "Will the Government appoint people to such a colonizing commission who know the Polish language and the customs of the Polish people?"

Senator Lewis: "Naturally!"

Bishop Rhode: "Nevertheless, no Slavs have been appointed to the Immigration Commission, which deals solely with immigrants."

Senator Lewis: "No! I do not know why this was not done."

Bishop Rhode: "Would it not be better, since the Government fears too great an influx of immigrants into the cities, to colonize first those who have been living in America for some time?"

Senator Lewis: "In that case the farms would go to the natives, not to those of whom we are speaking. For this reason it seems to me that this would not be a good plan."

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Bishop Rhode: "Your answer, Senator, confirms my earlier statement that all restrictions will cause unimaginable harm to the Slavs who want to settle here. Every modification of this bill must in its result be disadvantageous to the immigrants and, therefore, to the natives. For this reason I presume that you cannot take any other stand but that of opposition to the Burnett-Dillingham bill."

After short speeches by several others of those present, Senator Lewis declared that he would do everything in his power to prevent harm being done to those coming to America.

With this the session was closed.

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Dziennik Zwiazkowy, Jan. 14, 1914.

THE DILLINGHAM-BURNETT BILL

(Editorial Resume)

The Poles should vigorously protest against the Dillingham-Burnett Anti-immigration Bill, now pending before the United States Congress. Other nationalistic organizations and journalists have already voiced their indignation.

We recommend holding a public meeting; a resolution, wherein we object to the enactment of the bill, should then be sent to President Wilson and the Congress of the United States.

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POLISH

Dziennik Zwiazkowy, Oct. 21, 1913.

THE IMMIGRATION QUESTION

(Editorial)

Among the many important problems on which our Washington statesmen are working there is the very important question of immigration.

The Yankees' (being themselves sons or grandsons of immigrants) feeling of aversion against immigrants deepens every day.

Congressmen, influenced by chauvinists of the worst kind, and being themselves in the majority chauvinistic, are trying to bar immigration to this country.

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Immigration from Japan and China is entirely stopped; and now the chauvinists in Congress are trying to decrease the quota or stop all immigration from Europe.

Thanks to a few wiser congressmen the passing of the anti-immigration bills was blocked, some of them were vetoed by Presidents Cleveland and Taft, but

the danger of new attempts still exists, and we must watch and oppose vigorously the destructive work of the American chauvinists.

Some of the best brains in this country, not only politicians but also men of science and labor leaders, are working on the immigration problem. Newspapers often publish articles on this subject. These articles consider the problem from different angles, and soon we shall probably witness another attempt of our chauvinists to decrease or stop the entrance of immigrants from Europe to this country.

One Roscoe F. Hall, a noted writer from Boston, published in a magazine an article, in which he says that immigration authorities pay more attention to the quality of cattle than to the quality of immigrants admitted to this country. This man prefers to admit more cattle without any restriction, than human beings whom he considers more dangerous.

On the otherhand, some well-known economists, men with more common sense, say that newcomers from Europe are not jeopardizing prosperity in this country, but are rather increasing it by their laboriousness, thrift and endurance, a virtue that seldom can be credited to native Americans.

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Dziennik Zwiazkowy, Oct. 21, 1913.

Dr. Richard Cabot, of the Medical department of the Harvard University, in his speech to the Students' Association said that examination of immigrants by the immigration authorities is a farce. Immigrants with slight eye disease are not allowed to land, while those affected with tuberculosis are accepted. The latter should be examined in European ports. Dr. Cabot further states that immigrants are physically healthier and possess higher morals than the average Americans; true they are not so well educated, but thanks to their individuality and eagerness for manual work they beat the native Americans. But healthy and strong immigrants are slowly killed by local conditions. Feverish and nerve racking life, unsanitary dwellings, adulterated and often spoiled canned food, and hard labor in mines and factories are shortening their lives rapidly.

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The immigrants are a good asset to this country. They are doing the hardest and most dangerous work, which the native American avoids. Yet he raises an outcry against immigrants, accusing them of depriving him of work.

We should not enforce assimilation by drowning entirely one race in another, but we should teach the immigrants to honor the law and become good citizens of this so far hospitable country; we should encourage them to settle on

Dziennik Zwiazkowy, Oct. 21, 1913.

farms and thereby to increase the nations's wealth. We should not stop the immigration, but we should segregate immigrants according to their ability and occupation, and they will be beneficial to the welfare of this great country.

Doctor Cabot's speech proves that not all Americans are chauvinists and are against immigration. We, Poles, sons of immigrants, but loyal American citizens, will watch all attempts of native chauvinists and raise our voice of protest in due time.

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POLISH

Dziennik Zwiazkowy, Oct. 2, 1913.

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THE NEW ERA

(Editorial)

A new wind is blowing and a new era is prevailing in the United States.

Despite the protests of some persons who have lost their sense of smell, because of catarrh of loyalty, we feel that our duty is to call the attention of our people to the changes in American politics, which changes, we regret to say, are to our disadvantage. We don't want to ridicule either the government or the American people, but, being good and loyal citizens with an idea of improving the life of human beings, we have a right to criticize.

If America wants to remain a free country, she ought to respect the ideas written on her flag, for which, like our ancestors, we are always ready to fight.

To demand of us silent approval of changing democracy into a state of semi-slavery, is the height of stupidity.

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Perhaps very few of our journalists and writers possess enough courage to write the truth about this ticklish question; most of them are afraid of jeopardizing their career. Some writers are satisfied with their positions, which enable them to secure personal advantages by misdirecting and fibbing their readers. But our paper, serving honestly our people, shall not and will not go that way. It cannot change its policy, and it must tell the readers the truth regardless of the fact that it may please, or displease, some people. Even a man with a bird's brain would understand the challenge which is implied in sending again to Congress the famous Dellingham-Burnett anti-immigration bill. The bill is pointed against us in the first place, limiting our immigration by adding to the bill an education clause. Do not forget how many of our countrymen came to this country unable to read or write; yet, owing to their Slav perseverance and the opportunities they had to acquire education, many of those hard working illiterates now can talk and write both English and Polish, and are good, useful and loyal citizens.

Today our Polish immigrants, despite all handicaps, working hard in places where others can't endure, are able, being thrifty, to buy homes. Many of

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them are longing to return to their homeland because of their love for their country, and also because of the wrong attitude towards foreigners in general prevailing in this country.

If this burdensome bill will pass in Congress, our immigration to this country will be reduced to very little. Italy will also be forced to look for another country to send its surplus of population.

We think that a new anti-immigration bill will cause a lot of political complications.

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POLISH

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Narod Polski, Vol. XVII, No. 5, Jan. 29, 1913.

IN DEFENSE OF THE LAW

Telegrams were sent to Senators Robert M. La Follette and Shelby M. Cullom.

"Dear Sir:

We have just learned that Conference Immigration Bill, Section No. 3, requires immigrants to produce certificates of character from their own government.

"Should this bill become a law it would bar political refugees from entering this country, as no government would give certificates of good character to political agitators who endeavor to secure laws for the betterment of their condition, while it might readily give such certificates to criminals and other undesirables in order to be rid of them.

"This country has always been the asylum of political refugees and we, on behalf of seventy thousand members of the Polish Catholic Union of America who are citizens of this country, protest against this bill as being unjust

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and un-American, and we respectfully appeal to you to use your influence to defeat this measure.

POLISH CATHOLIC UNION OF AMERICA
S. Adamkiewicz, President.
N. S. Budzban, Secretary.

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PETITION TO THE PRESIDENT

The President of the United States
White House
Washington, D. C.

Mr. President:

Whereas, it has been clearly demonstrated by the foremost economists that immigration is the direct outcome of, and is regulated by, the demand for labor in this country, and that immigration in its turn has stimulated and made possible the remarkable industrial development of the United States; and

Whereas, the findings of the Immigration Commission upon whose recommendation the Congress of the United States has passed the so-called illiteracy test, are based chiefly on local conditions in some centers of immigration and not on the whole of it; and

Whereas, the said illiteracy test is highly discriminating against some nationalities, and especially against those nationalities and classes of laborers, which are most needed in the United States, as is shown by

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the foremost economists and official statistics; and

Whereas, the enactment of this law would not have any effect upon immigration as a whole, but merely would be a discriminating hardship upon the classes most needed here; and

Whereas, such legislative measure is utterly inconsistent with the fundamental principles of the American law and time-honored American institutions; and

Whereas, we consider such measure as inhuman and un-American,

Therefore, we, the undersigned representatives of (Name of the Society), Branch number (Name of the organization), knowing your fearless stand for justice and truth; and

Knowing your impartiality and adherence to a deep and a thorough study of the various social and economic problems during your administration; and

Knowing your firmness, sound principles and broad-minded convictions,

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Do hereby most earnestly and respectfully petition you to veto the aforesaid legislative measure which provides for a literacy test, and to send it for reconsideration of our legislative body, the Congress of the United States.

And, we further implore you to reopen public hearings, and allow our representatives to be heard in this matter and to have it impartially and thoroughly discussed.

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POLISH

Dziennik Zwiazkowy, May 24, 1912.

IMMIGRANTS AND CRIME

The American chauvinists feel that no interpretation will appease their antagonism against immigrants from other countries, although they themselves are grandchildren or great-grandchildren of immigrants. They contend that most crimes are committed by new arrivals from other parts of the world. However these are bare statements without the support of evidence, and were caught at random by the chauvinistic press which presented them as positive and irrefutable facts. Meanwhile, cold but honest statistics show something different. Statistics, playing no part in politics or chauvinism, present the facts as they really are. From these facts we learn that the alien is not as bad, as proclaimed by chauvinists and their press, and that the greater percentage of crimes committed falls to Americans instead of aliens, even in cities where the number of immigrants is equal to that of Americans. At a protest meeting held in the Auditorium against the anti-immigration bill, Judge Edwin E. Brown, of the Appellate Court, reviewed police records to compare the number of law violations committed by the different nationalities, and we learned from the records of the Guardianship Court that in March there were

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Dziennik Zwiazkowy, May 24, 1912.

seventy-four arrests for various violations. Of these, sixty-two were men and twelve women. This figure represented the following nationalities: fifty-one Americans, one Canadian, seven Germans, one Irish, one Norwegian, six Italians, three Poles, two Austrians, one Bohemian, and one Englishman. These facts prove that the aliens are not as bad as they are painted, but that these violations and scandals are committed mostly by Americans. Records of other courts will show similar conditions, but the American press with its silence covers up many violations committee by Americans; many of the crimes committed by natives are unloaded upon the shoulders of immigrants, while the others receive only slight mention as does some insignificant occurrence of the world. The fact must be taken into consideration that to a city like Chicago, outcasts of society flock from all over the world.

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Judge Brown, an impartial person, knows present conditions best, for every day he passes judgement in a large number of cases. He submitted a true statement and advised the American chauvinists to reform Americans, because they violate more laws than the new arrivals from Europe and other parts of the world. If an honest survey were conducted, one would find more crimes committed by Americans than by the foreign born.

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POLISH (1)

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Narod Polski, Vol. XVI, No. 20, May 22, 1912

RESOLUTIONS

Resolutions adopted unanimously at mass meeting of Poles held at St. Stanislaus Parish Hall, Noble and Bradley streets in Chicago, on May 12, 1912, called together with the intention of protesting against sharper restrictions proposed by the Congress of the United States in limiting the immigration laws. These resolutions in their original version are as follows:

"Whereas the honest, industrious and sound peasant and workingman of Europe who comes to this country of his volition to improve his condition and that of his family, who seeks here the blessings of liberty for himself and his family, is a desirable acquisition to the manhood of the United States:

"Whereas the record of the immigrants and their children who have come to these United States of their own free will to improve their condition

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shows that they have been a law-abiding industrious and patriotic element of the American citizenship, which shared the burdens and duties of such citizenship, both in times of war and peace, as loyally, zealously and faithfully as the native-born citizen;

"Whereas a fair investigation of conditions in this country will disclose that in these states, where there is the largest naturalized vote and in which the immigrant has been a potent factor, there are many churches, more libraries, more schools, better schools and a more general intelligence than in other communities, and the immigrants - especially the poor among them - are more frugal, are more industrious, and are more used to continuous hard work than the poor native Americans;

"Whereas an educational literary or scholastic test for immigrants in no way discloses the morals, character, heart, or virtues of the immigrant, and in no way proves the desirability of such newcomers for admission into this country;

"Whereas the history of all mankind proves that book-learning does not

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make up the largest percentage of the common sense that runs the world, transacts its business, secures its progress, trebles its power over nature, wears away the world's restraints, lifts the world's burden or makes nobler men;

"Therefore be it resolved by representatives of Polish-American organizations and parishes of the city of Chicago assembled in mass meeting this Sunday afternoon, May 12th at the St. Stanislaus Parochial School Hall, Noble and Bradley streets, Chicago, Illinois, that we hereby register our protests and opposition to the attempts to restrict immigration from European countries and nations and to efforts to make naturalization of immigrants after their arrival to the United States more difficult;

"Resolved that the special efforts at this time to restrict immigration and make more difficult naturalization be proposed new federal laws pending in the United States Congress are hereby condemned by us as American citizens and in particular the provisions for the restriction of immigration, and for more difficult naturalization contained in and comprising the Dillingham Senate Bill and the Burnett House Bill are reprehensible to all fair-minded and just men familiar with the history of the United States and the history

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of nations and especially are they so to us who are familiar with the conditions of the immigrant and who know why the immigrant comes to this country and why he leaves the old world;

"Resolved that in urging our protests and opposition we appeal to the President of the United States, to the Vice-President, to the Speaker of the House, to all United States Senators and to our Congressmen of the State of Illinois to unite in defeating the proposed Dillingham Senate and Burnett House Bills because said bills are contrary to the spirit of the age, opposed to the law of human development, and incompatible with the highest civilization which require the freest intercourse possible not only between men but between nations and the opposition to or the variance with such law has by the records of history been repeatedly proven to be unprofitable and disastrous to all people who pursued a policy contrary to this law of human development;

"Resolved that statemanship which seeks to restrict immigration in accordance with the Dillingham Senate and Burnett House Bills is not American but Chinese of the type which made China a dark land before the awakening thereof;

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Narod Polski, May 22, 1912

"Resolved further that we call attention to the lawmakers at Washington that the undesirable apostles of disorder, discord, discontent and class hatred, immorality, irreligion and lawlessness are not the peasants and industrious workingmen of Europe who because of governmental conditions in their native lands are unable to equip themselves to pass educational or illiterate tests but that such undesirables apostles and trouble breeders are when found among the immigrants such men as will be able to pass any and all educational tests;

"Resolved that we further call the attention of our lawmakers at Washington to that, the immigrant who comes here to better his conditions to avoid persecution of despotic governments and to improve his family has been found and proven to be a home-loving, home-making, anti-divorce and anti-race suicide acquisition to this country's citizenship;

Resolved further that we hereby point out that the further restriction of immigration and the further making difficult of naturalization under the letter and spirit of said Dillingham Senate and Burnett House Bills will

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assist the government usurping Poland and persecuting the people of Poland in their dastardly work, will make more difficult the struggle of the Polish people to keep alive the ideals and virtues of their living nation and will be an example to the world of ingratitude to the people who gladly sacrificed their lives in the defense and for the perpetuation of the principles of freedom and free government in the United States when this country needed them and whose brethren are now denied the fruits of these sacrifices and efforts if the un-American principles and efforts are to prevail;

"Resolved that we forward a copy of these resolutions to every member of Congress from Illinois to the President and Vice-President of the United States, to the United States Senators from Illinois and to the Speaker of the House of Representatives;

"Resolved further that these resolutions be signed and subscribed to by the chairman and secretary of this mass meeting and by a specially appointed committee of citizens here assembled."

POLISH

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Dziennik Zwiazkowy, May 22, 1912.

PROJECT W.P.A. 3004

/OPPOSITION TO IMMIGRATION BILL GROWS/

A protest meeting was opened by Joseph Kawczynski, who explained the purpose of the gathering. The secretary, Mr. Joseph Slezak, introduced the first speaker, Mr. Kmieciak, director of the Polish National Alliance. He interpreted every thing that is being attempted against the Poles by federal authorities in Washington. His lengthy speech explaining what should be done to prevent the passage of the Dillingham and Burnett bill, won a loud burst of applause.

The next speaker was John J. Slomski, a very active and popular steamship agent in St. Ann's community, who in a convincing manner explained how authorities treat the immigrant upon his arrival, and how, for the past several years, they tried to prevent immigration of Poles to this country.

The following resolution was accepted unanimously: We, American citizens of Polish extraction, protest against the Dillingham, Burnett and Roots revised immigration bill, which by wicked means is trying to prevent the immigration of

PROJECT W.P.A. 30049

of Poles im the United States. We Poles should, because of the fact that our great heroes, Kosciuszko and Pulaski, fought for America's freedom and independence, have unrestrained admission to this country.

Whereas, the Poles are a useful people to the growth and expansion of this country, for they may be found farming, mining, at the anvil in foundries; and at other hard and dangerous work.

Whereas, the Poles are willing and capable workers, and their unity is evidenced by the churches, schools and large organizations, such as the Polish National Alliance, the Polish Roman Catholic Union and many others.

Whereas, our brothers upon landing are subjected to wrongful treatment, we demand better treatment and care for our future immigrants, and we further demand the withdrawal of the Dillinger and Burnett bill by our representatives in

LABOR ARCHIVES

POLISH
PROJECT W.P.A. 30049

Dziennik Związkowy, May 22, 1912.

Washington.

Resolution committee:

John Szot
Thomas Czerwiec
Anna Borowicz
John Slomski
Joseph Slezak

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POLISH

PROJECT 30049 W.P.A.

Narod Polski, Vol. XVI, No. 13, March 27, 1912.

MATTER OF FURTHER RESTRICTIONS ON IMMIGRATION LAWS

Alderman Frank P. Danisch of the 11th ward is energetically trying to raise a protest against bills now in Congress to place further restrictions in the immigration laws. To simplify this action he has made up a form of resolution and has sent it to different organizations, so that they could sign it and send it out as soon as possible.

There is almost no doubt that this action will bring results if it is spread out on a larger scale. Well known leaders in the House of Representatives, such as Champ Clark and Oscar Underwood, have made known that they are ready to support the protest and that they are themselves opposed against further restrictions in immigration laws.

Mr. Danisch should be commended for his action, and the best kind of commendation for him would be to have as many signed resolutions as possible sent to our representatives in Congress.

PROJECT W.P.A. 50049

Narod Polski, Vol. XVI, No. 13, March 27, 1912.

We give below the text of the resolution made up by Mr. Danisch; it will be useful especially to those organizations and societies who by oversight might have not received the form of resolution. It will suffice if one copies it, get the necessary signatures and send it out just as soon as possible.

The text of the resolution is as follows:

Resolution adopted by the ..... Society, of Chicago, Illinois.
Whereas, a bill introduced by Senator Dillingham is now pending before Congress the purport of which is to establish an educational test for all immigrants who came to the United States of America, and,

Whereas, such law would especially prove a great hardship upon people of foreign birth who have been deprived of the privileges of obtaining and education through no fault of theirs, but rather because of the indifference of the governments under which they have lived, and,

PROJECT W.P.A. 30046

Narod Polski, Vol. XVI, No. 13, March 27, 1912.

Whereas, such law would prevent the admission to this country of good honest, hardy, healthy men and women who seek to better their conditions of life and who by reason of their hard work and ambitions in this country become and constitute the mass of the builders of this nation, therefore, be it

Resolved, that we, Polish American citizens, hereby protest against the adoption of any laws at this time for the purpose of preventing the admission of men and women into this country who would be unable to pass an educational test as contemplated by the pending bill before Congress or any similar measure which would be substituted for it but having the same purpose.

President --------- Secretary -------- Address -----

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POLISH

PROJECT W.P.A. 30049

Narod Polski, Vol. XVI, No. 24, June 12, 1912.

THE AMERICANIZATION OF YOUTH

How can we prevent Americanization of our youth? There you have a question which all that have the future of Poles in America within their hearts should reflect upon. It is a problem which many an editor has worked hard to solve.

Our youth is being drawn into organizations of other nationalities, listening to the eloquent suggestions of salaried agitators where they lose first their faith, then their Polish language and Polish traits.

How can we prevent this? How can we destroy the temptations to our youth? By organizing Polish youth societies and drawing them under the standard of the Polish Roman-Catholic Union.

This is a plan which yields an abundant crop because it will not only prevent our Polish youth from becoming Americanized and losing their faith, but will contribute to help place them on a true Catholic foundation. Let us draw the youth to the Union.

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Dziennik Zwiazkowy, Feb. 2, 1912.

WPA (ILL.) PROJ. 30275

POLISH MECHANIC'S ORGANIZATION.

We are witnessing an increasing immigration of Polish mechanics, such as machinists, blacksmiths, locksmiths and similar trades. These men are not familiar with the English language and therefore do not know the names of machines or material which are used. Such immigrants have difficulty in securing employment at their trades. Although there are skilled and efficient mechanics among them, they often have to endure long delays before securing work. Our mechanical methods are superior to the European standard and special training is required, a problem wich entails considerable difficulty, even for the most capable European mechanic-if he does not understand English.

Brethren of the above mentioned trades, who realized the urgent need for a Polish organization of mechanics in the iron industry, held a conclave on the fourteenth day of January and appointed a committee to consider this question. All Polish mechanics, machinists, blacksmiths, locksmiths and mechanical engineers were invited to attend a meeting at the Quo Vadis Hall, corner Ashland Ave. and Division St., Sunday, February, the 4th, 2 P.M.

The Committee: J. Martyka, F. Piatkowski, S. Skowronek, T. Janiszewski, E. Rybicki.